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VOL. XXXVIII. JANUARY, 1907. NO. 1.
Registered at the Chinese Imperial Post Office as a newspaper.

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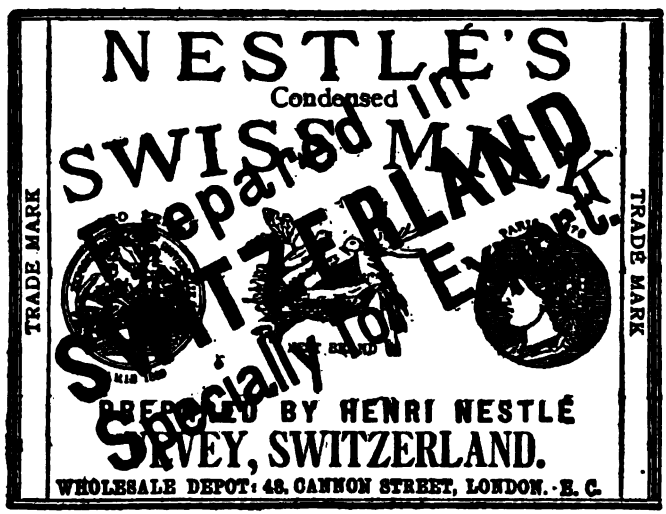

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18 Peking Road, Shanghai, China.

Subscription $3.50 (Gold $1.75) per annum, postpaid.

VOL. XXXVIII. JANUARY, 1907. NO. 1.

Retrospect and Prospect.

BY REV. S. ISETT WOODBRIDGE,
Editor, "Chinese Christian Intelligencer."

THE year just past was fraught with a series of disasters to the earth. Earthquakes, hurricanes, floods and fires have wrought havoc to many people and countries. And the commercial world has been startled by revelations of extensive peculation in high places, so that serious suspicion has been cast upon many departments of business and even upon the beef we eat and the oil we burn. Insurance Companies which most people thought sound to the core, have been found to be insecure; and the little savings which many individuals have year by year entrusted to these Companies for the education of rapidly growing boys and girls or for self when old age shall have fettered the mind and hands, seem to hold precarious tenure in the too accessible coffers of the Guild.

Politically, too, there has been considerable disturbance. Countries have trembled on the verge of war while urgent and impetuous telegrams have sped hot over the wires which now form the plexus of the planet. Negatively, we can be sincerely grateful for untoward events that have not happened, and people will never know perhaps how many bloody conflicts have been averted or forestalled by the diplomats who are now playing the prize game of the Great International Chess match. There is a guiding hand in all affairs, but something must be seriously out of gear when a prominent public official is arrested for misappropriating funds generously bestowed by a sympathetic public to relieve the distress of an earthquake and

fire-smitten city. Looking broadly over the world the pessimist would say, without hesitation, that at the beginning of 1907 the times are decidedly out of joint. But the optimist on the other hand, notes that the trend of events is towards a great *parousia*, and the material, commercial and political world contribute somehow to pave the way for the "coming." God has a definite plan, and the missionaries of the cross are not wildly beating the air. We believe that our risen Lord has already made petition to the Father and that God has granted that petition according to His promise, "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Acting upon this we, the servants of the Lord, are bidden to go into all the world and preach the Gospel to every creature so as to gather these nations in. The dreadful calamities in China which loom up black and occupy a great part of the mental vision are agonizing in the extreme. Disastrous floods in Chehkiang, Hunan and especially in the Provinces north of the Yangtse nearer the sea, have swept away millions of dollars in property. Worse than this, millions of human beings, homeless and starving with the rigours of winter just coming on, call pitifully to the world in the pitiless sleet and freezing rain. The wholesale suffering visited upon the Chinese in Anhuei and Kiangsu, wrings the heart especially when we remember that there is little prospect for immediate help in the remote regions. Thousands of old people and little children will perish, and the deadly end is not yet. There seems also not much hope for those who survive the winter, for the fields are under water, which during the frost cannot recede. There is even a possibility of a general decadence of land in the Province of Kiangsu, large portions of which are recently river made. The Yangtse is still designated "The Sea" a hundred and fifty miles from its mouth, and the many landslips that have occurred in recent years along this treacherous stream, the unprecedented flood in Shanghai during the autumn of 1905 and other significant symptoms tend to confirm the statement which many of us read as children in "Robinson Crusoe" that Quinsan was a seaport in Defoe's time.

The Reports of the Chinese Traveling Commissioners who returned last year from abroad, after being sent to examine carefully the condition of other countries with a view to Reform, have produced considerable effect upon the government as well

as upon the so-called "New China." Much was expected from these Commissioners by the Chinese—too much in fact—for Orientals are apt to look for large and speedy returns from small outlays. The time given for thorough investigation was far too short and the equipment painfully inadequate. Such an enterprise was too big for the mission when we remember that it was over one hundred years behind time and that it should have been organized when Lord Macartney was in Peking. The student of recent Chinese history, which the foreigner can apply to present conditions better than the natives themselves, often wonders that such comparatively little result has followed the despatch of Chinese Ministers, Consuls, etc., in the matter of acquainting the government with the condition and progress of other countries in civilization, education and religion. It is astonishing that so few books of real knowledge have been translated by these diplomats—books that would have influenced the people and directed important movements for the amelioration of the country. The only explanation at hand is perhaps the real one—pride and fear. When these officials returned to China they found so much ingrained opposition, suspicion and superstition among their own countrymen that it would have been a very serious matter even to hint at Reform. Ever since the time of Burlinghame there have been retired Mandarins living in different parts of China who have returned from abroad with enlightened ideas which they were afraid to ventilate. Their spacious houses, exteriorly orthodox, bore internal witness of a residence abroad. Expensive indications in the shape of Western gewgaws faintly suggested European life. Several listless, aimless, imbecile youths, probably sons or grandsons, who bashfully attempted to communicate in English or French, were lounging about in these abodes while female titterings were to be heard in the background. In one of these residences the writer once observed a costly telescope which had been bought in Europe, evidently under the impression that a knowledge of astronomy went with the instrument. The glass was standing idle; nobody used it to look at objects other than sublunary. A disgusted disciple of applied Baconian philosophy discovered that the purchaser had bought the wrong lens! An error slight to the Chinese but really so stupendous that it obscured the hemisphere of heaven.

However, as much was demanded by the Chinese from the Traveling Commissioners, much was supplied in the way of

uncoördinated facts and recommendations. Considering all the circumstances they did as well as possible. As a result of their Reports many books and pamphlets are being written, and knowledge, even if not applied, will run to and fro in the land. The immediate visible outcome is a decided movement on the part of the Court towards change. Some may call this Reform, but what the Chinese mean is Change, and this may result in disaster.

In the first place the Chinese people are promised a Constitutional Government. As the Viceroy Chang Chih-tung six years ago pointed out, this is impracticable at the present time. The future will decide the conditions and qualifications of those who are to be granted the franchise; meanwhile the people are to be educated so as to understand the new order consequent on the promulgation of a Constitution. An act of this kind will prove a deadly blow to the present autocracy. Whether the state of China can be suited to a government of this kind and *mutatis mutandis* are questions which we must leave the Chinese to decide for themselves. The proposition has been received with applause by some ardent ones who cannot possibly realize as yet the far reaching effect which such a measure would entail upon the Chinese people so long accustomed to implicit obedience and servile dependence. Liberty easily degenerates into license, and ballots sometimes mean bullets.

In the second place there seems also to be a determination on the part of the government to abolish the use of opium as well as the drug itself; there is a strong public opinion against the cultivation of the poppy and the importation of morphia. The Chinese will find that it is possible for cigarettes to be drugged, and that the habit of inhaling these pernicious lung poisoners, which now assumes alarming proportions, will weaken the race. A drastic Edict, however, is not a cure for the opium habit, for this is grounded in a desire which can only be overcome by a practical perception of the moral sense. It remains to be seen whether this moral sense in the Chinese is strong enough to abate this frightful curse. The Modern East is a land of constant surprises, and it would be a victory greater than that achieved by the armies and fleet of Japan if China would do with opium what America cannot do with liquor—abolish it.

Mission work has progressed favourably during the past year, but we are not overtaking the population, that is, the

number of the visibly saved is far below the number of those born into the world. We realize more and more that China is not to be won by spasmodic effort but by an organized movement of the church combined, if possible, on the field.

The need for earnest, spiritual and efficient Chinese to preach the Gospel is more apparent than ever, but we can reasonably hope that the laudable and encouraging attempts of our native brethren to secure self-support will result in a stronger and better Chinese ministry. The Christian religion is the basis of all true morality, and any attempt to establish a system without a recognition of this fact will be foredoomed to failure. But many people have but vague notions of what the Christian religion is, and many of our Chinese brethren have not fully understood that the religion of Jesus is a life as well as a tenet—a power which conquers self; not a faith but *the* faith that overcomes the world.

Glancing forward, then, we have before us this great Empire with a crassly ignorant population in the toils of reconstruction. We see the official class no longer contemptuous, but on the contrary eagerly willing to learn from the erstwhile despised intruder. Danger signals glare red and ominous along the roadway to a better order which we believe many Chinese sincerely desire. Anarchistic periodicals will befool many a poor, misguided student to his utter undoing, for the Chinese government has determined to fight this fire with remorseless energy. On every side we see schools springing up like mushrooms, and it seems that the whole nation is bent on learning. There are indications that a few students are beginning to esteem knowledge for its own sake and not merely as a means to a financial end: and we may hope to behold some exhibition of applied knowledge—which is science—on the part of some Chinese invention which like electricity or chloroform will be of lasting benefit to the world at large. While we believe that in matters political the missionary should be seen and not heard, still our quiet unassuming work is having an indirect salutary effect upon the government which is becoming more kindly disposed towards us: the methods, if not the motives of our subsidiary departments in the schools, hospitals and general organizations, are being copied in the newly-organized institutions of the Chinese. Imitation means commendation, and as the great motive of the missionary becomes better understood, our work will be more appreciated,

prejudice, that coat of mail, will be put aside and the rapid progress of the Gospel under the blessing of God greatly facilitated. We must if possible overtake the population.

In America the Virginians will celebrate this year as the third centennial of their settlement as a State and there will be an Exposition held at Jamestown, the place of the original colony. An Exposition, a Conference of greater importance, will be held in the antipodes of Virginia when the first centennial of Protestant missionary work in China will be commemorated at Shanghai in April next. Fervent prayer to God and careful preparation of mind and heart will be necessary for the success of this Conference, whose main object will be, not the upsetting of existing institutions, but the synthesis of individual effort and the general strengthening of missionary work all along the line. On the horizon of possibility the opportunities for good are unlimited; and these opportunities are the measure of our responsibility. In the beams of the Sun of Righteousness the outlook is glorious, and we believe that a New Era has begun for China in this the year of our Lord Nineteen Hundred and Seven.

"Present Opportunities"

or a Plea on Behalf of the Confucian Teacher.*

BY REV. E. MORGAN.

THE writing of this paper has forcibly reminded me of the truth of the old saying, that "there is nothing new under the sun." For what is being said now, has undoubtedly been said before; and it must be confessed that the circle of man's mind moves with a very narrow radius, at least in inland China. To prevent any disappointment therefore the writer would use the words of the author of Shirley and beg you "To calm your expectations; reduce them to a lowly standard." "Something real, cool, and solid lies before you; something unromantic as Monday morning, when all who have work wake with the consciousness that they must rise and betake themselves to it." The writer has no startling suggestion to offer, nor can he hope that his words will solve

* Read before the Shanghai Missionary Association at the opening session, 1906-1907.

any of the many problems that confront the missionary, or restore to him any lost romance. He only pleads for more attention to a neglected class, in the full assurance that a little more assiduous care for the scholars of China, at this juncture, will greatly facilitate all missionary operations, and hasten the consummation of that work in which so many are engaged.

If I bring to this task this evening the outlook and training of a somewhat provincial habit, it must not be forgotten that all my missionary life has been spent in the interior of China. And in spite of a month's residence in Shanghai I still feel the air of the country minister about me. The habits of decades are not easily shaken off. This, however, may not be altogether a disadvantage in dealing with the important subject before us this evening. Though addressing the Association in this metropolis of the East, I have in mind my fellow-workers in this ministry, scattered over the provinces of China. With them must rest the final solution of the great missionary problem. The Church relies on her messengers whether living in the populous centres along the interminable waterways, or dwelling in the cities of the great plains, for the ultimate fulfillment of Christ's commission and the triumph of His cross. As we think how numerous they are, and what devotion and ability is displayed in this great enterprise, we are full of courage and ready to greet our fellow-workers in the words of Whitman:—"Health to you: Good will to you all. Toward all, I raise high the perpendicular hand—I make the signal—I take off my hat and salute you all." And this we would do not only out of great admiration and respect, but also because of a discreet mind. It is always wise to conciliate those to whom you are bold enough to offer a word of advice.

In considering present opportunities, we would not withhold our meed of praise to our Master for past success,—when the opportunities were limited, and the avenues for action but few. In many respects past days have been "hard times," partly because the worker has been learning how to work, and partly because the people have been hostile. Both have militated against success. In his inexperience the missionary has knocked in vain—like the docker in time of depression of trade—at many a door. But few have been opened to him, and some of those that have been are more of a hindrance than a help. He has had to work within a very limited sphere, and often his best qualities have been kept in abeyance by uncongenial

surroundings. There has been a dearth of opportunity for the development of mental activity, and a lack of occasion for the output of spiritual energies. Yet, in spite of every drawback, we must ever feel thankful for the success that has attended the Word, and the triumphs that adorn the Church of Christ in this land.

Our methods in the past may have been crude because our movements were hampered by untoward circumstances. The present conditions, however, are very different. Twenty years ago an interchange of visits with a country magistrate was an event to fill the foreigner *at least* with elation. To-day it is not an unusual event for him to dine with a governor and have his glass filled by buttoned retainers with champagne at ninety cents a pint. In the past you had to enter even a *hsien* yamên by the side door; at present the big doors (宅門) of the governor's reception hall swing open without any expense on your part for oiling. Formerly His Excellency could only be looked at from afar; to-day the great man will affably offer you a Pinhead and intelligently discuss current events.

Times have greatly changed; the dead are beginning to move: currents of thought radiate through the country; forces are being applied that must at no distant day greatly alter the complexion of everything. The government is spending time in changing names, and the people are busy altering things. Does the missionary worker change with changing circumstances? During the introduction of liberal ideas, and time of progress, shall he remain the only conservative? The goal of his effort must ever remain the same, which is the perfecting of God's Kingdom, and the hastening of the time when the new Jerusalem shall descend to tabernacle with men. The application of methods by which these ends can be soonest accomplished is the only point in question. When others are moving, must the most progressive of peoples stand still? Stereotype belongs only to dead matter. New moves on the part of one demand counter moves on the part of the other. Formerly the student and scholar was not ready to receive us. To-day he is seeking us, and for the present at least this influential man in the East is glad to have friendly intercourse with his brother from the West. How then are we taking advantage of this open door?

We are improving our system of education say some. By commodious and even palatial buildings, and by a more efficient staff we are offering the poor student of China

advantages enjoyed by few such like students in the home lands. Education of course is a very essential part of missionary work, but we must not forget that educational work has its limits. By enlarging the mind with the laws of mathematics and the sciences you are not necessarily teaching the student how to live. By helping him to become more intelligent and clever you do not necessarily increase his culture, or improve his conduct, which Mr. M. Arnold said was three parts of life. Moreover, it must not be forgotten that education cannot be relied on in the main to uplift a nation. You will remember that Cardinal Wolsey tried it. He inaugurated an extensive system of education to wake the land from its moral lethargy and lift the people from their low spiritual condition. He would make them religious by means of education. But he had to confess to a disastrous failure and great disappointment.

Education does not furnish man with powers to govern himself and to know God, who has ever been the source of his greatest inspiration and the fountain of all his lofty ideals. Moreover the combined efforts of all the societies in their educational work can reach at most a few only of the young men and boys of the country, and will practically leave untouched the large and influential class under consideration this evening. Therefore to put the main strength into this work—and I fear there seems to be a tendency to do this in certain quarters—and neglect the most vital duty of the Christian Church, seems to me on a par with a dangerous fashion in Shanghai, where hats are worn to preserve the complexion alone, and leave exposed to the full glare of the sun the most sensitive parts of the neck. Education at best is only an accessory to a greater work. It will sharpen the mind, but we must look to something else to soothe the bitter cry of the children of men. Precept and experience teach us that we must seek for a generous supply of those ethical and spiritual powers before the human heart can be delivered from that oppression and tyranny which dominate it. Our answer to China's question to us must be that which Mencius gave to the Prince of Liang, who said: "Sir, seeing you have come from such great distance, what have you wherewith to profit my country?" "Why speak of profit," replied Mencius, "there is righteousness, and it is enough." Religion alone can touch morality with emotion. Increased activity in education there-

fore, though it is an adjunct to other work, will not meet all the demands made on us by present opportunities. We not only have then the confident answer of the party which advocates a liberal education, but also the reply of the Unionist party which maintains that by union, or federation, you can equip your forces and make them adequate to meet the present crisis. Union is desirable, provided you know what you are going to unite, and who will be joined together, and whether they will and can be joined together. But in the endeavor to unite there seems to be an element of danger that will hinder, rather than help. For instead of devising means to enter Chinese hearts we may be too much occupied in planning a house where we may all live together, I won't say in peace, but at any rate as one family; and then there is the further danger of disputes over the joint society. For if you have the joint you must have a carver; and the question will be, Who is to be the chief carver? I am much concerned personally for this safety of the Baptist, lest his head be required once more by some earnest Presbyterian brother. Thus, as one has many doubts as to the feasibility of the proposed scheme of federation and its value to meet present opportunities, allow me to suggest one way of a thorough union in a piece of work that will greatly forward us, and facilitate all the various operations in which we are engaged. This suggestion shall be my little share in aiding the work at this most auspicious time.

The suggestion is that we should make a united effort to reach all the Confucian schoolmasters in the eighteen provinces during the next two years, and present to them the Gospel in a worthy way. I am quite serious in both propositions. The work is not so difficult as it may seem to be at first sight. The idea is by no means chimerical. So far as I know no serious attempt has been made in the past to reach this class. A few brethren and leaders have sounded a call to this important work, but the only response has been the echo of lost and dying opportunities. I sincerely trust the present is not going to be another voice lost in the silence of the wasteful wilderness of indifference. Why not make the same effort then to seek the schoolmaster as is done to get the coolie. Why wait until they move to the unsettling soil of Japan before appealing to them. Seek them on their native soil and implant within them *here* some of those ideas and principles of Christianity

that will help them to withstand the withering blasts of Japan's materialism and atheism.

Consider this matter practically. Take Shanghai. In this Settlement and city there are close upon 200 schools with about 300 schoolmasters and say 10,000 scholars. So far as I have been able to find out there has been no united effort to reach these teachers and scholars by the missionary societies. What a fine opportunity there is here! What an audience! Not only would you be addressing the present leaders, but all the coming leaders and teachers of the place would also be listening to you with their awakened mind and youthful enthusiasm. Why not therefore map out Shanghai and make the work of visiting the schools the joint duty of all the societies and the chief business of this year?

Then from Shanghai let us proceed to map out the whole province of Kiangsu. It contains eight fu cities and sixty-three chou and hsien towns. There are about 200 missionaries in the province, and the work of mapping out districts and visiting all the schools in all the large cities and towns could be accomplished within a year. Let me next refer to the two provinces I know best and of which I have most experience—Shensi and Shansi. In these two provinces (with the exception of some small towns situate in inaccessible mountain fastnesses) there are but few cities which are not within easy reach of some missionary worker, even if they do not already reside there. The brethren and sisters in the different parts of these provinces exhibit great devotion and consecration in the prosecution of their work. They endure many privations and undergo much exertion of body, visiting villages and preaching in street chapels. In seeking the lost they pass by, however, the Confucian schools and their teachers. They will endure much fatigue in caring for the opium patient; but why neglect to call upon the chief men and the teachers in the schools? From my experience they would not take it amiss if they were visited, but you do increase their suspicion when you pass them by, and appear to consort with the most illiterate in the place. If in doing so you arouse their contempt is it to be wondered at? It would be strange were it otherwise. Not long ago when passing through some cities where the missionaries have been living for some twenty years the people did not manifest a very friendly spirit. In each town the enquiry was made whether the foreigner had attempted

systematically to establish friendly intercourse with the schoolmasters. The reply invariably was in the negative. Hospital work had been carried on, there were schools and opium refuges, street chapels and Sunday services. But the most important function of missionary work one would have thought, had been entirely overlooked and neglected! There was practically little intercourse between the missionary body and the prominent people in the town. Unfortunately these cases are not the exceptions but the rule.

May I then urge this evening that we should no longer delay applying ourselves to this great work and that we postpone no longer mission work to the Confucian scholar. If we neglect it now it may be too late to overtake it a few years hence. Don't let us follow the Chinese method of procrastination; we often remind them that if they had followed a certain course in past years they would not be in their present plight. Physician, heal thyself. Let some conference take up this living question and direct the great missionary force to plan a campaign to accomplish this much needed work. I am fully convinced that as long as we neglect to do so we are missing a great opportunity of unifying the East and West. The energy and devotion of three thousand missionaries is equal to the task; and if we but make up our minds to it, the visitation of all Confucian schools and teachers will soon be an accomplished fact.

To effectually carry out this work there must be adaptation. The worker must have adaptation of thought and method. Much discretion will be required; there must be a preparation of heart and mind. It would be unprofitable to go unprepared, it would be unwise to preach a sermon. The opportunity for saying the right word will come in time. St. Francis found it possible to give the wolf an admonition on his naughty behaviour, after making a brother of him first; and the opportunity for you to unburden your mind and give your message to the scholar, will invariably come at the proper moment. Don't precipitate matters and lose an occasion of doing good. "*Man-man-ti*" (go slowly) is good advice and known in every language. Don't jump into the deep waters of theology at first sight, for though *you* may be able to swim in that ocean your hearer will certainly be drowned. But begin by showing an interest in his school and scholars. Lead him on to speak on the present outlook of the schoolmaster. You will soon become

friends. And as he will begin to tell you his difficulties, for he has very many at present; give him that gentle encouragement which will lead to more confidences and further help. Instead of taking a text from your Old Testament, which he doesn't know, take it from his Old Testament which he and you should both know. And from the Confucian line you will arrive in time at the common station of humanity, which is Jesus the Saviour of the world. The light of past days is fading from the land of China; let us enter the darkening gloom in the name of Him who can bring back a new day of light and beauty.

After the visit to the schoolmaster never forget to send a small gift of suitable books. This will ensure a return visit and help to perpetuate the intercourse. If the missionary societies undertook this work and needed literature I have no doubt the C. L. S. and other societies would meet the demand in a generous and worthy manner.

Then again in presenting the Gospel to the schoolmasters of China we must ever remember Paul's advice to "commend ourselves." It is to be feared that we often offend the Chinese by our manners and ways. Our customs and habits are strange to them as theirs are to us. Therefore it behoves us to pay all the more heed to Paul's advice and consider well our ways and means. To emphasize this I cannot do better than to quote a well-known passage from an *American* book:—"Her sister, Miss Watson, a tolerable slim old maid, with goggles on, had just come to live with the widow, and took a set at me now with a spelling book. She worked me middling hard for about an hour, and then the widow made her ease up. I could not have stood it much longer. Then for an hour it was deadly dull and I was fidgetty. Miss Watson would say: 'Don't put your feet up there, Huckleberry, and don't scrunch up like that Huckleberry, set up straight. Don't gape and stretch like that, Huckleberry. Why don't you try to behave?' Then she told me all about the bad place and I said I wished I was there. She got mad then, but I didn't mean no harm. All I wanted was to go somewhere; all I wanted was a change, I wasn't particular." Miss Watson had admirable intentions, but she failed to commend herself to her hearer's heart and mind, and the entrance of the Master's word was thereby delayed.

If therefore we would ensure success we must earnestly seek to commend ourselves and our message. There are always

two ways of approaching the Chinese mind, but only one way will find an entrance to their hearts.

And as a result of all this effort to reach this neglected class of China, it may be that for the present you will have no converts to report. Nevertheless a valuable asset will have been added to your capital. You will have created a "*climate of opinion*" most favorable to the prosecution of the work. In that new and healthier climate even ordinary believers will breathe the Christian air more freely than is possible in the miasma of doubt and suspicion which is so fatal at present. "Suspicions," says Bacon, "amongst thoughts are like bats among birds; they fly by twilight. Certainly they are to be repressed, or, at the least, well guarded; for they cloud the mind; they luse friends, and they checke with business, whereby business cannot go, currantly and constantly. They dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy. They are defects, not in the heart, but in the braine; . . . . In fearful natures they gain ground too fast. There is nothing makes a man *suspect much*, *more* than to *know little*. Men should remedy suspicion by procuring to *know more* and not to keep this suspicion in smother. . . . . Suspicions that are artificially nourished, and put into men's heads by the tales and whisperings of others, have stings." Let us then by taking advantage of the favorable opportunities offered to us at the present time, endeavor by a free intercourse with the scholars of China to destroy that suspicion and ignorance that have been so detrimental to success in the past, and which will hinder us still further in the future if we do not early circumvent them. By unfolding to the scholars of the land the meaning of the Christian religion, and the extent of its operations in the affairs of men, we shall in due time bring a better understanding between East and West. And the more converse and intercourse we have with the schoolmaster the more he will feel that we are necessary to him and to his land. For to the Christian minister is given the faculty of vision to see over the wrecks of time the spiritual things that remain and which alone can renew the strength of decaying nations. To him is given the power to behold the stars of hope through the darkest mists that sweep over the surface of man's life, and to supply those who struggle with the dust and heat and drought of existence with the assurance of that City of God in which is full rest and peace. Let us then individually and unitedly use

every effort to reach the scholars of China at this opportune moment of a great crisis in the national life, and by revealing an ever-present Saviour animate their hearts with great hopes and divine consolations. Let us go to him confidently and courteously and say: "We use you and do not cast you aside—we plant you permanently within us."

"We fathom you not—we love you—there is perfection in you also."

"You furnish your parts towards eternity." "Great or small you furnish your part towards the soul."

P. S.—Dr. G. Reid in the short discussion that ensued made the astounding assertion that there were no Confucian schools now. "Such a course, as outlined in the paper," he said, "was possible fifteen years ago, but not to-day." There was no time for reply, but lest it be thought that silence means consent I wish here to emphatically controvert the assertion. I strongly maintain that most if not all schools in China to-day are Confucian. That the scholars have a smattering of English and mathematics, etc., makes not the slightest difference to their faith. Very often those students who have a little knowledge of Western subjects are in the matters of faith more keenly Confucianist than others in many cases. The validity of the paper is in no wise weakened by the statement and the question strongly forces itself upon me, "Who is sleeping?" Those who assert that the majority of the schools in China are Confucianist, or others, if there are any, who hold Dr. Reid's opinion? Both parties can't be awake. In the provinces of Shensi and Shansi there are Confucian schools in abundance, where the four books, etc., are studied and treasured. I have personally visited within the last two years over one hundred Confucian schools in Taiyuanfu, Chiao-ch'eng, Yü-tz'ŭ. I was never refused admittance. In almost every case the greatest courtesy was shown, and the result was always helpful. So, to say that there are no Confucian schools is a flat contradiction of facts.

There are Rip Van Winkles in every age. But occasionally there is a variety in form. The modern species takes the form of a time-machine rider who projects himself to the time when there are no Confucian schools. Such a time may come, but it is not so to-day. So I would renew my appeal that we should visit the Confucian schools of the land.

The Missionary's Personal Relation to the Chinese Under Present Conditions.

BY REV. E. L. MATTOX, HANGCHOW.

DURING the summer an interesting conference was held at Mokanshan on this subject. The present paper is simply an attempt to gather up some of the views suggested at that time.

The missionary has always been a stranger among a strange people, an alien in a hostile land. He has been separated from the people not merely geographically and historically but also by race and temperament. The difference has been radical. With the best of intentions there have been many misunderstandings on both sides. The missionary has always been in the minority; he has always been outvoted; and yet he has stood for more than the influence of mere numbers. His presence has affected a large mass of people to some extent; not always affected them in the way he would have liked or intended. But the fact remains that the individual missionary in his intercourse with the people of his adopted land, even though he meets them in the most casual and informal way, exerts an influence greater than he thinks. Would that each one could so deport himself that his relations with the Chinese would always influence them for good. Even apart from present conditions patience, tact, and carefulness have always been considered indispensable qualifications for successful missionary work.

But however necessary these qualifications may have been in the past they are increasingly so now. We are now entering upon conditions similar to those which prevailed in Japan fifteen or twenty years ago. We remember how cautious and anxious the Japanese missionaries were lest they should in any way say or do something, even unintentionally, that might give offence to the sensitive people among whom they were living. Perhaps if we had exercised more care along this line in the past here in China it would not be so necessary and demanding upon us as it is now. But now we have not only to overcome the inherent differences of nationality and temperament between us and the Chinese, but also the accumulated mistakes we have made ourselves and those of the whole body of which we are a part. One of the best ways to accomplish this is by taking into careful consideration the nature of our relations personally

with those about us. How do we meet pastors, teachers, friends, strangers, servants, etc.? If "evil communications corrupt good manners" I should say that on the contrary good manners greatly promote congenial intercourse.

One of the first things a missionary should do if he would hold himself in the right relations with the Chinese is to make a careful study of the people themselves as they are to-day. He should not only know sometheng of their great past history, but he should know much about their present environment and circumstances, their hopes and aspirations, their fears and joys. Let him learn to look at things from their view point, especially on questions of every day matters. Study their modes of thinking, find out what motives influence them and can be appealed to. It is a good plan to find out all one can at first hand about their social and family life, their business and trades, etc. These things cannot be learned from books; they must be found out from sympathetic association with the people.

In the second place the present condition of change must be recognized as a new element in the problem. It is not easy for all to admit this. There is so much that is the same as before. The national character remains practically the same. It is, however, undergoing modifications. It is being set in different molds and manifested in different ways. There has been awakened in the minds of the people a desire for change. We see evidences of this on all sides and in all conditions of life and society, whether political, social, ecclesiastical, family or individual. There is a spirit of uncertainty and restlessness, an *unsatisfiedness* that foretokens progress. All are seeking something different from the existing order of things; no one knows just what it is he wants, nor how to get it. But he does know he wants something better than he now has, and is determined to struggle to obtain it. And this is the hopeful part of the present crisis and the opportunity of the wise missionary. The present condition of affairs is due to many causes—political, commercial, educational, etc. The missionary has had his share in bringing it about. It is in fact something for which he has worked and prayed many years,—anything to see this great mass of humanity move, shake off its lethargy, and exert itself for something better. He felt that the acme of impotency, corruption and stagnation had been reached, and that any change could only be for the better. Let the

missionary then acknowledge his share of responsibility for the present condition and rejoice in it as an advance step in his own work and prepare to meet the emergency in the best way.

The following considerations may be helpful to us in working out the problem of our personal relation to the Chinese at the present time :—

1.—The missionary must meet the Chinese on terms of equality, as man with man. All pride of Anglo-Saxon lineage and Western civilization must be laid aside and every effort made to recognize this people as brothers. They are, in their own way, striving after the same goal as ourselves ; they have the same aspirations and hopes, the same joys and sorrows. The point of contact must be sought on the level, shoulder to shoulder. An attitude of self-exaltation and condescension will accomplish nothing. The missionary must work with and for the people, identify himself with them as far as one of an alien race can do so. He must meet them on a par, be serious, be in earnest. Let them know that he is a real friend who has their interest at heart and who knows their sorrows and difficulties, their desires and longings and comes to them as a helper out of his own fund of experience along the same lines. The missionary who would be successful in his work under present conditions must lay aside his claim to the "divine right to reign" and be willing to take his place side by side with the humblest as a "brother man."

2.—The missionary must remember at all times and in all circumstances that he is a Christian gentleman. At the conference this point was presented most cogently by the Rev. P. F. Price. The missionary stands among the Chinese not only as the representative and product of Western civilization and culture, but also of Christianity. He is to be "all things to all men" in the sense in which Paul was. It is more than politeness, important as that is in these Eastern lands. It is politeness *plus*,—plus the gentleness and sincerity of the Master. How easy it is, in the midst of a people whose ideas are so different from his own and whose practices are so foreign to his standards, to forget oneself at times and indulge in language or actions unbecoming to a Christian and a gentleman. There is undoubtedly much to arouse one's impatience and little to bring out the best in one's nature. But on this very account it is all the more essential that one be constantly on the guard. He must restrain his temper, hold his tongue,

and refrain from the very appearance of rudeness. Undue familiarity and levity should be avoided as detracting from the dignity of his calling. This does not mean that the missionary is not to laugh and joke with the Chinese nor enter into their joys and pleasures, but only that he is constantly to remember "whose he is and whom he serves." The Chinese are beginning to appreciate foreign manners and in many ways to imitate them. Hence the importance of showing them the very best. The highest type of manhood is embodied in the words "Christian gentleman;" combining in due proportion the two ideas of strength and gentleness. We must live them in our own lives if we would see them incorporated into the lives of others.

3.—The missionary should give the Chinese credit for good intentions. This is especially necessary in regard to those with whom he is associated in common work as pastors and teachers. Failure in this is almost fatal. If they are worthy at all of the positions they occupy it must be conceded that they have the good of the work at heart and that even though they may be mistaken their intentions are good. This principle also applies to all his dealings with the people. He is in a land of doubt and suspicion. It seems to be natural to suspect the motives of every one. And just as they as a people are unable to ascribe disinterestedness to the missionary, so he soon learns to doubt them and to question their motives when often there is little reason for doing so, except his own preconceived notion. It is needless to say that his relations to the Chinese will be anything but satisfactory as long as he entertains this spirit.

4.—He must give the Chinese credit for knowing their own people best. They are noted universally as the most acute observers of human nature; furthermore, they have had millenniums of practice. It stands to reason that they know more of the nature, disposition, and even of the qualifications of their own number than the foreigner. Of course there is always the difficulty of getting them to tell all they know. There is always something more up their sleeve. Then, as was mentioned above, there is so much mutual suspicion. But whatever the obstacles in the way of carrying it out the principle remains the same. The missionary needs to guard against the two extremes: on the one hand, becoming like them in his feelings, prejudices and suspicions; and on the other hand, throwing

over suggestions and opinions of those who are best qualified to speak at first hand.

5.—He needs to put more confidence in them in general. You cannot win a man to a higher plane unless he feels that you believe in him; neither can you get the most efficient service out of him. Mutual confidence and respect are of supreme importance in maintaining right relations with this people. The word *confide* carries with it a two-fold thought—to trust and to share. It implies a partnership and an imparting. It is not merely taking them into partnership in the work, but it means confiding in them, sharing with them one's own plans and ideals, hopes and feelings, and then trusting in them to help work them out. The missionary will be often disappointed in them, but the very attempt will be of great value, both to him and to them.

6.—Whenever there is an opportunity, place more responsibility upon the Chinese. The ultimate responsibility for the evangelization of China, as well as the education of its masses and the working out of all its social and political problems, rests upon the Chinese people and not upon the foreigner. The missionary is not here so much to do things for others as to get others to do for themselves. He teaches to make teachers, he preaches to make preachers. Since then the ultimate responsibility for the salvation of China depends upon the Chinese themselves, the sooner they can be inducted into their office the better. We Westerners are very chary about surrendering any of our so-called authority to others. But here is a place where we must do so. It is bound to come to this sooner or later. It is only by having a share in the authority that an adequate feeling of responsibility can be produced and acknowledged. Mistakes will be made and many of them. We all make mistakes. Perhaps less serious mistakes would be made now than later, and they would learn to profit by those that were made. It would be far better for both parties for the foreigner to concede all he can in this respect, willingly and from principle, than to wait till it is wrested from him by force. He is blind indeed who does not already see the trend of things not only in the government but also in the church and schools. If we can only learn the lesson soon enough it will save many heartburns and ill feelings and misunderstandings later on.

7.—He must learn to use all available men and means. The missionary force is small in proportion to the amount of

work; funds from the home societies are inadequate to meet the needs of a growing work. He must ask himself if he is using to the fullest extent all the resources that are available. He should be able to get some practical work out of every body—church members, teachers, students, etc. Give them a trial, a chance to show what stuff they are made of; let them get a taste for the work under proper supervision and while most susceptible to influence. Is there not much waste here? Is there not much material that is not being utilized? The missionary is a general and needs to take a careful inventory of all his forces and see that everyone is being used at his best.

8.—The missionary needs to give the best he has. He must not think that anything will do for the common people, that they are too ignorant to appreciate the highest truths. Do we not often find ourselves reiterating a few of the common-place so-called fundamentals and failing to launch out on the deeper spiritual truths on which we feed ourselves? It has already been thrown up to the missionaries by the Chinese in a few instances that they keep the best for themselves and throw the husks to others. To be constantly giving out and giving the best is by no means an easy task. It is hard work. It is more, it is the going out of virtue from one. And yet he who would sustain the relation that a missionary ought to sustain to the Chinese at the present time must do so. It means much hard study, careful preparation, wise adaptation and, above all, constant prayer and communion. It means, too, a copious drinking in of the very best from God's Word, the perusal of the experiences and thoughts of His saints as recorded in the best devotional books, and digesting it all and making it one's own, and then giving it out to other hungry souls.

The missionary stands to the Chinese in a four-fold relation.

1st, As a preacher of the Gospel.

2nd, As a teacher of new ideas.

3rd, As an example of a Christian gentleman.

4th, As a leader. A leader who is training leaders and who, like John the Baptist, "must decrease while they increase."

We have undertaken to set down in a rather rambling way some of the ways by which a missionary can make his life count for the most in his intercourse with this people under present conditions. The securing of students for the ministry and the drawing to us and holding of other native agents are vitally

connected with our treatment of, and regard for, the Chinese from their standpoint.

In all our intercourse with this people we need to exemplify the life of our great Exemplar, His gentleness, firmness, and thoughtfulness for others; His kindness, helpfulness, and friendship; His giving and calling out the very best in Himself and others.

Notes on the Revision of the Mandarin New Testament.

BY REV. F. W. BALLER.

THE General Conference of Protestant Missionaries in China, held in Shanghai, May 7-20th, 1890, discussed, among other things, the need of revising the Chinese Bible. Two essays—the one dealing with translation of the Scriptures into Chinese, the other giving an historical summary of the different versions—were read and were followed by an animated discussion. The pros. and cons. were fairly and forcibly stated, speeches were made by delegates of the leading Bible Societies, and the whole question was pretty thoroughly threshed out. As a consequence the Conference appointed committees composed of representative men to secure a revised Easy Wên-li version and also a revised Mandarin version of the Old and New Testaments. In this way articulate expression was given to the widespread desire to secure more satisfactory versions of the Scriptures than those already in use among the Chinese. Individual efforts to secure this desirable end had been made before the meeting of the Conference. The report of the Committee on the Revision of the Old and New Testaments into Mandarin recommends, "That the committee shall make constant and careful use of the Union Mandarin version of the New Testament . . . . of the recent version prepared by Dr. John (L. M. S., Hankow) and of the Medhurst version formerly in extensive use in Central China, and in Old Testament revision of the version of Bishop Schereschewsky." These instructions were not only laid to heart by the Mandarin New Testament revisers, but were carried out and exceeded. Indeed, the statement of King James' revisers, that their version was "with the former translations diligently compared and revised,"

might be truthfully prefixed to this also. *All* versions of the Scriptures in Chinese extant in Mandarin were "diligently compared," and in addition the various Wên-li versions were constantly consulted. Bishop Schereschewsky's Wên-li version, the Delegates' version, the Union version in Easy Wên-li, and such parts as were available of the Union high Wên-li version were all requisitioned. This, it need scarcely be said, involved an immense amount of labour, and it may be safely predicted that the next company of revisers will find that all the ground has been traversed pretty thoroughly.

So far as the Conference was concerned all was plain sailing. The recommendation to elect a committee and get the Scriptures revised, was adopted, and probably most members of the Conference separated to their homes with the pleasant feeling that the goal was in sight and that the question was at last in the region of practical polities. But the sage advice prefixed to the ancient receipt for cooking a hare—"first catch your hare"—was abundantly justified in the formation of a working committee. The noble diffidence which has been the mark of so many great minds since the days of Moses began to assert itself. "I pray thee have me excused," was the formula employed by most that were nominated, and the 'other man' was generally recommended by the humble nominee. This reluctance to serve arose from many causes, among which may be mentioned the claims of existing work and the unwillingness of some societies to set their agents free for such a task. At last a working committee was formed, which consisted of the following missionaries:—Rev. C. W. Mateer, D.D., LL.D., American Presbyterian Mission (Chairman), who arrived in China in 1863; Rev. J. L. Nevius, D.D., of the same Mission (one of the chairmen of the Shanghai Missionary Conference), whose term of service dated from 1854; Rev. H. Blodget, D.D., American Board of Commissioners for Foreign Missions, who was one of the company which translated the Union or Peking version, and who reached China in 1854; Rev. C. Goodrich, of the same Mission, whose missionary experience dated from 1865; and Rev. G. Owen, of the London Missionary Society, who commenced work among the Chinese in 1866. These were the veterans, some of King David's mighty men. Following these were Rev. S. Clarke, of the China Inland Mission, whose missionary service began in 1878 and who is now engaged in giving the Word of God to the aborigines of West China; Rev. H. Woods, D.D., American

Presbyterian Mission, South, who buckled on his missionary armour in 1883; Rev. T. Bramfit, Wesleyan Mission, who came to China in 1875, and the present writer, who reached China in 1873, but who must be regarded as one born out of due time since he did not join the committee till 1900.

There were thus five Americans and four Britishers on the committee, so that on this and other grounds it could claim to be fairly representative. It represented Mandarin as spoken in north, south, east, west and Central China. Dr. Mateer was known by his "Mandarin Lessons" to be an authority on the subject; while Dr. Goodrich had laid students of the language under obligation by his "Pocket Dictionary." Educational, pastoral, evangelistic and literary forms of missionary work had each its own delegate. At a later stage, when Mr. Clarke could no longer attend, the Rev. Spencer Lewis, of the Methodist Episcopal Church, who had spent fourteen years in missionary work, took his place.

The committee being thus formed, the first thing to be decided was the method of procedure. It is a far cry from Peking to Kweichow or Szechuan, and it was found impossible for the members of the committee to meet frequently; the time consumed and the expense incurred were prohibitive. The work was therefore divided up; each member taking a certain portion. Forms were printed, having blank columns, at the head of which was printed the Chinese name of each member of the committee. The given portion was then copied in from the Peking version, and in the adjoining column the reviser wrote his proposed changes. The form, after going the round of the committee, was returned to the responsible reviser who, with the work of others before him, carefully re-revised his original work and made his final text. This was presented when the committee met and was accepted or rejected by a two-thirds vote. In this way every word, phrase and sentence was challenged and subjected to a very thorough scrutiny, and the final version decided on only after careful discussion. Indeed, to attend a committee meeting was like attending a debating society for several hours a day, and when this continued for four, five or six months, both brain and body loudly demanded a rest. As to patience, it seems almost superfluous to mention Job in this connection.

One of the first difficulties that confronted the committee was that of style. In this matter it was a manifest impossibility

to please all. In the nature of the case there are bound to be great divergencies of style and expression in a tract of country extending from the borders of Tibet to the Yellow Sea and from the Great Wall to Burmah. Broadly speaking, the river Yangtze marks the limit of the Mandarin-speaking region; south of that it begins to tail off into dialects. Much of the Mandarin spoken in some of these southern districts bears the same relationship to Mandarin proper that the babbling of a child does to the talk of an educated adult, or the poetry of a school girl to Paradise Lost. It lacks grip and force. Like the bones of a young child, it is supple, but is deficient in the sinewy strength of northern speech. On the other hand, its vocabulary is larger; it has more particles and furnishes a greater number of forms of expression.

The difficulty as to style was, to a certain extent, solved by the fact that versions in Easy and High Wên-li were being prepared. Hence it was felt the wisest and best thing to adopt a style that was low and simple, while at the same time free from vulgarism and bald colloquialisms. To adopt a diction that would not be level to the comprehension of uneducated hearers when the Bible was read in public, would be to defeat one of the objects of the revision. Hence it was decided to adopt a thoroughly colloquial style—體面官話 handsome Mandarin, as the Chinese call it in some districts. This, in the estimation of a young critic who passed judgment on one of the Tentative Gospels, made it fit for 老婆婆 'old dames' only. Seeing that from fifty to sixty per cent. of congregations are illiterate this may be regarded as a high tribute of praise. Far better for hearers to hear God speaking to them in the simplicity of their mother tongue than to be as the Northern Farmer :—

"An' I hallus coom'd to 's chooch afoor moy Sally wur deäd,
An' 'eärd 'um a bummin' awaäy loike a buzzard-clock ower my 'eäd,
An' I niver knaw'd whot a meän'd but I thowt a 'ad summut to saäy,
An' I thowt a said whot a owt to 'a said an' I coom'd awaäy."

Of course strict adherence to colloquial imposed its own limitations. It put out of court a whole host of phrases current in literary circles and shut out "trimmings." By avoiding a semi-Wên-li phraseology the committee was manifestly at a disadvantage so far as felicities of style were concerned. A good

chef in a well-stocked kitchen should be able to turn out a more elaborate meal than the widow of Zarephath with her two sticks, handful of meal and cruse of oil. Hence, in some passages a few expressions may seem a trifle crude and bald in comparison with many of the ornate periods of the Peking version, but they have at least the merit of simplicity. It is somewhat the difference between "Salute your progenitor" and "Give your father a kiss;" or, "Let us pray" and "Let us invoke the Divine benediction."

Growing out of the question of style was the thorny subject of literal rendering, which sorely exercised the righteous souls of the members of the committee. Some contended that verbal forms of expression suited the genius of the Chinese language better than abstract modes of speech, and that it was better to give them the pre-ëminence. While 罪的赦免 might be an exact translation of the phrase "the forgiveness of sins" it could scarcely be said to equal 過犯得以赦免 as an idiomatic rendering. To "fall from your own steadfastness" might be expressed by 失去自己的堅固, but it would at the same time be a distinct fall from the height of a good Chinese style. On the other hand, it was urged that while this was true, a literal translation had the merit of faithfulness, and that in China, as in the early church, abstract forms of speech expressive of Christian truth gradually passed into current use and became part of Christian phraseology. The question had constantly to be faced, especially in the Epistles. Such renderings as were finally adopted represented the judgment of the majority. If a minority report were issued it might be found that some members in certain passages would have preferred a more elastic use of language. But in this, as in a good many other matters, each in turn had to submit to seeing many of his own preferences and pet ideas swept away—a truly humbling process. Surely no body of men have more cause to feel the force of the words, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know" than a revision committee. So many men, so many minds, so many points of view from which the same thing may be regarded, and so many differing degrees of knowledge and experience. It was in committee as in daily life. After a residence of twenty or thirty years in the country some day one hears a new expression, enquires about it and finds it is in common use. And the humiliating part is that from that date onward one hears it continually. The proud

boast, 'I have been so long in the country and have never heard such and such an expression,' turns into thin air as the continental area of the language impresses itself upon the mind. The rejoinder of a Chinese teacher to such an exhibition of ignorance was brief and to the point. It was but two words—也許! Truly it is 學到老學不了. "Vanity," said Lord Roseberry, "is a centipede with a corn on each foot." He might have added that by the time each foot has been well trodden on several times a day the creature has almost squirmed itself into a wriggling and shapless mass. There is still a good deal of weight in the Psalmist's statement that "Man at his best estate is altogether vanity," evolution to the contrary notwithstanding. And it may not be out of place to say once for all at this stage that neither the committee as a whole, nor any member of it, lays any claim to infallibility.

As an illustration of the kind of difficulty to which reference is made above take the word "fulness." In John i. 16, "Of his fulness have all we received," is rendered in the Peking version by 我們從他充滿的恩典裏都得了恩, "from the fulness of His grace we have all obtained grace." This is unimpeachable Chinese, but limits the divine fulness to 'grace' alone. The revised translation gives 從他的豐滿裏我們都領受了, "from his fulness have we all received," leaving the reader to find out for himself from other parts of Scripture in what this 'fulness' consists. Again in Eph. iii. 19, "filled unto all the fulness of God," is translated 叫上帝滿足的恩德充滿你們的心, "so that the fulness of the grace of God fills your heart." In its revised form it runs 使上帝一切所充滿的充滿了你們, "so that all the fulness which is in God may fill you." The Chinese student who compares these two passages will find that the 'fulness' of the one fills out the other, and he will thus have a wider conception of the boundlessness of the divine nature than he would have had in considering the word 'grace' alone. Thus the literal translation of an abstract term, while it may at first read strangely, opens up a new field of thought and enlarges the readers' horizon.

In many cases a literal rendering was impossible. Recourse was therefore had to marginal notes, in which the literal rendering was given, while the idiomatic equivalent was placed in the text. The meaning was thus elucidated and any figure of speech contained in the original given at the same time. Take for example Matt. xvi. 18, "the gates of hell shall not prevail

against it." A literal rendering of 'gates' is inadmissible, hence 權柄, 'powers,' is substituted, but a marginal note is added that 'powers' in the original is 'gates.' The 'gates' of hell each pouring forth its hosts of darkness eager for conquest, will appeal with great force to the dwellers in the many walled cities in this land. A new world of thought and illustration is thus opened up to the preacher, and none who know Chinese preachers will deny that the opening up of new avenues of thought and expression is much to be desired.

In II. Tim. ii. 14 a margin gives the meaning of 'subvert' as 傾覆, "to overthrow," thus bringing it into harmony with II. Pet. ii. 6, the only two places where the word occurs in the New Testament.

"The beginning of sorrows," Matt. xxiv. 8, is rendered 苦難的起頭, but a marginal note says that the original means the pains of a woman in travail. This helps to illustrate the truth that God in His providence makes each sorrow a new beginning—the inauguration of a new life. Calamities are but the precursors of a new era. In v. 51 the meaning is given in the text, the original in the margin. This latter, being the name of Chinese punishment—the literal 'cutting asunder'—should appeal strongly to the Chinese. "In a riddle" is given in the margin in I. Cor. xiii. 12; "to wrestle" in Eph. vi. 12, 爭戰 appearing in the text; and so on in many other places that need not be mentioned.

Closely related to the question of marginal notes was that of figures of speech. Many of these doubtless are strange to the Chinese mind, and were presumably omitted from previous versions in Mandarin on that account. Some have their origin in the Old Testament, and so are naturally unintelligible to one who has never seen that volume. But it does not seem to be a safe principle to omit them, because some who may see them will fail to understand them. Our forefathers, who stained themselves with ochre and worshipped Woden and Thor, could not have appeared very promising pupils in divine things. But it has been reserved for their descendants to contribute more than any other nation to the correct interpretation of the Book of God.

The figure of the first fruits applied to Christ as the first fruits from the dead, I. Cor. xv. 20, and as applied to the results of his work in Rev. xiv. 4, are both translated, thus showing some New Testament applications of an Old Testament figure. The metaphor of a general leading his host is

given in II. Cor. ii. 14; of running as applied to the Christian course, Gal. v. 7; to human effort, Rom. ix. 16; to strenuous labour, Phil. ii. 16; and to riotous conduct, in I. Pet. iv. 4. Connection with evil, submission to bondage, and fellowship in service as taught by the simile of the yoke are made clear in II. Cor. vi. 14, Gal. v. 1, Phil. iv. 3.

The figure of a fall to indicate removal from a position of grace and privilege is preserved in Gal. v. 4, II. Pet. iii. 17, and the nourishing power of the 'words of faith' is shown in I. Tim. iv. 6. By translating the words, "if so be ye have tasted that the Lord is gracious," in I. Pet. ii. 3, its connection with the preceding verse is demonstrated. Christian service under the figure of guiding is shown in I. Pet. i. 13, v. 5. This latter passage when compared with John xiii. 3-11 will enable a Chinese Christian to not only understand the thought, but to see the sanction of the highest Example. The origin and development of sin as set forth in Jas. i. 15, under the image of conception and growth, is also given. In this case it is possible to use an entirely congruous Chinese idiom. "To conceive evil plans and purposes," is expressed by 懷鬼胎, pregnant with demonaical possibilities. The 'bridling' of the tongue is set forth in Jas. i. 26; iii. 2, by the use of 勒, to rein in a horse. "The garment spotted by the flesh," Jude 23, is literally translated. The figure of a garment, unclean because it has been worn close to the skin of an unchaste person, vividly depicts the contagion of sin.

It is scarcely necessary to give more examples; these may suffice to show that for the first time all, or nearly all the figures of the New Testament, appear in the pages of a Mandarin version. No doubt some of them will seem strange to the reader at the first reading. That many do not seem so to constant readers of the Scriptures is largely owing to the fact that familiarity has robbed them of their strangeness. "To be clothed upon with a house," "to put on a man," etc., are fairly bold figures; were they used by writers in ordinary books they might in the eyes of critics perhaps be regarded as being bold enough to be impudent. But the inspired writers used them under the controlling, guiding influence of the Spirit of Truth, and it would seem better to give them to the Chinese reader as they stand than to conceal them under a paraphrastic style.

In some cases, owing to exigencies of idiom or of language, it is necessary to amplify, but every effort has been

made to translate accurately rather than to paraphrase. This latter style is well calculated to give learners a general idea of the truth in their early stages, but more exact instruction is called for at a later date. With advancing knowledge, and more careful study on the part of Chinese Christians, a more accurate translation is demanded. In these days of Bible schools and Theological Halls, it is indispensable to have such renderings as make a comparison of parallel passages possible. And it will be found that a good deal of labour has been bestowed on this part of the work. When a revival of *exact* preaching takes place, in which the meaning of the words of Holy Writ are given and expounded, as opposed to essay reading or merely taking a text as a starting point, the value of this aspect of revision will be more clearly seen.

One direction in which greater accuracy has been secured is in supplying omissions. A few only can be noted here. In Matt. vii. 12, the words "all things whatsoever" 無論何事 have been supplied; in x. 1, "all manner of disease" 各樣的症候; in xii. 11, "doth he not lay hold on it" 不抓住他; verse 34 "out of the abundance" 心裏所充滿的; "between thee and him alone" 只有他和你在一處 in xviii. 15; and in xxi. 32 "unto you" 到你們這裏來. Two more instances must suffice for the Gospels: one in Mark iv. 10, "when he was alone" 獨在的時候; and one in Luke xviii. 11 (prayed) "with himself" 自言自語的. In these passages the readers of the Mandarin New Testament will have before them for the first time a transcript of the Sacred Text.

The Epistles furnish a larger number of examples, but a few only can be touched on in this article. In I Tim. vi. 4 the words "he is sick," and in II Tim. iii. 4 "rather than" are supplied. "Likewise," or "in like manner" are added in Jas. ii. 25. One notable omission which has been supplied is the crown on the head of Jesus in Heb. ii. 7, 9. He is 'crowned' in this version with glory and honour. Instead of 賜他尊貴榮耀 "thou gavest him glory and honour," the text now runs 賜他尊貴榮耀爲冠冕, "thou gavest Him glory and honour as a crown." Our Lord has thus some of the glory consequent on His passion restored to Him, and is crowned Lord of all.

The words "wherein," I. Pet. ii. 12; iii. 16; iv. 4; "like," II. Pet. i. 1; "whereunto," II. Pet. i. 19; "those who," II. Pet. ii. 18; "this one thing," II. Pet. iii. 8, are

now supplied as well as the words "down to the foot" in Rev. i. 13.

The passages where translations are substituted for paraphrases and glosses are too numerous to be mentioned in detail. One of the most conspicuous is II. Cor. v. 21, where our Lord is said to be "made a sinner" on our account 替我們作了罪人. This is now replaced by 替我們成爲罪, "made sin for us," which was given as a margin in the Peking version. In Eph. v. 26 the statement is made "that He might cause the church because of the word and the washing of the water of baptism to become holy," etc., 使教會因着道理和洗禮的水可以成爲聖潔, a statement which puts a rather severe strain on the power of water, whether applied by sprinkling, effusion or immersion. If the application of that unstable element can make us holy and enable us to stand before Christ without spot or wrinkle or any such thing, His work and that of the Holy Spirit becomes of little worth. In place of the above is the following: 要用水藉着道把教會洗淨成爲聖潔, "that by water through the Word He might cleanse the church and sanctify it." This translates the text and leaves the interpretation to the wise. "The sower soweth the Word" in Mark iv. 14, is at present rendered, "the sower is the preacher" 撒種的就是傳道的人; an affirmation which, however true as an exegesis of the passage, can scarcely be called a translation. Indeed as exegesis it might be called in question in view of the fact that our Lord in Matt. xiii. 37 says: "He that soweth the good seed is the Son of man." As amended the passage reads 撒種的所撒的就是道理, "that which the sower sows is the word."

Another point in which this version differs from the one in use is in showing greater accuracy in the use of words. So far as possible the same word in the original has been rendered uniformly, though it goes without saying that none but a theorist would expect this to be the case everywhere. In this part of their work the committee were aided by one whose name does not occur among those nominated to this service, but who nevertheless has rendered invaluable aid. Mrs Mateer compiled a Greek-Chinese Index giving the Chinese renderings of most of the principal words in the New Testament. This proved of the greatest value in the final revision, since all the renderings in the Tentative Version could be seen at a glance.

(To be concluded.)

Summary of Work done by the Tien Tsu Hui.

SO many people have been asking for some short summary of work done by the Tien Tsu Hui that these brief notes may be useful. Formed by ten ladies of different nationalities on April 2, 1895, one of its first tasks was to memorialise the Dowager-Empress; the drawing up of this memorial was no small undertaking. Then it had to be translated into Chinese, and then signatures had to be collected. Pretty well every foreign lady in the Far East at that time signed; Hongkong sending up sheets full of names, and thirty-five ladies of Johore even sending up theirs. The memorial was then inscribed in letters of gold upon white satin, enclosed in a beautiful silver casket and forwarded through the kind offices of the Doyen of the Diplomatic Corps, Colonel Denby. Some correspondence passed about it; the Tsung-li Yamên offering to keep it on their shelves, as they said it was not a matter with which they could trouble Her Majesty. There can, however, be little doubt but that the Empress saw it, as a Chinese gentleman saw and read it while waiting for an audience within the Imperial Palace, and this is further proved by one of the Empress's first acts after she returned from Sianfu, and when she was specially trying to make friends with foreign ladies, being the issuing of an Edict calling on all officials to discourage those under them from binding their daughters' feet.

By the advice of Dr. Edkins all Viceroys and independent governors of provinces have had memorials and letters sent them from time to time till, one after the other, all have issued proclamations against binding. With a view to this our president had audience with four Viceroys, besides addressing others more indirectly. She has also addressed meetings in seven of the eight viceregal capitals—Tientsin, Foochow, Canton, Nanking, Wuchang, Chentu, and Yunnan-fu; as also in Peking, Nanchang-fu, Hangchow and Soochow; Ningpo, Amoy, Swatow, Hongkong, Macao; Chinkiang, Wuhu, Kiukiang, Hankow, Han-yang, Ichang, Chungking, Sui-fu, Kia-ting; Chao-tung-fu, Tong-chuan; Chingchow-fu, Wei-hsien, Chefoo, Tengchow-fu, Wusieh, and Pei-tai-ho; in most of these towns addressing several meetings. One of those in Yun-nan-fu numbered some 2,000 persons, whilst some people have estimated that 5,000 people were present at one of the Shanghai meetings.

Over a million of tracts, leaflets and placards have been printed and circulated from Shanghai, without counting those printed for our Society in Tientsin, Chungking, Yun-nan-fu, Chen-tu and Sianfu. Books have been distributed at the various examination centres to the students, and many communications on the subject have been addressed to the newspapers.

Bound feet militating greatly against study, girls in schools directed by foreigners—and till very lately there were no others—have been encouraged to unbind, whilst to lead the poor and ignorant to give up crippling their daughters in order to gain husbands for them and to inspire men with a contempt for the practice, placards have been put up along the thoroughfares throughout the Yangtse valley, as well as along the coast line, and we also obtained permission through various of our members from many steamer companies to put up placards in their steamers, so that all who travelled might see them.

In early days we got up many prize competitions for the best essays against binding, the best shoes for unbound feet or for natural feet, and we have organized 162 meetings, of which records have been kept, besides many others unrecorded. We spent over $500 our first year and not quite $2,000 our last year.

We have from the first always and everywhere received the greatest courtesy and kindness from Chinese officials and people alike; they welcoming us as seeking to deliver the women of China from a great tyranny from which they were not at first able to free themselves. Now that they are becoming able to speak for themselves, we know that they can do it better than we can for them, and we can but wish for them and for those noble men, who are devoting themselves to setting the women of China upon their feet again, the blessing of Heaven, Who sees what we do and why we do it, and Who alone can confer upon Chinese women that freedom from needless suffering, which we for ten years and more have been striving to obtain for them. For whilst Chinese women suffered and were rendered unfit to do their lifework we foreign women felt as if we too were crippled and suffered with them.

On behalf of Tien Tsu Hui Temporary Committee, consisting of

Mrs. BONDFIELD, 74 Bubbling Well Road.
Mrs. ARCHIBALD LITTLE.
Mrs. SEAMAN, 2 Yates Road.

P. S.—Had further proof been needed that it was high time to trust the movement more to Chinese direction, the great Shanghai meeting of December 16th, 1906, conclusively proved it. Not only was the Town Hall packed almost to suffocation by a crowd that came in by tickets, not only did H.E. Lu Hai-huan in the presence of an immense and enthusiastic audience pronounce foot-binding vulgar, but the young ladies of the Tien Tsu Hui school sang an anti-binding song and acted a little piece of their own composition, illustrative of the woes of foot-binding. It was very prettily and modestly done; but the fact that they should dare to do it, showing their feet to the crowd, and that when the sufferer from crippled feet bounded on to the platform with them unbound she was enthusiastically applauded by the closely packed audience, shows what a changed China we are already living in. The work that the Tien Tsu Hui was formed to carry out has been done, public opinion has been changed and the setting free of all the little girls of China from the bondage of a most cruel custom is merely a question of time. Although in certain destricts, especially in Kansuh and on the Mongolian and Manchurian frontier, an active and energetic propaganda is still much needed.

ALICIA LITTLE.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Recent Imperial Metropolitan Examinations.

BY PROF. W. W. YEN.

FOR the first time in the history of literary examinations in China, the highest degree, practically speaking, in the land was conferred on eight men, whose chief claim for the honor was that they had graduated from some Western university. And what was more remarkable was the fact that the candidates were allowed at the examination to submit their papers in the language of the country in which they pursued their education, their knowledge of Chinese literature not counting a whit in the rating of their standing. No wonder the Peking correspondent of the London *Times* considered this departure in the method of conducting metropolitan literary examinations of sufficient importance to warrant his sending a cable despatch to his paper, containing a full list of the success-

ful Chinshihs, their foreign degrees, and their alma maters, and no wonder the English press of China, both in the north and in the south, wrote special editorials commenting on the examination.

Last year the first examination of returned students took place, but as it was not well advertised, only fourteen candidates appeared, all from Japan. Of this number, two were created Hanlins, six received the degree of Chinshih, and a like number became Chujens.

As early as the first part of the seventh moon the Board of Education sent to the different Viceroys, Tartar-Generals, and Governors a circular telegram, informing them that according to the regulations approved by Their Majesties, an examination of returned students would be held in the eighth moon in Peking, and requesting them to issue proclamations to this effect, so that eligible candidates might present themselves when the time arrived. The candidates were further to be instructed to carry with them their diplomas, note books, and published works, if any, and no graduate of any institution, the standard of which is below a "high school," would be permitted to participate in the examination. I might add here that the characters "高等學堂" stand for the Japanese "high school," the work of which I understand is equivalent to the last two years of the American high school and the first two of the American college.

Altogether forty-two men (twenty-three from Japan, sixteen from the United States, two from England, and one from Germany) were ultimately found to fulfil all the requirements demanded by the Ministry of Education. The oldest among them was forty-four and the youngest twenty-three years of age, and the foreign degrees ranged from a Doctor of Philosophy of Yale University to a mere graduate of a Japanese "high school."

And as the candidates came from different foreign countries, so the chief examiners also represented four nations, viz., Vice-President Lien Fang (France), Vice-President T'ang Shao-yi (the United States), Commander-in-chief Ying Chang (Germany) and Vice-President Ta (Russia). There was some difficulty experienced in engaging assistant examiners, but ultimately the following gentlemen consented to serve in that capacity, viz., Messrs. Yen Fuh, who examined the candidates offering philosophy, law, politics, and commerce; Jeme Tien-

yow, Engineer-in-chief of the Peking-Kalgan Railway; Wei Han, an expert in mechanical engineering; Dr. Watt, of the Tientsin Medical College; Chen Shou-tien, whose subjects were physics and chemistry; Woo Yang-tseng, of the Tongshan Mining Company; and two graduates from Japanese universities who are experts in agriculture and sericulture.

The examination was divided into two parts, occupying two whole days, the 27th and the 29th of the eighth moon. On the first day the candidates were examined in the subjects they specialized in while at college. Each candidate was handed an envelope containing the questions, of which there were three in each subject; he was required, however, to reply to two only. Permission was granted to the men to write in any language they preferred, and nearly all the returned students from Europe and America employed English as their vehicle of expression.

To enable the reader to form some idea of the themes put forward by the examiners, the three proffered to the candidate in philosophy are here presented:

(1). Define philosophy and distinguish it from science and ethics. Explain the following systems of philosophical thought: Dualism, Theism, Idealism, Materialism, Pantheism, Agnosticism. How would you classify, according to the Western method, the following Chinese philosophers: Chuang Tzu, Chang Tsai, Chu Tzu, Lu Tzu, and Wang Yang-ming?

(2). Explain why philosophy developed earliest in Greece. What are the leading thoughts in the teaching of Heraclitus? Why will his system, at one time almost obsolete, again become popular?

(3). Expound fully Mill's four methods of induction and mention some of the scientific discoveries and inventions which may be directly traced to them.

At the examination on the second day, which was aimed at testing the general knowledge of the men, the same two subjects for an essay were given out for all the candidates, one for those desiring to compose a Chinese essay and the other for the returned students from Western countries. The former was typically Chinese, and may be roughly transliterated as "To respect those in authority, to love one's kin, to venerate one's elders, and to segregate the sexes; these are principles that will abide for all generations"; the latter was a theme for argumentation, and was worded "Will it be expedient for China to adopt a system of compulsory education?"

All the candidates, since they came from so many countries and represented so many institutions, were placed on the same level and had to be graded (1) according to their foreign degrees, (2) according to their achievements since their day of graduation, and (3) according to the quality of the papers submitted to the examiners. All those attaining over eighty out of a possible hundred marks were to receive the degree of Chinshih, over seventy a first class Chujen, over sixty a second class Chujen, while those who received over fifty got only a certificate, stating that the holder had attended the Board examination. Ten out of the forty-two men failed even to make fifty points, and were requested to try again next year.

On the 12th of the ninth moon all the Chinshihs and Chujens were received in audience by Their Majesties at the Summer Palace, and directly after the presentation, an edict was published, conferring on the successful candidates their respective degrees. Soon after the decree appeared, several of the ministries memorialised to the Throne for permission to retain some of the successful candidates as attachés, and some ten men, therefore, of the new learning, will join the government service.

This brief sketch would not be complete were the writer not to point out some of the defects and also the points of excellence of the late examination.

1. It is but natural that the Ministry of Education should regard its examination as a final test and consider diplomas as only a pre-requisite of eligibility, but it seems to the writer that the examinations were far too superficial and inadequate to discover the real attainments of the candidates. The questions being limited to three and confined to one branch of knowledge, the element of luck cannot but play an important part in the success or failure of the candidates. There are two ways open to the Ministry of Education: one is to accept the candidate's diploma as final, taking into consideration the standing of his college and also his attainments since the day of his graduation; and the other, if the Board desires to maintain its position as final arbiter, to set apart at least a week or ten days for a complete and searching test of the literary and scientific attainments of the applicants, the examiners performing the same duties that were performed by the London University a few years ago.

My assertion that the element of luck played an important part is supported by the resulting fact that ten men actually

failed, and among them was one who graduated from the University of Chicago as a Master of Science and was besides an expert in analytical chemistry.

2. Knowledge of the Chinese language and Chinese literature was not at all required, and at least in one case the man could not write his own name in Chinese decently. This seems going a little bit too far. While it is impossible to expect men educated in Western countries to possess the same attainments in Chinese literature as were possessed by Chinshihs and Chujens of the old type, still it is important that all recipients of these degrees should present evidence of some knowledge of their own national language and literature.

But compared to the old style of literary examinations, the one that took place this year could boast of several points of superiority. In the first place, the examiners were experts in their line, as can be proved by the questions they formulated; and secondly, the candidates were examined in the subjects in which they had specialised while at college.

The permission granted to the candidates to make use of any Western language in their papers marks a climax in the eager pursuit on the part of the Chinese student world after Western learning, and it is difficult to estimate the impetus that has been given by this step to the study of Western languages, especially of English. To me it seems that at last the barriers in the way of Western knowledge have been battered down, and the new education in China will become something real and thorough.

Another forward step, and an important one, too, was the fact that not a single man, not even a Chinshih, received any official rank, on account of his success in the examination, as has been done in the past. The weakest point of the old system of education was the wrong conception on the part of the literati of their goal, viz., to become an official. Every man studied that he might, after winning successes in the examinations, join the government service. Very few acquired knowledge simply for the sake of knowledge. The evils resulting from such misconceptions and wrong ideals of education are too patent to require any exposition.

At a meeting of the successful candidates the afternoon of the Imperial audience, it was decided to form an association for mutual assistance and co-operation, and at the same meeting some reforms in regard to calling on the examiners, tipping their

gate-keepers, etc., were suggested and adopted. These reforms, though trivial in character, yet indicate the spirit of Young China towards social and official abuses.

To the missionary world it is interesting to know that not the slightest distinction was made between Christian and non-Christian candidates. In fact, the religious beliefs of the men were never made a matter of inquiry, and nothing was required of the candidates which would enter into conflict with their religious scruples. The first examination, it is true, took place on a Sunday, but that was due to the late arrival of the assistant examiners and to the rule that the examination must take place in the eighth moon. Altogether nine of the successful men are Christians (eight Protestants and one Roman Catholic) and were we to include those who received their preparatory studies in Christian institutions in China, the number would be still larger. The credit for this exhibition of wise toleration is due to the examiners and the officers of the Ministry of Education, and there is no doubt that in a few years religious liberty will become one of the possessions of the Chinese people.

The following is a list of the Chinshihs and their alma maters: Chen Chin-tao (M. S., Ph. D., Yale); W. W. Yen (B. A., Univ. of Va.); T. B. Sia (M.D., D.D.S., Univ. of Denver); Yen Tê-ching (C. E., Lehigh Univ.); Saoke A. Sze (M. A., Cornell Univ.); A. L. Ahlo (Cambridge Univ.); Y. C. Chang (M. L., Yale); and T. C. Hu (M. C. E., Cornell Univ.).

Educational Book Review.

Progressive Lessons in English, by J. A. Silsby, Principal of Lowrie High School, Shanghai. Books I. and II. Commercial Press, Shanghai. 10 cents each.

These little volumes consist entirely of short and useful English sentences arranged in such a way as to be easily learned, and when learned to be of immediate use. This inductive method of learning, which the Gouin system adopts, is now being widely used, and has many advantages. It differs from the old primers, in that those selected the words to be learned on a phonetic basis, giving such selections as "cat, mat, rat, hat" in the early lessons. In these the phonetic element is entirely laid aside, and the pupil begins to learn the language just as he learns any language which he "picks up" without formal study, i.e., by learning the names of familiar objects and sentences about them.

There is also no grammar work in these books. This also is of advantage, because there is not much use learning grammar until the pupil has a fairly large fund of ordinary words. Language

must almost inevitably be learned by translation, and if the first sentences given are those which are readily capable of translation into the learner's language he can make considerable progress without vexing himself as to the why and wherefore of what he has learned. That may be taken up later.

Mr. Silsby's lessons are carefully constructed, and there seems to be no room for adverse criticism. He is fortunate in being able to use in his second volume some pictures reproduced from the Commercial Press Chinese Primer, and by basing the words of the exercises around the picture he secures the concreteness so desirable for the youthful mind.

A later series of these lessons is announced, giving the Chinese translation of the lessons. At present they would have to be explained in Chinese by the teacher.

Correspondence.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As there have been indications in several quarters that the present is a favourable time in which to make an advance in the work of the Scripture Union in China, I should like to draw attention to the fact that the Scripture Union readings (Chinese edition, covering the Chinese year) have been sent out to the friends who have been in the habit of using them. Further supplies, also portions in English, etc., may be obtained from the undersigned at 18 Peking Road, Shanghai.

I would take this opportunity of saying that there are a number of missionaries who think there would be a greater interest among their Chinese friends if the course were confined to the New Testament. Such a New Testament course has been prepared, and is now in the press. The arrangement is: when in the ordinary Scripture Union list the Old Testament books are to be read, New Testament readings are substituted in such a way as to allow of the regular New Testament readings being the same on both cards. These "New Testament lists" are being printed in different style—perpendicular instead of horizontal—and we shall be glad if those who use them will let us know which style is most in favour with the Chinese members.

I am, Sir,

Yours sincerely,

GILBERT MCINTOSH.

A REMONSTRANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your November number "Presbyter" uses nearly three columns of your valuable space in what seems to be more of a tirade than a protest against the action of the Synod of the Five Provinces.

1st. By way of preface, let me ask if "Presbyter" is quite fair

to deliver himself so freely without signing his real name to his paper?

2nd. Is "Presbyter" well informed? If he was present at Nanking, why did he not then and there object? Or if, as seems more likely, he was at a remote distance (November vs. August). does he know what really happened?

The facts are plain enough. The Wu Sang, or preferably the Wu Sheng, Synod simply adopted the existing translations of the Westminster Standards which had been previously adopted and used by the five component Presbyteries. These translations were made jointly by Chinese and foreigners. The Synod of China in 1871 (cf. Min., p. 17) appointed a committee to revise; the work was reported as completed in May, 1878 (Min., p. 13); the edition printed in 1881 has been circulating ever since, and seems to be pretty well known by Presbyterians in this part of China. The reports (minutes) of the committee on Presbyterian Union (1901-1905), printed in Chinese and English, had been distributed beforehand, presenting the various phases of the question, so that there was no disposition shown to take any one at unawares. Even when a suggestion was made to formulate a new creed or to adopt the Shorter Catechism only as a basis, the Chinese who spoke on the question distinctly preferred the Symbols as translated *in toto*, and the vote to adopt Article IV was unanimous. I do not understand that this action includes the controversies, the decisions and deliverances of all the Western Presbyterian Church Courts since the sittings of the Westminister Assembly. But rather, now starting with the existing translations of the said Symbols as containing the system of doctrine contained in the Scriptures, the Wu Sheng Synod begins *de novo* its temporary function as a Supreme Church Court. The Presbyteries are at discretion to follow their own rules. The way is clear, the door wide open to frame a new Constitution whenever the Chinese church desires it, inasmuch as these component Presbyteries are all detached from, and independent of, the Western churches.

3rd. Is "Presbyter" consistent when he admits on page 626 that "these symbols are excellent" and then on page 628 insinuates that they contain "all the vagaries of occidentalism"?

4th. Is "Presbyter" practical, p. 628, when he pleads for the Chinese to be "left to themselves" and yet says "in ten years at the very most I should like to see one Great United Church of China"? What has he done or what is he doing to bring this about? Is "Presbyter" constructive or destructive?

5th. As to the question of raising denominational barriers, there is much to be said perhaps, pro and con, but in this particular case who is raising the barrier? the missionaries who are actually co-operating with the Chinese brethren in the Wu Shêng Synod, or "Presbyter," who is (we hope temporarily) in the opposition?

Finally. Is the missionary upon whom "Presbyter" sets so low an estimate in his closing lines (p. 629) in actual existence, or is that misguided individual a hasty product of an excited imagination?

W. H. HUDSON.

"TO EVERYTHING THERE IS A SEASON AND A TIME."

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The increasing complexity and interdependence of our modern life, which is as applicable to missionary interests as to other, makes it timely to call attention to a serious difficulty which all who have occasion to avail themselves of the help of others (and there are none who do not) constantly experience. We have a multiplicity of organizations, and we must have them, otherwise our work cannot get on. Most of our detail work is of necessity referred to committees, and they are the ones upon whose actions depends the success or failure of that branch of the work entrusted to them. Like other men (and women) of the twentieth century we all have too much to do, too many things are committed to us, and there is not enough time to get them all done. For this reason something is always in arrears, and we go about our work with a guilty feeling that "we have left undone those things which we ought to have done, and there is no health in us." This diagnosis of the case we believe to be scientifically accurate. "There is no health in us," or we should materially amend our ways. A busy man was asked how he got through so much work, and he explained that he did it by "division of labor"—one part he did himself, one part he made somebody else do, and the third was not done at all. That man has many imitators among our missionaries. There are those who object to being asked to do anything "as soon as possible," yet they do not mind being requested to do it "as soon as practicable." Does the reader of these lines arrive at this standard? It is said that "business is business," but to judge from current phenomena one would suppose that business were a species of sport, which may or may not be indulged in. Mr. A. is a member of the indispensable committee. He neither comes to its meeting nor sends any word, and all the business is blocked. Shanghai has become a place of great distances, and it is probably no uncommon thing for several men to waste their time waiting for one man who does not appear. *Correspondence is the lifeblood of business.* A committee which has great interests in its keeping sends out letters of inquiry on matters of vital interest, and perhaps not ten per cent. of them are answered, or answered in time. A business firm which did business in this way would lose its trade, but missionaries are above trade (like that ancient who remarked that he was "King of the Romans and superior to Grammar.") A letter of inquiry is *not* the same as an advertisement, which can be tossed into the waste-paper basket and no consequences follow. It is something which invites, and ought to have attention, prompt, thoughtful attention too, and ought *not* to be shoved aside as "a circular" with nothing pending.

It is no valid excuse after one has accepted an appointment to do some definite task that he "cannot find the time." Then resign the place before it is accepted and let some better man have a try at it. There are on the whole a sufficient number of people in the world to do its business, and if *you* will not (or cannot) somewhere there is

some one who can and who will. Those who have occasion to write letters of inquiry, etc., do it timidly and with caution. They learn to classify mankind as "doubtful," "hazardous," "extra hazardous" or "safe." A man who will *always* give some kind of a reply to a courteous request, is entitled to the latter designation. The unhappy individuals who are toiling over conference papers and statistics know the entire series of classes.

In the case of one of the oldest missions in China (a preliminary warning having been printed in the RECORDER six months previously) asking for an outline history, the editor of the records sent a letter to A. B., the senior in his station. No reply. Five months later, after a decorous interval, he wrote again. No reply. One month later he wrote to C. D., senior member of another station. No reply. Three months later to another member of the Mission, and a month later to still another. After all this skirmishing M. N., another member of the same Mission, having been communicated with writes to Shanghai to inquire "*Why was no notice given?*"

Another even still more irritating source of annoyance and of loss is the inexcusable delay in the preparation of matter for print. Publishers are human—all except the "printer's devil," and he *may* be so also– and when they have to wait for a manuscript which fails for days, weeks, months together to come, is it any wonder if they sometimes "use languages"? During the past month it became necessary to refer to the printed proceedings of the "Fifth Triennial Meeting of the Educational Society of China." This was held in Shanghai, *May 17-20, 1905*, and now, eighteen months later, we are obliged to get the report in loose sheets, without an index, because it is "not ready." Friends, what would happen if we chanced to have charge of eclipses, or even of one ordinary sunrise and sunset? We are all sinners before the Lord and before one another. Let us amend our ways and be wise, and so will our business prosper, and we shall still have *all the time there is.* For in the end the art of life is but the art of selection.

A. H. S.

FEDERATION OF THE CHINESE CHURCH.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Your November number contains much interesting information concerning the progress of the movement for church federation. The few years that I have been on the field do not qualify me to join in the discussion of this question, but in so far as what I write is based on conditions prevailing in Southern Fukien my words may be of some interest. Amoy is one of the oldest centres of missionary work in China, and the Chinese church here is as strong and as fully organized as in any part of the Empire. When we meet as a synod we number fifteen foreign missionaries, ministers and elders among more than sixty Chinese ministers and elders. I know of no other church court in China in which foreigners and natives meet on a parity where the proportion between the missionaries and their fellow native workers corresponds to what it is in Amoy.

The first thing I note is that the proposed federation is to be one of the Chinese church. The question at once suggests itself to my mind, Is that Chinese church being consulted and will it accept these proposals? I observe that up to this time the proposed plans for federation are being discussed only in summer gatherings of missionaries, where no representatives of the Chinese church are present. In some cases also the Chinese delegates to the proposed provincial and other Councils are chosen and appointed by these same missionary gatherings. The following incidents, occurring within the past twelve months in this region, may, to some extent, indicate what the Chinese church will answer to these propositions when she is given the opportunity to express an opinion not dictated by foreign missionary influence.

At the last meeting of the Amoy Synod the question was raised whether missionary elders, not ordained ministers, should hereafter continue to have a seat in synod. At the same meeting a plan was adopted, which makes provision whereby the Chinese churches will, in a comparatively short time, wholly support not only the ordained pastors but also all other evangelistic workers and parochial school teachers. As is well-known this Synod is a union (not federated) church, in which since 1862 the churches established by the English Presbyterian Mission and the American Reformed Mission are organically united. To this plan of enlarged self-support there is general opposition until it is made clear that the money contributed by churches of the American Mission cannot be appropriated for the benefit of churches and preachers of the English Mission, and vice versa. In spite of all these forty-four years of union and co-operation it is not the missionaries but the Chinese who constantly persist in distinguishing between "our side" and "that side." To encourage our preachers to continue their studies while engaged in active church service the Mission each year prepares a course of study, upon which the men are examined at the close of the year. At a recent quarterly meeting of the men in this district I proposed that we seek to make some arrangement with the men in the adjoining district, which is cared for by the English Presbyterian Mission, by which we might have union examinations. The answer was a very strong protest, and they said that if we united with any others then it should be with the men in the district on the other side of us who belong to the same mission. These three instances refer to the distinction still drawn between the two missions united in presbyteries and in one synod. Between the churches of this synod and those of the conference of churches established by the L.M.S. the distinction is still more clearly drawn. One recent incident will illustrate this. At the Teachers' Institute in Amoy in September an attempt was made to organize a teachers' association. In the discussion of the plans for this association two parties at once appeared, consisting of the teachers working in the schools of the synod, and those of the conference. The plans actually failed, because these two parties were unable to agree, even on very minor points. Where it has been proven as yet to be impossible to federate school teachers employed in two church-

es intimately acquainted with each other it would seem that we may meet with unforeseen difficulties when we plan to federate all the churches in the Empire, and that without consulting them even in the matter of appointing their delegates to the federal councils. Some notes in recent Shanghai papers concerning the efforts to define episcopal jurisdiction as between English and American bishops over Chinese churches seem to confirm this testimony as to the attitude of the Chinese church. Is the Chinese church composed wholly of missionaries, or why are the delegates apportioned according to the number of these foreigners?

Another point suggested by conditions existing in Amoy is the question, What good will all this involved machinery, wheels within wheels, covering the whole Empire, do? If the organization of a local federative council for Amoy, including the synod and the conference, is possible, what will it give us that we do not already have and which will repay the effort which must necessarily be expended in running this extra machinery? No mission here is duplicating the work of any of the other two missions, and so far as we can agree we are united in the organization of the Chinese church. Co-operation exists in every department so far as it is practicable. In what way will it be practicable for us to federate with our sister churches in Foochow the other missionary centre in this province? Efforts have been made, but have been only partially successful, to federate the six missionary societies in the province in "united missions of an evangelistic character" and in promoting Sunday school work. When missionaries, in centres where the work is equally old and very similar, who have had the same training, and many of whom are intimately acquainted with each other, find practical difficulties in federating their work, what is to be thought of the proposition to unite the Chinese churches who have no mutual acquaintanceship and between whom there is no intercommunication? Then too many considerations urge us to ignore the artificial boundaries of the province and to unite with our brethren in Swatow instead of with those in Foochow. As to a federation covering the whole Empire. The China Missionary Alliance has yet to prove that any federation of missionary societies in China can accomplish any practicable good. What can a federation of all churches in China accomplish? God forbid that we should establish a hierarchy here for the sake of negotiations with a temporal government! The determination of terminology, either as regards the Divine Name or the chapels and churches in which we worship, the preparation of hymns—these are details which the Chinese church will decide for itself when once it is freed from foreign dictation. As to the great essentials, the winning of men and the building up of these men in spirituality and in devoted service, what will all this machinery do to accomplish these?

After all, it has seemed to me that the plans now proposed do not really provide for a federation of the Chinese church, but only a federation of the foreign missions working in China. If this is what is intended then the "title" of the proposed plan should be changed. And then the success of the plan will be

measured by the extent of actual federation in each centre of missionary work. It cannot be disputed that much progress is being made along this line, and especially in educational work.

For the federation of all Chinese churches no missionaries can have stronger desires than those in Amoy have, where comity, cooperation, and organic union have characterized the work from the very beginning. To accomplish that ideal doubtless the missionaries should lead the way, and the federation of all our missions may be the first step. When the real federation of the churches comes, its manner of organization will be determined by those churches themselves, and it will not be forced on them according to American or European models. The representation in the federative councils will not be distinguished as foreign and native. Even now, were such a federation proposed, such a distinction would be very objectionable in Amoy. The delegates must be those chosen by the Chinese church without reference to nationality. Is it not apparent then that before such a federation of Chinese churches is possible these churches must first be thoroughly organized as independent autonomous bodies? When we are planning for the organization of groups of Chinese churches, like the Presbyterian Church of all China, or a similar Methodist, or other denominational union, are we not following lines of natural development and preparing for the day of true federation when we shall agree to differ on non-essentials, regarding which men will differ to the end of time, but as independent Chinese churches we shall agree on all that is essential and demonstrate our true unity in Christ?

Yours faithfully,

A. L. WARNSHUIS.

Siokhe, Amoy.

Medical Missions a Means of Revelation.

An Open Letter to Dr. Christie, Moukden, by the Rev. James Webster.

You asked me when I last saw you to write a statement of my views with regard to medical missions, and this I have much pleasure in doing, not because I flatter myself that I can tell you anything I have not told you often already, or that you do not know full well yourself without the need of enlightenment from me.

To begin with, one is conscious of a certain change—I should hope it is a growth—in one's ideas of the function of a medical missionary. In the early years I regarded him as an excellent auxiliary, a pioneer, a breaker up of the way—only this and nothing more; a missionary no doubt, but not necessarily, or only on his medical side, which he could drop if he might, and not be less, but even conceivably more so, a missionary. I hope I still regard you as an excellent auxiliary—we have no better—and, as a pioneer into fields not one but many, you are still supreme.

But while seeing all this quite clearly one seems to see in our medical missionary enterprize some other thing, more than this,

greater than this, a some thing which makes the modern ideal medical missionary an integral part of Christian missions, without whom Christian missions would be incomplete.

Before proceeding to discuss the question let me tell you frankly that I have never felt much inspiration for the subject in hand from the text on which so many medical missionaries were wont to hoist their colours; I mean the command of our Lord—"Go, heal the sick and preach the Gospel." It is no doubt a very apt text, and I do not deny that it may quite legitimately be used as an argument for medical missions. It strikes me, now I think of it, that of late I have not heard the older missionaries dwelling so much at length on this text. May it not be because long experience, and perhaps new light on the divine oracles, come to them in connection with their life work, has opened up for them a wider horizon and shown them a far broader scriptural base on which to rest their high and noble calling as medical missionaries? Personally one has had the feeling that to make so much of a single isolated text is a superficial way of going about things, and that we shall find more satisfaction if we look at the general scope of the divine revelation and the genius of Christianity itself for an explanation of how medical missions have been brought into being and a justification for claiming them to be a divine institution.

There are two misconceptions to be disposed of at the outset. To one I have already hinted as forming, in part at least, my erstwhile confession of faith on the subject. I shall call it the narrow evangelical view, held by a good many earnest people at home and abroad, viz., that the function of a medical missionary is merely auxiliary, a mere temporary expedient of the church, the more easily to gain access and a hearing for the church's true messengers. According to this view the medical missionary is no doubt useful, but not necessary. He may be dispensed with, and ought to be dispensed with as soon as circumstances permit, as being a charge upon the church which she is in no wise called upon to bear. But only in so far as the medical missionary, in addition to his purely medical work, preaches the Gospel, is his work regarded as directly missionary, and the fruit of his labour is seen in the number of baptisms which are, or are not, turned out of his hands year by year.

The other misconception is that holding the minds of many men of the world who have not much interest in, nor faith regarding, Christian missions. According to this view the medical missionary is an apostolic philanthropist, whose vocation is to alleviate the pain and suffering of mankind and so lessen the sum of the world's misery. That this apostolic philanthropist is a Christian missionary is a pure accident. He might for that matter be an avowed Buddhist, or Mahommedan, and the fact would in no way affect the value of his service, or his fitness for his task.

Now both these misconceptions—the narrow evangelical and the broadly secular—have this in common, viz., they both regard the medical missionary as a mere accident of missions, not in any sense an integral part of the enterprize. The former thinks he may be dispensed with under certain conditions and no

loss accrue, while the latter thinks he might, under all circumstances, without loss, but perhaps advantage, dispense with the auspices of the Christian mission.

Both have a measure of truth to be sure. No one denies that the medical missionary is an excellent pioneer, or that his work is eminently philanthropic. But what I contend is that these views, and the first no less than the last, utterly fail to appreciate the true function of the medical missionary, or to realize that he is so bound up in missionary enterprize as to be a necessary, an integral part thereof, without whose presence indeed Christian missions would be incomplete. It is time that this note were struck, and I hope when the Centenary Conference meets in Shanghai you will strike it with no uncertain sound and lift medical missions once for all into their own true place as divinely appointed *Means of Revelation*, one of the many sided methods whereby God is to bring men to the knowledge of Himself and establish the Kingdom of Christ upon the earth.

Missionary enterprize is not of yesterday. That Spirit, without which the enterprize could not be, is the eternal Spirit—Jehovah Himself, and 'before Abraham was I am.' The holy men of old who spake as they were moved by the Holy Ghost, were missionaries. Abraham and Moses, Samuel, David and the prophets were all missionaries. The Revelation of God—the God of grace—came through the ministries of these missionaries of old. 'God in sundry times and divers manners' revealed Himself. '*In divers manners!*' Not in words only but in deeds as well. 'In deeds as it would seem most of all, forming, when connected together, a very remarkable history,' breathing sympathy with sinful, suffering downtrodden humanity and exerting itself on every page for their deliverance. The 'divers manners' of the revelation are seen in many passages of Old Testament history. The manifesto of the prophet of the exile expresses it. 'The Spirit of the Lord God is upon me, for He hath anointed me to preach good tidings to the meek, He hath sent me to heal the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, etc.' And a like strain runs through all the missionary literature of the Old Testament. Throughout that whole history, with its rush and roar, there is ever and anon heard a note, 'the still sad music of humanity,' and Jehovah brooding over the suffering sons of men in tenderest pity, and when there was no eye to pity and no hand outstretched to help, He is seen, in the revelation, coming out of the darkness, 'swinging in the heroism of His strength, mighty to save.'

And when we come to the New Testament we find the great Master Missionary fulfilling in Himself the revelation which had been flowing like an ever widening stream down through the ages. He revealed the Father as the Father had never been revealed before. He was 'the brightness of the Father's glory and express image of His person.' And how did Jesus reveal the Father? Not merely by preaching, but in all the movements and activities of life; in deeds as well as dogma. How poor, comparatively, would the Gospels be if bereft of the manifold story of Christ's beneficent

deeds, placing His hands on the little children, lifting them up in his arms and blessing them; feeding the hungry, healing the sick, giving sight to the blind, wiping away the mourner's tears. These doings of our Lord are not mere accidents of the Gospel; they are part of it. The Gospel would not be the Gospel without them. They are not dragged in to help to prove Christ's Messiahship. They *are* His Messiahship. We cannot afford to part with them, and yet we do not want them as guarantees of the Gospel. *That* 'is a faithful saying and worthy of all acceptation' for its own sake. For we are not of those, if any such there be, who believe in Christ because he wrought miracles. *But we do believe He wrought miracles because He was the Christ.* His Gospel would be an incomplete thing without them. As my revered master, Professor A. B. Bruce, of inspiring memory, says: "Revelation, consisting in the self-manifestation of God in human history as the God of a gracious purpose; the manifestation being made not merely or chiefly in words, but very specially by deeds, the thought readily suggests itself that the true way of conceiving miracles is to regard them not as mere signs annexed to revelation for evidential purposes, but as constituent elements of revelation. . . . Christ's miraculous deeds were all useful, morally significant, beneficent works, rising naturally out of His vocation as Saviour, performed in the course of His ministry in the pursuit of His high calling, and just as naturally lying in His way as unmiraculous healings lie in the way of an ordinary physician. In a word, Christ's miracles were simply a part of His ministry . . . . and He appealed to them as an integral part of the work, the evidence of which was really as internal as that of His teaching." (Chief End of Revelation.)

That Christ did not Himself regard them in the light of mere signs, seems evident. On the other hand, He condemned such an idea as a vain thing. 'If they believe not Moses and the prophets neither will they believe, though one rose from the dead' is the answer he makes Father Abraham give to the unhappy Dives when he plead for a miraculous, faith-producing sign. That He did regard them as part and parcel of His revealing ministry is clear from the answer He gave to John's question, 'Go and tell John what ye see,' said He to the disciples of John: 'He wants to know if I am the Messiah. Go and tell him what ye see. The blind receive their sight, the lame walk, the lepers are cleansed and the poor have the Gospel preach-unto them.' The preaching and the healing are part and parcel of one whole, the Messiah. He did not mean to say: Tell John that I preach the Gospel of heaven to the people and in order to disarm opposition and dispose the people to believe I have a dispensary where healing is freely administered to all and sundry. Rather surely he meant to convey the thought that both in word and deed He was fulfilling the ancient prophecy regarding the Messiah, and that in His works of mercy, as well as in His preaching, He was the Word made flesh and dwelling among us, full of grace and truth, both in word and deed.

(To be concluded.)

Our Book Table.

Faithful Men. A Record of Twenty-five Years in Trinity College, Ningpo.

A concise and interesting account of the founding and upbuilding of the Trinity Training College, and including therein an appreciative acknowledgment of the labors of the late Rt. Rev. J. C. Hoare in connection therewith. Though the nucleus of the boys' school existed when Mr. Hoare came to China, he was the founder of the College, which constitutes one of his most lasting and distinguished monuments. The pamphlet contains six illustrations of the College, teachers, grounds, etc., and an excellent frontispiece of Bishop Hoare himself. An insert mentions an appeal for £600 to erect "a seemly chapel in grateful remembrance of Joseph Hoare, some time founder and principal of this College and Bishop of Victoria and Hongkong." It is to be hoped that the Bishop's friends will be able to place even more than this modest sum at the disposal of the College for this purpose.

STANDARD MANDARIN ROMANIZATION.

We are glad to draw the attention of our readers to the increasing number of publications being issued in this system. In addition to syllabary, primer, etc., issued by the Educational Association, the Chinese Tract Society have issued a collection of one hundred popular hymns, transliterated by Rev. G. A. Clayton; also Mrs. Nevius' Catechism. The Bible Societies have issued the four Gospels, whilst Romans, a simple geography and an elementary arithmetic are being prepared. The *Pu Tung Wen Bao* is still full of interest; the January issue will contain articles by Messrs. Darroch, Cornaby Allan, and Dr. Case.

School Algebra. By W. S. Moule, B.A.

We hope to give a review of this in our next issue.

Also, Report of the Fuhkien Prayer Union and Fuhkien Record. L. E. McLachlin, sec.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge (in press).

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Topical Index to the Bible. By G. A. Clayton (C. T. S.)

Heaven. By G. A. Clayton.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer (in press).

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out. he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies, ready 1907. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

A Happy New Year.

IN offering our readers the old but ever timely wish for a very Happy New Year, we thankfully acknowledge the greater hopefulness of the outlook now than obtained during the closing days of 1905. The controversies that preceded and accompanied the Shanghai riot showed so emphatically that "East is East and West is West," that the bridging of the gulf between Chinese and foreigners seemed further off than ever before, and that any idea of attempting to understand, much less to conciliate, the opposite party was unpopular. The year that has gone, however, has witnessed an advance in the promotion of harmony between East and West.

Happy Relations with the Chinese.

PROBABLY no subject has been more carefully and prayerfully considered by the missionary body during the past year than that discussed by Mr. Mattox in our present issue. Whilst we cannot well or wisely do anything politically to promote happier conditions between the Chinese and ourselves—and ecclesiastically it is evident that we must decrease and they must increase—it is apparent that much can be done socially. By friendliness and friendship, winsomeness and wisdom, we can do much to make links of love take the place of barriers of race prejudice.

Past and Present Statistics.

THE ranks of missionary workers have been swelled considerably during the year. We understand that directory returns, compiled by Dr. Hykes, show there are now 1,604 male missionaries, 1,146 wives of missionaries and 1,082 single women, giving a complete total of 3,832 foreign workers. We look forward with keen interest to the statistics to be presented to the Centenary Conference and urge upon our readers to do all in their power to help Rev. W. Nelson Bitton in the difficult task that has been committed to him in compiling the returns. As secretary of the China Missionary Alliance he gathered a large number of 1903 returns, but serious illness and consequent furlough prevented their final presentation. In spite of all the circulars and appeals the partial nature of these figures, which we have had the privilege of perusing, reveal much incompleteness and confusion as a result of lack of response and non-compliance with timely and reasonable requests. See our correspondent, A. H. S.'s letter in this issue.

* * *

Encouraging Returns.

TWO columns, however, are sufficiently complete to allow of a comparison being made with the 1893 statistics presented in the China Mission Handbook. There were reported then 55,093 church members. The China Missionary Alliance figures of ten years' later date show that this number has risen to 141,687. The native church contributions in 1893 were $31,062.00; in 1903 they were $224,524.00. As the increase in church membership is at an increasing ratio it is anticipated that possibly a total of 180,000 will be reported to the Conference.

* * *

Let us Reflect.

THESE figures afford food for thought. In these days of computation of the hundred thousand we must think thankfully and reverently of those veterans who worked so patiently amidst many hardships among the ones and tens. May we, living in more comfortable surroundings, have a share of their faith and zeal.

Then, although this is the centennial of missionary work in China we cannot say that much was done in this country before the ports were opened. A few missionaries were scattered up and down the coast, but in the inland cities no Protestants were at work. At present the results we can show are the product of about fifty years' labour.

A friendly critic of missions once found fault with us for overstating facts, and in summing up our work at the Conference it would be well to heed the kind warning. The promises of God are the measure of our success, and while we have made some progress, we have also committed many blunders from which we hould duly profit.

Our Future Work.

THE next step in our work is to build up a spiritual church to conserve what we have already acquired and to lay upon our Chinese brethren themselves the necessity and duty of carrying on the work of evangelization. We cannot let the past year's memories fade without referring to the evident desire on the part of many of our native brethren for more self-dependence. We are thankful for all this indicates of love of country, faith in the Gospel, and conviction of duty as to telling the good news to our neighbours.

Perhaps after all we can measure results during the last century by what we have enabled the native church to do in the matter of self-support. Within the past few years much progress has been made. A movement has been started which will need wise direction, but which promises well.

* * *

Native Liberality.

IN addition to the gratifying increase in native church contributions referred to in a preceding paragraph we would draw attention to the wider and more comprehensive liberality of our native friends. To show also the possible unity of the Chinese Christians if a worthy object is reasonably presented to them, we mention the comparatively large sums of money for the famine, that have been sent to *The Chinese Christian Intelligencer* during the last month by the readers in widely separated districts of the Empire in response to an appeal made by the editor of that journal. Contributions are being sent from Manchuria, Fukien, Canton, Hupeh, Shansi and other provinces, and even from readers abroad. Surely there is a splendid prospect of the Chinese shouldering a part of the responsibility of preaching the Gospel to their own countrymen.

* * *

The Opium Question.

POSSIBLY nothing has caused so much thankfulness and hopefulness during the past year as the developments in the Anti-Opium Crusade. Many things have contributed to the forward steps. Perhaps the action of the Japanese in Formosa and the manner in which it helped the American government to face and grapple with the opium question of the Philippine Islands, the change of government in Great Britain, and the prayers of God's people in China and in the home lands, have been the most important factors. It seems almost an indication of want of faith on the part of those who have prayed so long and so earnestly that the affirmation of the House of Commons of its conviction that the Indian opium trade was morally indefensible, should be almost incredible. The Chinese Imperial Edict of the 20th September and the eleven Recommendations to the Throne in regard to the regulations for the speedy suppression of the opium habit,

have made us all specially thankful.

We welcome the return to China on a brief visit of Mr. J. G. Alexander, Secretary of the Society for the Suppression of the Opium Trade, and we congratulate him on what he has been able so earnestly and so quietly to accomplish.

* * *

An Effective Opium Cure.

AT this time, when methods have been devised for decreasing the use of opium among those addicted to the habit, it seems providential that there has been discovered in Jelebu, Malay Peninsula, a creeper, a decoction of the leaf of which when drunk results in the breaking of the habit. The Rev. W. E. Horley, Presiding Elder of the Federated Malay States District, writes that one man, who came a second time for the medicine, said that he had been an opium smoker for twenty-eight years, but that he had broken off the habit and now had come for a supply of medicine for his wife. He had found it so good himself that he wanted her to take it also. They had together spent on opium $1.40 a day. Mr. Horley made enquiries at the opium shops, and found that eight retail shops were taking nearly $1,000 a week less, and that one wholesale shop was taking $1,390 a day less. From good sources he learned that there was a decrease in the estimated government sales of opium, from the 16th October to the 15th of November last, of thirty chests. This would mean about $44,000 decrease in money—certainly a striking proof that the medicine has done good. Of course it remains to be seen whether the cure is permanent or not, but one fact stands out significantly, that 25,000 applicants have come for medicine within a few weeks.

* * *

In Memoriam.

A SAD and notable feature of the death roll during the past year was the number of missionaries' wives who were taken home. Prominent among the male workers who passed away during that time were Bishops Schereschewsky and Hoare, and Drs. Whiting, Moir Duncan and R. J. Macdonald. We present as our frontispiece this month the portrait of Bishop Hoare which appeared in "Faithful Men", reviewed in our Book Table columns. We quote the last of the beautiful lines by A. E. M., which fittingly close the booklet:—

> One comes not from the waves, whose love to thee,
> China, for thirty years burned strong and free,
> Bent eager now to tell on Kowloon's shore
> His Name who stills the sea, who wakes the dead.
> Grant us his faith, Lord Jesus: on his head
> Raptured by Thee to light, earth's shadows fall no more.

* * *

Y. M. C. A. Help and Sympathy.

THERE is no doubt that the political ferment at work during the last year in Russia, France and other countries has had its effect on

China. The actions and suggestions following on the return of the Commissioners from their tour of inspection allayed excitement in various quarters by providing food for thought and hope for change. But we believe that possibly the most helpful influence has been exerted at this time of unrest by the Y. M. C. A., in China. They have helped to bridge the gulf mentioned in our first paragraph by getting into sympathetic and helpful touch with the young men of ideas and energy to be found in most of the open ports who were not in touch with missionary societies. We understand that twelve new secretaries arrived on the field during the past year, and this fine body of men is making a special point of Chinese study and all that enables one to appreciate the Chinese standpoint. Many of our readers speak appreciatively of the summer conferences convened by the Y. M. C. A., and especially of the splendid service done in the incentive given to Bible study. We bespeak prayerful interest in the Fifth General Convention of the Young Men's Christian Associations of China, Korea and Hongkong, to be held from March 20th to 22nd in Shanghai.

* * *

Chinese Students in Japan.

WE have no space to refer to their army and navy work in Peking, Tientsin, Chefoo, and elsewhere, or of their work in connection with the students in government colleges. But we should like to voice the thanks of the missionary body for the energy and wisdom with which they undertook Christian work among the thousands of Chinese students in Japan. We cannot now adequately grasp the possibilities of helpfully influencing young men who were living and studying in an atmosphere of materialism, made sulphurous by revolutionary and anarchistic ideas. The following tribute, however, speaks for itself:—

I arrived in Japan ten days ago rather feeling that the work was not of great importance, that it was rather a side issue. After looking over the field, talking with the Chinese students, with the Y. M. C. A men that are working with them, and with business men and missionaries who are not officially connected with the movement, I have become convinced that your work is of the greatest importance. You are reaching men in a few weeks in Japan, who are and who will be leaders in China, where it might take years to reach them here. This day of opportunity should be used in a large way. The workers should be well equipped. The movement is of God, and I am sure will be blest of Him.

A. R. CORY.

* * *

Conference Entertainment.

THE secretary of the Centenary Conference Committee informs us that replies to the "Accommodation and Entertainment" circular are coming in fairly well. It is important that every one, whether a delegate or not, who intends to be present should answer the committee's enquiries without loss of time. From the replies received the final list of delegates and visiting missionaries will be made up. All further notices

will be sent out and arrangements made on the basis of this list. The committee therefore once more and *for the last time* urge missionaries to send in their names.

* * *

Plans for the Same.

IT should be clearly understood that whilst many friends in Shanghai are willing to entertain guests, provision for the majority of delegates and visitors will have to be made in some other way. Houses or other buildings must be rented and furnished and a charge sufficient to cover expenses will have to be made. Missionaries thus provided for will probably be asked to bring their travelling beds and bedding. It will add to the embarrassment of the committee if they are expected to provide accommodation for children. Those who intend to bring their families should authorize the committee to arrange for them at one of the boarding-houses and should be prepared to pay the usual boarding-house rates.

A strong "accommodation" sub-committee has been appointed with Mr. George Howell, C. I. M., as chairman and Rev. C. J. F. Symons, C. M. S., as secretary.

* * *

Rates of Travel.

THE shipping companies have been asked to make reductions on single and return tickets. One company has already given a favourable reply, and it is hoped that all the others will be equally generous. Full particulars will be published next month if possible.

* * *

Visitors from Abroad.

NEWS has been received with much regret that Mr. J. R. Mott is unable to attend the Conference. The list of visiting secretaries and representatives has lengthened considerably since it was published in the December number of the RECORDER. The place of Dr. Judson Smith (deceased) is taken by Dr. Barton. Dr. Hillis is not coming, and the secretary has been notified of other changes.

* * *

Subjects for Evening Public Meetings.

PROLONGED consideration has been given to the subjects for the evening public meetings, and the list is now completed. It will be seen that the broader aspects of the work are to be dealt with and that the general public as well as the missionary body have been thought of. In addition to those already published the subjects are :—

(1). The influence of Christian missions on Chinese national life and social progress.

(2). A re-statement of the motive and objects of missions in the light of present conditions.

(3). The outlook for the future; new tasks and new hopes.

(4). Intellectual and ethical problems encountered in the work of Christian missions.

The Famine Situation.

THE gravity of the situation in the northern part of the provinces of Kiang-su and Anhui is becoming each day more apparent. Several millions of people are on the verge of starvation. It is of course difficult to say how many in the large section of country devastated by the floods are actually destitute, but Viceroy Tuan Fang places the number at four millions. The Chinese say that no such disaster has visited this province in several generations. The winter is only beginning, but the situation is already very serious in many parts of the famine section. The people are showing the effects of underfeeding, and it is still over five months to the next harvest.

* * *

The Concentration Camps.

ONE of the serious problems of the situation is the concentration of large crowds of country people about the cities. Having no food in their homes and realizing that they would not be cared for by the officials in their homes, they have refugeed by the tens of thousands to the cities in and near the famine district. There are ten thousand at Chinkiang, twenty thousand at Nanking, twenty-five thousand at Yangchow and four hundred thousand at Tsing-kiang-pu. At other cities in the famine district large numbers have gathered, for which we have not the figures. But it was estimated several weeks ago that over a million persons were gathered in these camps. While it is easier to feed the people in these camps they are a menace to the people in them and to the cities about which they are gathered. Unless the people can be returned to their homes and fed there, these camps will become hot-beds of disease and many thousands will be swept away by famine fever, small pox, etc. The missionaries have urged the officials to try to send the people back to their homes, and at Tsing-kiang-pu an effort is being made to do so. But it will be very difficult to persuade the hungry and desperate refugees to return, as they fear they will not be cared for if they leave the cities.

* * *

The Relief Work.

No relief work has yet been done by the foreign relief committees, as the funds received so far have been inadequate to plan the work on a scale at all proportionate to the need. It is also thought best to let the Chinese government and the charitable societies among the Chinese do what they can and have the foreigners begin their help when the situation gets beyond the Chinese. This time is rapidly approaching, and the missionaries are planning to dispense relief at an early date in conjunction with the larger committee that was organized in Shanghai. This committee has invited the missionaries to cooperate with it, and they hope to begin work early in January.

The Editor of the *Christian Herald* has cabled to the missionary committee stating that he has mailed one thousand dollars gold and asking for full information about the famine. This was mailed to him some time ago, and we are hoping that large sums of money will come through this paper, which is so well known for the help it has so often rendered to those in distress.

* * *

A Request.

AN appeal has been printed that is suitable for enclosing in letters to friends in the homelands stating the facts as to the famine and appealing for help. The missionary committee who are at work raising funds for famine work appeal to their fellow-workers in China to aid them by sending to the Presbyterian Press, Shanghai, or to Rev. T. E. McCrea, Chinkiang, for copies of this appeal to send to friends at home who may be willing to help in this cause.

An encouraging response has come from a number of missionaries and native churches in answer to the appeal in the December RECORDER, but it is hoped that the many who have not responded, will do so, as the need is far greater than the committees expect to be able to meet. At the rate of two cents a day for each person it costs $20,000 to feed the one million refugees about the cities for one day, without saying anything of the numbers who are still left in the country. It will take millions of dollars to save all the hungry ones. It is beyond our hope that such a sum will come from all the avenues of help combined. But every dollar contributed will increase the power of the relief committee to save life. In the name of Him who, when He saw a great multitude of hungry people, had compassion on them, we implore all God's people to render all the help they can.

* * *

Triennial Records.

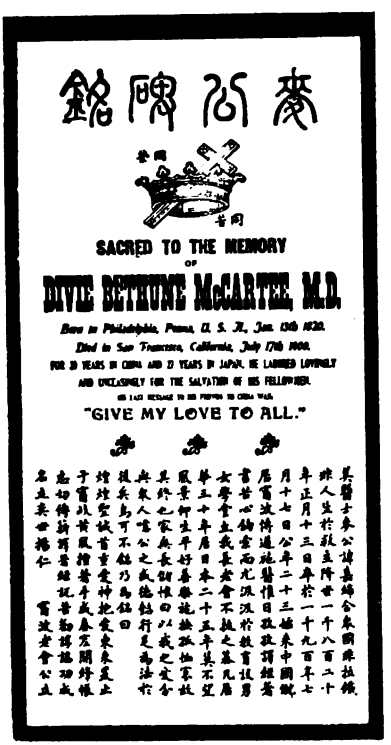
ON page 43 of this issue a valued correspondent refers to the non-completion of the printed proceedings of the Fifth Triennial Meeting of the Educational Association of China. He and our readers will be glad to know that the last of the material is in, and we take the liberty of reproducing the closing words of the preface :—

> It is greatly to be regretted that unavoidable circumstances have delayed the publication of this volume. The delay emphasizes the need of a secretary who can give his whole time to the work of the Association.

Missionary News.

Memorial Tablet to Dr. McCartee.

Below is a reproduction of a Memorial Tablet, recently erected in the Presbyterian Church, Ningpo, where Dr. McCartee gave so many of the best years of his life to the cause of Missions. While his memory is indelibly engraven upon the hearts of those who were his co-laborers, yet it is fitting that a testimonial of this kind should be erected in order that coming generations may know something of him who was one of the pioneers of Mission work in all that region.



Chinese Students in Japan.

BY THE REV. P. J. LAIRD.

A recent statement by the Chinese Minister at Tokyo, puts the number of Chinese at more than ten thousand in that city alone. The absence of the queue, and the wearing of a neat semi-uniform attire, renders it quite difficult, if not impossible, at first, to distinguish between Chinese and Japanese students. Those more conservative, or in Japan for a brief period, retain the queue in a shortened form, platted and rolled up on the front of the head and secured with an ornamental ladies' hairpin. Others have adopted the Japanese students' dress entirely. The latter are most difficult to distinguish of any class. It goes without saying that the new Chinese student, as seen in Japan, is much superior in appearance to the vast majority of his less fortunate brothers toiling at their studies in China. Physically they appear more robust; with sometimes a freshness even amounting to colour on their cheeks. We hear with great thankfulness of the absence of blood-spitting among these men, so often reported among the same class in China. No doubt the distances to be traversed going to and from schools and classes is indirectly a great benefit along these lines. They do not take very readily to the food prepared in Japanese style, but have to be content with it owing to the increased cost of following the Chinese style; it is only obtainable at the restaurants and higher-class

Chinese boarding houses. Even the rice is much different to what they have been accustomed to eat in their own land. Curiously enough if they eat three good meals a day of it, it seriously affects them and causes pain in the knees. At least such is the report given by not a few. The absence of salt, oil and vegetables is a real trial for a time, but they take it all in good part. The smallness of the average meal partaken of by Japanese is a common topic with them. Furniture may consist of a table, chair, and a small oil-lamp if electric light is not laid on. A small book-case makes up the catalogue. Of course those having means deck their rooms out in grand style; but many have not even the things mentioned.

A curious feature of their life in Japan is the development of their musical genius. Some of us have often wondered whether some of them ever possessed such a thing. Quite a number of them have organs and melodeons in the rooms where we have visited. The tunes are often played fairly well, even if repeated a trifle frequently. Our singing class too is a great and pleasant surprise to those one had in inland China.

Coming as do the majority, from the interior of China, where foreign languages have hardly penetrated the dust of ages, they are all more or less well versed in the literature of their own land. Several hold the first degree.

Their desire in coming to Japan is more for an up-to-date modern education than to return to China as clerks and agents for foreign firms at large and remunerative salaries, alas so common among so many who have had a little taste of foreign learning. The phenomenal influx of these Chinese students into Japan, in preference to going further afield to Europe and America, can be explained by the similarity of Japanese to Chinese literature. It is surprising how readily the Chinese fall back on the written language when in a fix in the ordinary routine of life. A second cause is the much cheaper rate at which they can study in the schools of Japan, when once they get admitted. This is not as easy as it might seem. Some schools have several hundreds of Chinese students in addition to several thousands of Japanese. One for Chinese exclusively has approached fourteen hundred in its classes. The classes are usually very large, a great drawback to good work.

It will not surprise many to know the Chinese are doing well at their studies. Very few take a year to learn sufficient Japanese to enable them to follow lectures in that language. Of course many do not stop that length in the country. A few thousands must be studying privately or in small classes awaiting their entrance into the regular institution. The weakness of the system is felt in the fact that at least three-fourths, probably more, come to Japan without any preparation and without knowing a word of Japanese or English. Consequently only a few hundreds are scattered in the higher institutions of learning, as The Imperial University and First Higher School; the remainder are for the most part at the elementary stages of work. Students of technology, mechanical engineering, or medicine are not numerous. Hundreds may hardly get beyond the secondary stage, returning to China after a year or two of study in Japan. Many

question the usefulness of such men in their provincial centres, or filling responsible posts under government; to say nothing of the lack of economy in the whole system. There appears to be a real and urgent call for sound improvement of the home regulations for education in the Chinese Empire.

Remarks have been made about the morals of the Chinese students, many of which are manifestly unjust, unkind and inaccurate. Given the same number of students of any one nation dumped down in one large city with its terrible temptations to such young men from the heart of an enormous country, often "far from the madding crowd's ignoble strife," we fear there would be different things seen than now. Alas, some of these young men have fallen into the vortex of temptations which need to be seen almost to be realised, and are crippled by the foul curse. Although drinking and drunkenness are far more prevalent among the Japanese than one had imagined before coming to live in Tokyo, one has not yet seen a Chinese intoxicated.

A meeting was arranged and carried through by the students with good success. In this way they collected about two thousand dollars and sent it through the Chinese Minister for the relief of the sufferers from famine in Kuangsi, Hunan and Kiangsi. One of the speakers in a well-chosen and thoughtful address urged his countrymen to rally and unify under the old "Dragon Banner." This aroused such enthusiasm as I myself had never seen among Chinese. Perhaps some of the friends who have been scared recently by the cry of "China for the Chinese" would have had an uncomfortable time in that meeting. To others it was a most encouraging and helpful occasion.

We are seeking to bring before these interesting students the need of other preparation besides that of the mind; it is that heart preparation, and life cleansing by the power of God in view of the speedy return of the Lord Jesus Christ. Very literally we have to be all things to all men that we may by all means save some. But in nothing which concerns their highest good are we neutral. We have a school for the study of English for eight hours daily, except Saturday and Sunday. This brings us into sympathetic communication with about three hundred men. Some are coming to study the Bible with me in my room in a Japanese hotel. The general prayer and evangelistic meetings and Bible classes are averaging nearly twenty, even though some of our best men are gone to China for their vacation. Probably there are twenty desirous of baptism. It will not hurt to move slowly in this direction at first. Not having rooms of our own we were not able to follow up the work of a Mission held in May and June. At the last of this series of meetings, forty-five stood up as being desirous of becoming Christians.

If the foregoing account calls forth much earnest and believing prayer for God's richest blessing to rest upon this comparatively infant movement we trust much added blessing will be seen as a result.

Missionary Journal.

BIRTHS.

AT Chungking, 28th November, to BENJAMIN H. and FLORENCE A. E. JACKSON, Friends' Mission, a daughter (Helen Ellwood).

AT Maimingfu, 16th December, to Rev. and Mrs. WOODFORD TAYLOR, S. C. M., a daughter (Agnes May).

MARRIAGES.

AT Laohokow, Mr. O M. SAMA and Miss ANNA HAALAND, both of Nor. Luth. Mission.

AT Shanghai, 8th December, Rev. D. WAHLQVIST and Miss J. JÖNSON, of Swedish Missionary Society.

ON December 12th, at H. B. M.'s Legation, Peking, before the British Minister, Sir John Jordan, and afterwards at the London Mission Church, by the Rev. Thoms Bryson, father of the bridegroom, assisted by the Rev. S. E. Meech, the Rev. ARNOLD GEORGE BRYSON, of the L. M. S, Ts'angchow, to NORAH LENWOOD, M.B., Ch.B., of the Women's Hospital, Peking. eldest daughter of the Rev. Walter Lenwood, B.A., LL.B., of Sheffield, Yorkshire.

DEATH.

AT Kashing, December 11th, of cerebral meningitis, MARY GRIER BLAIN, aged six years, daughter of Rev. and Mrs. J. Mercer Blain, S. P. M.

ARRIVALS.

AT SHANGHAI:—

28th October, Rev. and Mrs. F. E. LUND, A. P. E. C. M.

7th November, Dr. H. W. BOONE, A. P. E. C. M. (ret.)

25th November, Miss E. MANNING, M. E. M. (ret.); Miss LONGSTAFF, L. M. S.; Rev. and Mrs. W. E. SHEARER, C. I. M. (ret.)

27th November, Miss A. B. BRETHORST, M. E. M.

29th November, Dr. G. H. HADDEN, W. M. S.

8th December, Messrs. E. BRETON and C. CZERWINSKI, for C. I. M.; Miss K. E. COOK, Meth. New Con; Rev. and Mrs. J. E. RINELL, Rev. F. A. WENNBORG, Swe. Mis. (ret.); Miss WAHLIN, S. W. M.; Rev. and Mrs. HOPKYN REES (ret.), Rev E. E. BRYANT, B A., B.D., Dr and Mrs. BRAGG, Miss PEEL, Miss REES, Miss SABIN, Rev. J. H. CAREN (for Canton), Miss MEDLAND (for Amoy), Miss BOTHWELL (for Hongkong), Rev. and Mrs. W. H. GELLER (ret.), Rev. J. MALPAS, all for L. M. S.; Miss E. M. CROOKS, M.D., Irish Pres. Mis. (ret.)

14th December, Rev. E. W. MORGAN, Rev E. W. WALLACE, Rev. N. E. BOWLES, Rev. and Mrs. H. D. ROBERTSON, Rev. and Mrs. E. J. CARSON, Rev. and Mrs. W. E. SIBLEY, Rev. and Mrs. R. B. MCAMMOND. Rev. and Mrs. C. J. JOLIFFE, Dr. and Mrs. F. F. ALLAN, Miss M. BRIMSTIN (ret.), Miss H. E. WOODSWORTH, Miss C. WELLWOOD, Miss U. F. STEELE, Miss F. L. MORTSON, all for Can. Meth. Mission, West China; Dr. E CUNDALL, W. M. S.; Rev. J. ALEXANDER, Sec. Soc for Suppression of Opium Trade.

16th December, Mrs. F. H. CHALFANT, Dr. EMMA E. FLEMING, both of A. P. M. (ret.); Miss L. P. BEMENT, M.D., Miss F. K. BEMENT (ret), Miss G. FUNK, A B C. F. M.; Miss C. J. DREIBELBIES, Ref. Ch in the U. S. A; Rev. and Mrs. A E. CORY, F. C. M.; Dr. A. W. TUCKER, A. P. E C. M.; Mr. C. L. BOYNTON, Y. M. C A.

24th December, Miss K. L BÖHNKER, Miss E FORRLER, Mrs TALBOT (ret.), Miss B. LEGGAT (ret.), all for C I. M.

27th December, Dr. and Mrs. T. H. COOLE and family, Mrs. A. E SHEPPARD, Misses B. HENSHAW, L. SPORE, C. & M. A; Miss E B. FRENCH, Miss JOSIE WOOD, A. P. M., So.

AT TAINAN, FORMOSA:—

24th November, Miss STUART, E. P M.

AT SWATOW:—

December, Rev. and Mrs. J. SPEICHER, A. B. M. U.

DEPARTURES.

FROM SHANGHAI:—

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The Volumes are bound in Green Cloth Boards similar to those which I have been selling hitherto at $25.00 per set, the sole difference being in the quality of the paper. I will also continue to sell the Series on the thicker paper as before, but ***at the reduced price of $20.00 net.***

The following is a specimen of the type and width of one of the two columns to the page:—

> The punishment of those who complained is spoken of as swift and terrible. "The fire of the Lord burnt among them, and devoured in the uttermost part of the camp." This judgment falls under a principle assumed throughout the whole book, that disaster must overtake transgressors, and conversely that death by pestilence, earthquake, or lightning is invariably a result of sin. For the Israelites this was one of the convictions that maintained a sense of moral duty and of the danger of offending God. Again and again in the wilderness, where thunderstorms were common and plagues spread rapidly, the impression was strongly confirmed that the Most High observed everything that was done against His will. The journey to Canaan brought in this way a new experience of God to those who had been accustomed to the equable conditions of climate and the comparative health enjoyed in Egypt. The moral education of the people advanced by the quickening of conscience in regard to all that befell Israel.

Advantage should be taken of the present low price and orders sent in immediately. The goods will be forwarded as soon as received from the Publishers, which is expected in the beginning of January. Boxing, freight, etc., to be added.

EDWARD EVANS,

THE MISSIONARY HOME BOOK ROOM,

SHANGHAI.

December 1, 1906.

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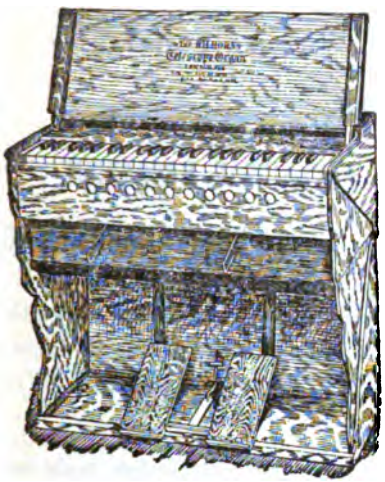

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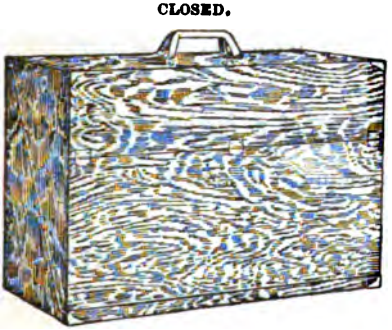

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ai⁴-hsi²	愛惜		to love, to pity; to be sparing of; love.
ai⁴-hsi²-kuang¹-yin¹	愛惜光陰		to economise time.
ai⁴-hsi²-p'i²-jou⁴	愛惜皮肉		to care for the health.
ai⁴ hsiao³-p'ien⁴-i²	愛小便宜		fond of petty gains.
ai⁴-i⁴	愛意		willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³	愛人如己		to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³	愛民如子		to love the people as sons (an official).
ai⁴-mu⁴	愛慕		fond of, *e g*, persons, doctrine, etc.
ai⁴-ping⁴	愛病		subject to illness.
ai⁴-tai⁴-kao¹-mao²	愛戴高帽		fond of praise (lit.).
ai⁴-t'ai²-kang⁴	愛搽摃		fond of argument, or contradiction.
ai⁴ ts'ai²	愛財		to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴	愛物		to be careful of an article.

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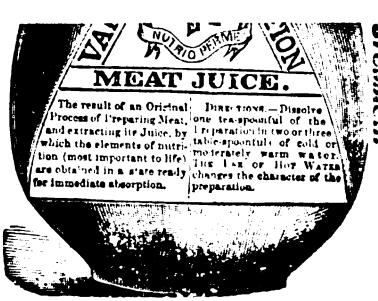
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VOL. XXXVIII. FEBRUARY, 1907. NO. 2.

A Chinese National Church.

BY REV. WILLIAM N. BREWSTER.

THE colored sister quaintly and aptly described the situation of Protestantism in China when she criticised the church choir with the remark: "Dem young folks dey sings mighty fine; but de trouble is dey blends too fa' apa't." "Union is in the air," is the sentiment now most frequently seen and heard in missionary literature and conversation. It is very generally admitted that our multitudinousness is the chief source of our weakness. We can make no reasonable defence of it either to God or man. In spite of all our protests to the contrary, when two or more churches are working in the same territory, the people of that region regard these as rival sects, and parties or clans who have quarrels endeavor to utilize the rivalry of these churches to futher their own ends. But the discussion has now passed the stage of argument as to the evils of division. These things we agree upon so generally that it is a waste of time to elaborate them. The "Union in the air" wants to be put upon the ground. Constructive statesmanship is the need of the hour.

Strenuous attempts are being made to make a better appearance before the world by trying to secure common terms for deity, chapel, and church; by a union hymn book; by comity of territory; by union educational and publishing institutions; and by uniting the various members of the same family, as Presbyterians, Methodists, Baptists, into one. All of these efforts are most praiseworthy, and merit the goodwill and help of all who pray with the Master that His disciples may all

be one. But do they strike at the real root of our difficulties? Protestant Christianity in China has two main sources of weakness: *first, the divisions within itself; second, the gulf caused by the fact that each little church owns a foreign allegiance.* As long as these churches are foreign in name, origin, control, and resources, they will be looked upon with suspicion by the average Chinese. The movement toward Christianity cannot take on national proportions until the church is national. No tree can flourish until it becomes indigenous. The Roman Catholics have not the disadvantage of the first of these two disabilities, but they have the second in its worst form, and we know too well the intense antipathy it causes. Plainly, any final solution of the problem must do away with both of these disabilities. But this fact need not disturb us. Indeed organic union seems hopeless of attainment except upon the basis of a wholly new organization based upon nationality. Very seldom does a small denomination consent to be absorbed by a larger one. Vested interests, historic memories, and a score of less commendable reasons, make such unions exceedingly difficult of consummation. Still more impossible is it to unite two or more equally powerful bodies of Christians, unless they form an entirely new organization. The reasons why this is true are too apparent to need statement here.

The solution then, if we admit the above premises, is the organization of "The Church of Christ in China" by a union of all the Protestant bodies. Nobody would be absorbed. None would be perpetuated. All would come in upon an equal footing. Why should this seem like an impossible thing? See what is happening now in Canada, right before our eyes. Here the Presbyterians, the Methodists and the Congregationalists are actually consummating organic union. Why should these three groups not unite in China? And if these, then why not all the others? In the light of the confessedly great inefficiency and indeed harmfulness of the present system, or rather absence of system, what reason can any of us give against union that we would wish ourselves to be weighed in the balances by at the Last Day? There are three general groups of real difficulties in the way: First, the Creed; second, Ecclesiastical polity; third, Home Supplies.

As to the first, it is not necessary in a creed to cover all the truth. The admittedly essential points are few and simple, and enlightened Christians everywhere practically already

agree. The second, the problem of government, is probably a more difficult one than of creed. At best any adjustment must be a compromise. No plan will satisfy everyone. But is the present system any more satisfactory? Is everybody satisfied all the time now? It is only the question of which way is "the least bad." It is in every degree probable that a commission, representative of all the Protestant bodies in China, would draw up a constitution for the "Church of Christ in China" that would be far better adapted to the needs of the Chinese church than any one of the imported systems now in vogue. These forms of church government grew up under wholly different conditions from those which exist in China to-day. The new constitution would be the product of the matured experience of men who had given their lives to the study of the work of Christ in China. Such a commission presumably would have a number of representative Chinese members. If our purpose is to attain highest efficiency for China in ecclesiastical polity, this would seem to be the surest way. Certainly none need fear union on the ground that the methods and polity of the new church would be less effective or just than his own.

But how about the Missionary Societies? This third point of difficulty, at first sight, really seems to be the most insurmountable of all. Few of us will not agree that it is sheer nonsense to talk of organizing such a church, and then leaving it to evangelize China without the aid of foreign money. Probably all agree that for a good while to come these appropriations from the missionary societies will need to be increased rather than diminished. Certainly there would have to be very radical changes in the present relations of the missionary societies to the work in China if organic union of Protestantism is consummated. To continue the minute supervision and control of all financial matters by the seventy-two different society boards, with headquarters in Europe and America, would cause confusion worse confounded. Such union would be only in name, and probably shortlived.

The simplest solution of such knotty problems is usually the best one. Suppose the first and second stages of the evolution of the "Church of Christ in China" were successfully passed, the creed agreed upon, the constitution adopted and the organization completed. What would be the next step that a Christian church would take? What would be done in any other part of the world? Would it not organize a missionary

society? In this day a Christian church without a missionary society is an anomaly, if not a monstrosity. Being led by a body of men and women whose lives have been given to missionary work, it is presumable that the "Church of Christ in China" would organize its missionary society upon the most approved lines, profiting by the experience of all the societies working from Europe and America. Naturally the headquarters of such a society would be in China, and presumably at Shanghai, the gateway of the empire, for the same reason that the English societies generally have their head offices in London and the American in New York.

But how about the money? Would the Christian churches of Western lands continue their contributions for China's evangelization under such conditions? Why not? Is not the union for the sake of more effective service? What if Presbyterians, Methodists, or Congregationalists, as such, cease to be in China? there will be more Christians here than ever, members of one great conquering gloriously united "Church of Christ in China." Why should not the missionary societies give their former appropriations for China through the missionary society of the one church as readily as they have given to support their sectarian organizations? At first the new society would be much like a missionary clearing-house, through which these more than seventy foreign societies might have their funds administered far more economically and effectively than it is possible with the present long range and overlapping of work. Of course the wishes of the societies contributing to the work in China would be conformed to as far as possible, just as all missionary societies receive gifts which they administer according to the wishes of the donors. A division of territory might be arranged gradually, by which a society would become responsible for the evangelization of a certain province or portion of it. Of course the China missionary society would have its secretaries or agents in America and Europe to represent the cause to the various societies and before the public, and, with joint committees of the co-operating boards, to supervise the exceedingly important work of selecting suitable missionary candidates.

But the resources of the China missionary society would not stop with lump appropriations from existing missionary organizations. The largest society working in China never solicits money contributions, and it has no organized church constituency; yet 'the barrel of meal does not waste, nor the cruise of oil fail.'

Is there any reasonable doubt that the union of all Protestant churches in China would arouse such sympathy and enthusiasm among the most spiritually-minded Christians all over the world that contributions would flow into its treasury by every incoming mail? The monthly magazine of the China missionary society would be second in interest to no similar publication. Of course it would be admirably edited. It would make friends and contributors wherever it went.

However, all this has to do with the contributions from abroad. It is to the Chinese themselves we must look ultimately for the greatest work in evangelizing their own people. The foreign contributor, as well as the foreign worker, must say of the Chinese giver and laborer, "He must increase and I decrease." Even now there are local missionary societies in the South to which the average contribution of the Chinese communicants is greater than the per capita subscriptions to missions of the members of the same church in the home land. These small but significant beginnings are but a prophecy of what the "Church of Christ in China" will do when it is fairly started upon its campaign of conquest. One chief reason why the advance in self-support in the past has been discouraging is the fact that the churches have been foreign in control and support. Make the organization national and the Chinese members will certainly give far more liberally. Human nature is built that way. It would be equally true in any land. The time will no doubt come when the unevangelized or less evangelized parts of China will be mission fields for the Chinese Christians in the more favored provinces, as Fuhkien and Shantung. They will send missionaries into the regions beyond and support them. Presumably Chinese representation and control in the affairs of the society would gradually increase in the ratio of their contributions as compared to the foreign income. When foreign money is no longer needed, the work of the foreigner is done. What a Jubilee that will be! Will not the next Morrison Centenary see this glad consummation?

But let us come back to terra firma, stand at the close of this first century of Protestant missions in China, and seriously ask ourselves what shall we do now to bring about as speedily as possible complete organic union of the Protestant Christian bodies in China? It is important to have some way of registering the sentiment favoring union. Everybody seems to talk in favor of it in a general way, but that is not sufficient. It has

occurred to the writer that a Union League might be formed, with the usual officers, and as simple a coustitution as possible, calling upon all Protestant missionaries to join it who would pledge themselves to pray and labor for the organic union of all the Protestant bodies into one "Church of Christ in China," and who would agree to cast their lot in with such a church as soon as the organization could be effected. Chinese Christians might become associate members of the League. In this way the sentiment for union could be accurately measured and actively propagated; while there would be a representative organization authorized to take any action that opportunity offered to consummate the Union. The coming Centenary appears to be the providential time to launch a Union League. Will not the committee upon "Comity and Federation" bring in some definite proposition that will precipitate the gathering sentiment for union into something tangible and effective?

Letters from an Old Missionary to his Nephew.

VII. On Reading.

FOR some things I could wish that you had not asked me to give you my opinion on what you should read. Any advice I can give on this matter is bound to be more or less wide of the work. Books on the subject are usually written by literary men who have a good deal of time and who *nolens volens* have to read if they would live. And in their wisdom they often fail to take into account the busy lives of most people and the fact that it is not everybody who, like themselves, gets books to review and keeps them as a reward of his labour. Dr. Wellread, who lives at the station beyond you, would have been the man to apply to.

It is a matter of satisfaction, however, that you wish to keep up your reading. Naturalists tell us that the polar bear feeds heartily just before he hybernates, and until the spring comes round again lives on this store of food. This has a rough correspondence in the case of those who used to read before they came to the mission field, but who appear to be still living on the nutriment they then assimilated. The tomes you waded through were good and did you good doubtless, but they need to be supplemented by fresh material. Even your prodigious powers of thought and reflection will be helped if your mind is stocked

with fresh material. If you were continually shut up in a room and denied access to all books, I should doubt if you could produce much fresh and helpful matter. Contemplation of the skylight would not necessarily mean either a heavenly or a well-stocked mind; "a mind quite vacant is a mind distressed." As you know there is in some parts of the United States a good deal of natural gas. It is not confined, however, to that portion of the habitable globe; an empty mind will produce it in any and every clime. It usually shows itself in empty talk, in platitudes, and the producer is apt to have an unshaken confidence in himself and in his own opinions and powers, equalled only by a feeling of contempt for all who differ from him. There is often a great complacency about ignorance. Questions outside a narrow range of experience are likely to be regarded with doubt and aversion. A little knowledge is said to be a dangerous thing; if so, we are all in danger, but the degree of peril is greater in the case of abysmal ignorance. In the nature of the case we must all be ignorant of some things, but there are matters of which we cannot afford to be ignorant if we are to lead and help others. It is no shame, for instance, to be ignorant of a large percentage of books that pour forth from the press. We can afford to dispense with any knowledge of "Lady Dawdley's Secret" or the plot of "The Pirate's Lair." As to whether Saint Celia was called Mary Ann or Sarah, or Saint Aloysius, Robert or William does not concern us specially to know; there are many other subjects equally unimportant. We do not need a jetting omniscience; in some cases, where ignorance is bliss, 'tis folly to be wise. At the same time a high authority assures us that reading maketh a full man, and to be full of such knowledge and information as will best aid you in your work is a necessary thing. To read, gives freshness to the mind, produces mental exhilaration, and stimulates the powers to usefulness and activity. Out of nothing, nothing will come, and you will find yourself gradually becoming flat, stale and unprofitable if you do not read.

"Our talk was quite serious and sober,
But our thoughts were all yellow and sere."

Like Samson, you will shake yourself as at other times, but the Philistines will not tremble. If you would turn out fresh, beautiful coin from your mental mint, you need to have ore to work with. For, in your position, you do not read for your own sake. It will profit little if you become a perfect ency-

clopedia, and yet hug your knowledge to yourself. The priest's lips should keep knowledge that the people may be taught. Helpful word and counsel from you will be as seed cast into good soil and will bring a rich harvest in the minds and hearts of your Chinese brethren.

It is quite possible for reading to beget a refined form of selfishness and produce a fancied feeling of superiority. This is best counteracted by reading with the purpose of imparting what one knows. Thus to scatter is to increase and to make knowledge truly one's own. I have met men who did not appear to have much desire to pass on what they knew; this was a pity since both they and others were the poorer for their reticence.

In this matter to lose your life is to save it. To pass on your knowledge to others less favoured, is to make yourself master of it. It is the genius of the Gospel to live for others; the fact that you are a missionary should proclaim this. Take Protestantism in China as an illustration. This year will see one hundred years of its work here completed. One of its pioneers, the Rev. Samuel Dyer, invented moulds in which to cast moveable type, and in doing so cast better than he knew. He made a forecast of what was to be. From that time on Protestant missionaries have been translating and circulating books and gradually compelling the thought and attention of the educated classes. The result is that to-day the mind of China is awakened and full of vigour. The intellectual ferment we see around us is larger owing to the moving power of new ideas sown broadcast by means of the printed page. The papacy, on the other hand, true to its genius, has used its knowledge largely in its own interests, and though in the country for centuries, has done next to nothing for the enlightenment of the nation as a whole. And the results of such a policy are apparent on every hand. Protestantism on the contrary, true to its genius, has set up printing presses, circulated literature, spread a broad knowledge and has revolutionised in one century the thought of Far Cathay.

What then shall we read? A very large part of your reading will naturally be religious literature. This is as it should be, since you are a teacher of religion and should be an authority on the subject. The mature thoughts of able and holy men are of great value, and it is a good thing, since you cannot have the privilege of their personal conversation and companionship, to read their views on subjects concerning the kingdom of God. Books that help to make you an able

preacher, that give you new thoughts of God, fresh ideas of the greatness and glory of Christ and His work, are of unspeakable value. Let your reading at the same time be as wide as possible. All the water of life is not contained in the *Earthen Vessel* into which you so constantly dip. *The Pitcher* issued by the Beersheba saints also contains a few drops. *Zion's Trumpet*, though the organ of a considerable handful of the elect remnant who meet in "Zoar," is not all the divine orchestra. God has a good many instruments in His orchestra; no one instrument can play all the parts. It is a right and laudable thing to prefer to warm your hands at your own fireside, but it shows a churlish spirit to refuse to warm them at that of a friend. Of course you will use discrimination. There are some papers which it does not pay to read. Some unknown friend sends me a weekly religious paper. I read the first copy or two, but soon found it did not repay the time spent over it. It professes to have discovered the cure for all the sectarianism in the religious world and has a simple remedy for all ecclesiastical schism and woe. "Join us, who are the One Body and have done with sects," sums up, or almost sums up, the teaching of each copy. I say 'almost,' for I must do the paper justice. It devotes several columns to "Experiences." One column is given up to children, and on one occasion was adorned by the confessions of a chit of ten years old, who signed herself "Yours sweetly cured from sin and corns in the one body." The latter clause is ambiguous, but judging from the context, refers to the mystic rather than the physical body. Now life is too short to waste in reading such effusions, or in perusing magazines or weeklies which stir up all your natural sin. And you can often tell from one copy, both of magazines and books, what the general trend is likely to be. Authors usually write themselves whatever else they leave unwritten; their first venture is often a "Book of Genesis," a seed plot containing the germs of all they write in their later works. The ideas found in the early work are commonly developed later, but new ones are rarely added. The breadth or narrowness of a man's mind may be seen usually in his first book, and in it likes and dislikes stand confessed. Time may accentuate them, but they are the same. This is specially true in the productions of that creation of the nineteenth century—the Reverend Novelist—the ecclesiastical writer of fiction. In his case the voice is the voice of Jacob, but the hands are the hands of Esau. He writes

for all classes, but while writing of secular things, he distils a peculiar aroma, a compound of the incense of the sanctuary with the odours of the streets of Jerusalem. It is as though he set the Old Hundredth to dance music. Play over that venerable composition quickly and you will perhaps understand what I mean. Take, by way of illustration, the Rev. Lex, that great authority on Sinai, its associations. His first book, "The Flora of Sinai," was a great success. It was discussed at afternoon tea-tables, quoted by moulting divines, applauded by the press, and language was emptied of its most expressive adjectives to set forth its praise. Since then he has written several books. They have "taken," and both his fame as a writer is established and his income secured. And yet all or nearly all of his later works are branches from the rootlets in his first book. And they epitomise himself. He has studied men and things with a keen eye, and being fully convinced that the apostle knew what he was writing about when he said "all things are yours . . . the world . . . things present . . ." he has sought to make his title sure to these parts of his inheritance. His strong point is death-beds. He sketches them in connection with all classes—old and young, rich and poor. And he appears to have taken the account of Paul's shipwreck as his model for all cases. Nearly all his characters are launched on the sea of eternity; some on boards and some on broken pieces of the ship. One is assured of heaven because he took off a man's leg and charged him nothing for it; another compounds for the debts of a long stretch of years by a few grains of quinine which he gives to a fever patient. The Almighty gives the right to the tree of life to the man who has secured a playground for the poor and subscribed to the "Day in the Country Fund;" and the sins of a life time are condoned by securing the opening of the museums for the working classes on Sunday and paying a boy's school fees for a term or two. Mercy is promised to the man who is dying of delirium tremens, because he gasps, "give us this day our daily bread," or "the Lord's my shepherd," with his latest breath. As to whether all these, like those who committed themselves to the waves, got safe to shore, he does not say.

His pet aversions, too, are nearly all in his first book. These are the irregular evangelist—the old-fashioned believer who refuses to give up facts for hypotheses, the worker in the mission field, and the believer in the true origin of the Papacy.

All these are referred to in graceful phrase and are set in artistic positions. In his later works these characters have different names and are found in different surroundings, but they are always placed in the worst lights.

Now it is sometimes well to read several works by the same author that we may feel the force of his style and know where to look for the impact of his thought. But if we perceive in the language of Scripture that his force is not right, we shall do well to finish with him. If we do not, in the course of our reading, exercise our senses to discern between truth and error, it may happen to us as it happens to those who form the habit of taking drugs which contain minute quantities of poison. What is known as cumulative poisoning takes place, and some day an ordinary dose taken on the top of what is already in the system, causes death. If you find that an author casts doubts on the Word of God, wonders whether Christ was divine, is not sure that there is any punishment for sin, and thinks that all religions are equally good, shun his works as you would the devil. Many insects change their colour according to their food, being grey or green as the case may be. In like manner a man's mental pabulum affects his thinking, so his acting, since as a man thinks in his heart so is he. The danger of losing spiritual freshness and power besets you in the ordinary course of your studies, since you are studying heathen literature, and there is no need to add to the danger by devouring questionable books. In Eden, the tree of knowledge was planted close to the tree of life—eat freely of the latter and the former will do you good; unfortunately our tendency is to eat too freely of the first and leave the other alone.

In addition to religious literature you will find it advantageous to do a fair share of general reading. It is a good thing always to have a standard book on hand. The claims of other things may keep you perhaps from reading it regularly, but it is of great value to have a real book—a book with something in it—to turn to. It is said that Napoleon the Great was very fond of roast chicken. As he was not always master of his time, and yet wanted roast chicken at any and every season, his cook managed to have one on the spit ready for any hour. If we have a book always on hand, we shall always have something to think of, something on which we may meditate and which will help to furnish matter for our public and private duties. Such a book, too, will help you to *read* rather than to

skim. In this day of cheap ephemeral publications this latter habit has, I fear, grown to a deplorable extent. Telegraphs flash items of news in such quick succession as to almost confuse the memory instead of strengthen it. The practice of glancing rapidly down the columns of a newspaper tends to develop a superficial way of reading, so that to have a book that you have to dig into and think over, is a good corrective to such an undesirable line of things. Dr. Johnson was accustomed to speak of tearing the bowels out of a book; this certainly was getting to the heart of things and an improvement on merely tearing off the skin. To master one book is to secure a life long inheritance. It will fructify and germinate and have a wonderful knack of supplying you with ideas when you are preparing a speech or an address. Ruskin goes a step farther and advises the analysis of passages, going into the etymology of words, etc., but this scarcely falls under the head of general reading. It indicates, however, what such a master of style as he thought of thoroughness in reading. "Not many but much," is a good motto; the man of one book is proverbially strong. In any case it is not wise to let your mental energies be dissipated in reading things which are, in their very nature, of merely local and temporary value; flabbiness of mental muscle is bound to be the outcome. Bonar's verse well expresses this thought:—

"Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear."

You will do well to remind yourself that thought should go with reading; indeed the one is intended to provide food for the other. A little read and thought over is better than merely to let the eye travel unheeding over acres of printed matter. Confucius in his wisdom says: 學而不思則罔思而不學則殆— learning without thought, is labour lost; thought without learning, is perilous. This witness is true; reading and thought must be combined. You can afford to have a smaller book bill if you take time to think of what you have read; to halve your reading and double your thinking is a paying investment. You have perhaps observed how many great minds have, by giving undue prominence to thought and speculation alone, left the paths of orthodoxy and have been the victims of their own aberrations of mind. The very subtlety of their intellect has

ensnared them. They have prayed 'lead kindly light' and have, in following the kindly light of mere philosophy or reason, followed a will-o'-the-wisp which has led them into the mire. I mention this, not that I think the temptation is apt to overtake you, but to illustrate the saying of the Sage and to emphasize the importance of both reading and thinking. We are prone to be one-sided, reading and thinking together help to correct the tendency.

It is a good thing to keep oneself informed as far as possible as to the work of others and so to be abreast of the times. To know what others are doing to spread the kingdom of God has an enlarging effect on the mind and a stimulating effect on the heart. Methods of work, plans of organization, adaptation of means to ends, illustrations of the inventiveness of faith, triumphs, failures, difficulties overcome, and a whole host of other things connected with the work of God, are of absorbing interest. No one man has all wisdom, no one organization has exhausted all the resources of missionary statesmanship; there are differences of administrations, diversities of operations, but it is the same God which worketh all in all. The experiences of Christian workers in all parts of the world are rich in instruction, and we are wise if we are not too self-opinionated to learn from them. Take your own case. You have come out young, and your knowledge of things is necessarily limited. The Sunday School class you taught at home thought you were a superb teacher, and they may have had some justification for the view. You doubtless thought when you left home that your own special branch of the Christian church brought forth the loveliest and sweetest fruit you had ever seen or tasted, and this may have been so. But you will find as you grow older, if you have not already done so, that other trees grow in the garden of the Lord and bring forth fruit which is perhaps more luscious than any you have tasted. To read of the work of others, of those whose views on non-essentials are different from our own, is good and helpful. It helps to fill up the deficiencies in our own Christian education and experience and leads us to pray with a greater catholicity of spirit for all who love the Lord Jesus, both their Lord and ours. For instance, who could read of the gallant attempt to open up the Soudan without having his heart stirred and his sympathies enlarged? Or who can read of the Christ-like life and service of the late Bishop Bompas in North America with-

out emotion? The perusal of the account of Moffatt's or Livingstone's work is inspiring—a veritable means of grace. Or to come nearer home—some of the records of work in the opening up of this country during the last century are full of inspiration, encouragement and hope. Read then about others and let it aid you to a larger charity, a greater wisdom, a more daring initiative in the work God has committed to your own care. And you will find it profitable to pass such news on to your native brethren that they, too, may share the stimulus and have their hearts enlarged.

You mentioned that you were fond of reading the biographies of great men. I am glad to know that you have a taste for such a class of literature; it indicates quite a special order of mind. Years ago perseverance of no ordinary kind was needed to read the average biography. I have a deadly remembrance of wading through a Life of Carey. His biographer buried him twice; first in India and then in the pages of his book. He was overlaid under a quantity of matter from which he needed to be exhumed before you could see him in just proportion. The art of writing biography has happily improved since then, though even now one sometimes meets with instances of where the good man might well pray to be delivered from his friends. One is apt to be discouraged in reading biography unless one reads with a good deal of discernment. The hero or heroine is, as it were, dressed in his or her best clothes, and is trinked out in such bravery as to make an ordinary mortal feel unspeakably dowdy. The life, the actions, the spirit, are usually so transcendental as to make ordinary experiences and work seem extremely cheap and to make one feel merely a cumberer of the ground. To swallow the individual whole is to ensure indigestion. It is better to bear in mind that he is an extraordinary person (else why write about him?) and that you are an ordinary one, that he had endowments and graces to which you can lay no claim. For instance, you read of Moody preaching to three or four congregations, each numbering from 3,000 to 4,000 every day and keeping it up for months. In your own case you find it difficult to make your voice carry far enough to reach as many hundreds, and become dejected accordingly. Or you read the wit and wisdom of Spurgeon, or the grand evangelism of Whitfield, or the combination of evangelical zeal with power to organize of Wesley, and you compare it with your own limitations in all these

directions. A feeling of despair bids fair to creep over you. To counteract this it is necessary to cultivate a humble spirit and a willingness to learn from these good men and also to bear in mind that there is a good part of their biography left unwritten. The weakness, the error, the failure, the limitations, all of which you feel so keenly, are not put on record. If you had known these men or women, you would have found that in many things they were of like passions with yourself, and reached their several stages of usefulness on the stepping stones of their dead selves. Their lives are written to illustrate *principles* and the results that follow their application in daily life and work. And these principles work out in their main features, though in different degrees, in every age. A good deal of time is often wasted in speaking of things as being impossible in, say, the twentieth century ; we are all supposed to be too wise and too enlightened to fall into the sins and follies of our ancestors. As a matter of fact the principles that produced certain results when applied in the tenth century will produce similar results in the twentieth. Contemporary history gives us abundant illustrations of this. Look, then, when you read biography for the underlying principles, and do not be taken up with the idiosyncracies of the individual. This is an error into which young men who have an hero constantly fall. If, for example, the hero had long hair which hung over his shoulders and which he was for ever brushing back with both hands from his expansive brow, his worshipper at once proceeds to let his own hair grow long and practises making his hand greasy by pushing them through his own auburn locks. Or the good man was in the habit of rising at three or four o'clock in the morning and plunging into an icy cold bath ; his admirer tries to do the same and finds himself afflicted with lassitude and unfit for anything during the day, and later on in life is a martyr to rheumatism. It is well to bear in mind that one man's meat is another man's poison ; what may be life to one may be death to another. Some men can live and thrive and work on an allowance of food, for instance, that would starve another. Such a man was the late David Hill. I stayed with him for a few days in the autumn of 1875 when he was living in a native house in Wusueh, Hupeh. He was living in purely Chinese style and had a bed which seemed specially constructed to keep one from sleep, having slats several inches apart, on which he spread his wadded coverlet. He ordered his food

from the cook-shop round the corner—two meals a day. He eat sparingly, taking at two meals about a half of what I consumed at one. He graciously recognised my general tendency to be carnal and ordered an extra meal while I was with him, but he still contented himself with the modest allowance he usually took. So, too, when I was associate with him in distributing famine relief in 1878 in and around Tai-yuenfu, Shansi, he kept religiously to a most sparse and simple diet, and would excuse himself from the extra meal of which other members of the community partook. But he worked like a Trojan and studied and prayed far on into the night. Some years later a young man came from home who conceived a huge admiration for him. He was a man of quite different build and stamp, but he set to work to live in the same way. In a short time he passed from such an ethereal mode of living to eat angels' food in the pastures of the blessed. It was a pity. Had he studied the principle which lay behind his hero's life, and then lived his own life in his own way, he would have done well. The prophet speaks of the lambs feeding after their own manner, and it is a truth we shall be wise to recognise when we read biography.

Speaking of David Hill reminds me that he was an omnivorous reader. John Wesley was his ideal, and like him he utilized his spare time in reading. When engaged in famine relief work in Shansi he would tramp alone in the country districts among the hills reading. He had a history of civilization in about ten large volumes when I worked with him, and read it with great intelligence and avidity. He, too, shared his knowledge with others, sending helpful books to those who needed them. He was not a recluse, but had a happy knack of utilising his spare time. This is well worth acquiring, and I would advise you to study how to do it. In this land where time is so little valued, it is easy to get into a way of either wasting it, or using it to little profit, and he is a happy man who can catch old Father Time by the forelock.

As to the amount of time you should spend in regular reading I do not feel able to say. No one can lay down any rule for another; if rules are laid down they are usually, like set rules for daily living, more honoured in the breach than in the observance. Work, opportunity, circumstances, vary so much in different cases that it is well-nigh impossible to formulate a universal rule. Wesley urged his local preachers to

set apart at least an hour a day and dwelt on the great benefits that come to a man who steadily followed up such a course of reading through a term of years. Whether you would think such an amount of time would suit you or not, it is well to have some definite time if at all possible. It is with reading as with giving. If you suggest to a friend that he should devote at least a tenth of his income to the Lord and His service, he is likely to think that you are a lineal descendant of Moses and imbued with a servile spirit—a very legalist. He may tell you that he is not in bondage under the law, but is a citizen of the new Jerusalem, which has liberty for her watchword and privilege for her charter, and that he gives according to the promptings of the spirit of sonship that dwells in him. This may be so, or it may be, and often is, that in the actual facts of life he gives a good deal less than a tenth and may usually be depended upon to have little or nothing to spare when any call for liberality arises. A definite aim is helpful in anything. It may not be possible to attain to our ideal uniformly, but it gives purpose to life and enables us to accomplish many things that would not be accomplished without it. So that I would suggest that you see what you can do in the matter of securing a definite regular time for reading of some sort; it will pay you, and your profiting will appear unto all.

You ask, how much would you advise me to spend in books? That perhaps is best answered by another question—how much money have you to spare? Books that are bought with money got together by hard effort, are generally greatly valued and carefully read, whereas those that are bought out of a man's abundance are sometimes thought little of. Buy books that cost you something and you will value them. See what you can afford for this purpose, without doing violence to other legitimate claims; you will be a better judge than I can be of the amount. The only thing is to see that you do look on this item as a legitimate charge upon your income.

A good deal may be done by an interchange of books. How would it do if you formed a reading circle in your district and passed books round? This would mean a good deal of fresh reading matter for the cost of postage only, and it would have the beneficial effect of enlarging your outlook considerably. I feel sure you would like to let others share some of the treasures of your poetry, and those volumes of Great Thoughts, which you now nearly know by heart, would help to enrich

some one not so highly favoured and furnished as yourself. And you in turn might get some of those volumes of sermons you know your friend possesses, or a copy of Universal History which used to be so popular. In any case it would keep both you and other members of the circle from stagnation and widen your horizon generally. And may I be allowed to suggest that you take the greatest care of such books as are lent to you? When I saw you some years ago I noticed that you had some scruples about touching the leaves of a book, lest you should dirty them, and so cleansed your thumb on your tongue before turning over the leaf. This scrupulously particular habit you carried with you too to the pulpit. Now I am sure the congregation must have been as much impressed as I was with your ultra Pharisaic cleanliness, but I am of opinion that they thought it was scarcely necessary. One good wash with soap and water will cleanse your hands sufficiently from all defilement and make any further application of water in any form quite superfluous. Some people persevere in the habit from the mistaken belief that without moistening the thumb it is impossible to turn over a leaf. This is nothing more than a tradition of the elders, and has no foundation in fact.

As to your Chinese reading I have nothing to say. You are now going through your course of study, and it will be time enough to speak of a post graduate course when you have passed all your examinations. I would only say, keep it up to the end or you stand a good chance of losing the little you have acquired. To keep up your reading is like placing a stone behind a cart wheel on an incline; it keeps it from going back. The habit thus acquired will be a source of pleasure and profit till old age. The Apostle of the Gentiles when languishing in the Roman dungeon longed for the companionship of his books. "When thou comest, bring the books, but especially the parchments," was his charge to his son Timothy. He had already exhorted him to give attention to reading, both public and private; now he shows his own attitude to books. What comfort and cheer he would find from them in his enforced imprisonment; his favourite 'parchment' would solace him and enliven the dulness of his cell.

It is doubtless superfluous for me to say anything to you on the subject of reading and studying your Bible. I would only urge you not to allow other reading to push that into a corner. The Psalmist said that he understood more than the ancients,

because he kept Jehovah's precepts; and Jeremiah speaking of wise men says: "They have rejected the word of the Lord, and what wisdom is in them?" Nothing is so thought-inspiring as the Bible and nothing will enrich your mental and spiritual life more. One verse of the New Testament is of greater value than reams of teaching given by sages. Books about it are good, but it is sadly possible to know much about them and be ignorant of the book itself. "How many principal feasts had the Jews," was once asked of a missionary candidate. "Three," promptly answered the youth. "What were they?" was the next question. "Manna, water and quails," was the ready reply. Such ignorance is not confined to candidates for the mission field. A pastor who had a brother minister preaching for him heard him quote something which he said was in the Bible, but he could not say exactly where. The quotation was, "Every tub stands on its own bottom"! Avoid the hop, skip and jump method. Read straight through, taking history, prophecy, poetry, exhortation, praise, experience as it comes. Your whole nature will thus be enriched and your conceptions of divine things be exalted and refined. The Word written will reveal to you the Word incarnate and lead you to worship and adore.

I will say no more, but urge you to give yourself to reading and study to show yourself approved unto God a workman that needeth not to be ashamed.

YOUR AFFECTIONATE UNCLE.

Fifty Years Service in South China.

BY REV. R. H. GRAVES, M.D., D.D.

ON August 14th fifty years had elapsed since I first reached Canton. They have left me stranded as the sole survivor of the missionaries in South China who arrived in the fifties. Next to me comes Dr. Noyes, who has just celebrated the fortieth anniversary of his arrival here. But it is not only in China that men die in the course of fifty years. I have recently been reminded in a letter from the homeland that out of 223 representatives of the churches at the Southern Convention in 1855 only three survive besides myself. God is calling His servants home from every land. There is one thing that comforts me, and that is that I am a living proof that the

climate of South China is not necessarily so detrimental to health as some men at home suppose. After half a century of constant service I am still able to work, and though not "fat and flourishing" I trust that I may be able to "bear fruit in old age." Though not always in robust health, I am thankful to say that through God's blessing I have rarely had to miss my work. In the natural course of events, though this work has changed, the object has always been the same. The most of my life has been spent in preaching to the heathen, touring the country and healing the sick; in later years the training of our native preachers and the teaching of the native members has demanded most of my energies. All along the making of books explaining the Bible, and writing tracts for the heathen have claimed my attention, and I have sought thus to influence future generations by helping men to understand God's truth. God has in His providence given me the help of three noble women in my home, who have been of great service in my pastoral work and have influenced many of their sex for Christ.

While gratefully acknowledging God's kind Providence which gave me a good constitution, derived from a long-lived stock, it may not be amiss for me to mention some human elements which seem to me to be important as I look back on the fifty years of service. Among these not the least has been a *purpose*. Paul says he had a "purpose" (II Tim. iii. 10). No enterprise can be accomplished without this. In the mission field we meet with many difficulties, discouragements and obstacles. Nothing but a fixed purpose can overcome these. We have only one life to give to God's service. This should not be frittered away by turning from one thing to another. "This *one* thing I do," should ever be our motto. When I was once convinced by the guidance of God's Spirit and the leading of His providence that South China was to be my field of labor, I made up my mind that whether I lived or died this was my post of duty. When the leading doctor in Hongkong once told me, after a careful examination, that I had been long enough in China and ought to go home, I took a walk of fifteen miles in order to test my strength; finding I suffered nothing from it, I concluded that I still had vigor enough to remain here. I have had seasons of ill-health from dysentery and fever, but I knew that men at home are also liable to suffer in this way, and while realizing that a change is sometimes necessary, have never thought of abandoning my work. Friends at home have

urged me to take positions there, but I have never felt at liberty to desert the place to which I felt appointed by God. Without a fixed purpose, we can hardly expect to have a protracted term of service.

Another thing of importance is *to avoid extremes.* A sane, sober, well-ordered life is what we should seek. We should as far as possible have some reserve strength. I am speaking of a *long* term of service. I am well aware of the fact that some men accomplish their mission by strenuous lives of unceasing exertion. They finish their work and God quickly takes them home. If men are called of God to do this emergency service their work is equally effective and they obtain the reward the sooner. To accomplish much in this climate men should avoid *all excess.* I have seen men break down through excess of study, others through excess of eating, and some men fail through excess of exercise. The opposite extreme of mental indolence, too abstemious a diet and a sedentary life also have their ill effects. Looking back I seem to see the way strewn with wrecks; some unavoidable, but not a few caused by want of sound judgment and carefulness. No doubt the climate has proved incompatible with some, but infirmity of purpose, want of judgment and lack of caution are responsible for some. We usually need more sleep here than in the home lands. I have seen men break down through trying to keep up the same habits of study they have been accustomed to in their college and seminary days, sitting at their books until 12 or 1 o'clock at night. I have made it a rule to be in bed by 10 p.m. and to rise betimes. A nap in the midday after the noon meal is often helpful. It need not be more than ten or fifteen minutes, but it will refresh the nerves. Personally I never indulged in it habitually until I was near my three score and ten, and yet I would advise it as useful.

A *change of work* is often as good as cessation from work. Some men who have accomplished most in their lives have worked in this way. When the mind becomes fagged by being too long concentrated on one study, it may be relieved by turning to something else. When we are wearied with Chinese, we may rest by turning to English for awhile; when tired of reading we may turn to writing. Some of the natural sciences as botany, physics, medicine, etc., may prove a relief. Music is usually very restful. I always make it a custom to read my newspapers and any lighter literature for half an hour or so after

meals. If one can find time to do this for fifteen or twenty minutes before meals also it would be still better. The longer articles and those that require thought should be deferred until another time. We should keep our minds from rusting and corroding through light reading by occasionally mastering a book or an article that demands study and serious thought, or judicious criticism. It is not healthful for the mind to get into ruts. I have always thought that I could accomplish the most by doing this varied routine work, with an occasional break for a few weeks and an entire change, as in a preaching tour in the country, or a short vacation with a complete change of reading. Literary work is a good change from preaching and teaching and vice versa.

Another matter of importance is *to adapt ourselves to our environment.* The Chinese notion that Providence has adapted the products of a country to the needs of the people of that country is not far wrong. Of course a new problem is introduced when men from another land come into this environment, and yet we should as far as possible try gradually to accustom ourselves to the new conditions. Man differs from other animals in the power of adapting himself to arctic or tropical climates, and after a period of acclimatization can live almost anywhere. On the whole, as a regular beverage I have found that nothing is more refreshing than hot, weak, freshly made tea, such as the Chinese use ; nor do I think that any article of diet can supplant well cooked rice. I do not mean that we should ignore the trend that we have received in our youth and give up coffee and meats entirely. I have tried it and find that I needed more nutritious food than the Chinese usually have and more frequent meals than they are accustomed to. As I came to China before germs were invented they have not given me much trouble. Of course we should avoid everything that disagrees with us, but the nervous strain of constantly striving to avoid bad germs may be more detrimental than any physical harm we may receive from eating what is set before us. Paul says : "I would have you to be without carefulness," and excessive care certainly does not have a tonic effect. "God has made everything good in its season," and it is not the part of wisdom or piety for a man to keep himself in a "misery mill" all his days. The best antidote to bad germs is to keep in good general health. If one can eat well and sleep well he should be content. Nature's great disinfectant is sunshine. Let one not

be too much afraid of it. Since the siege of Troy, Apollo's arrows have often proved sharp and fatal, and we should provide ourselves with efficient shields against them. A pith hat and umbrella are needed in South China; at any rate in the summer time. Especially when a man has once received injury from the sun, should he be careful about exposing himself. To brain workers especially the brain and *medulla oblongata* require protection. I have always found that exercise in the sun, as in brisk walking where there is a gentle perspiration, is much less harmful than sitting in a chair or standing still. As to clothes I never felt that anything was to be gained by adopting the native dress, though of course others differ from me in this. As to houses a man may get along very comfortably in a native house somewhat remodeled, but as a matter of economy in the long run it is cheaper for a mission to build and own a dwelling for a missionary than to rent.

The preceding remarks may seem somewhat personal, but as I was requested to give some reminiscences, a summing up of the results of my experience and observation I trust will not be out of place.

The *changes in the field* and in the character of mission work in South China during the half century have been very marked. The past fifty years have been periods of transition in the history of China. Especially the changes in the last few years have been greater than in a usual "Cycle of Cathay" in the past. When I reached China in 1856 the older order had not yet changed. We were not allowed to enter the city gates of Canton, nor were we permitted here or at the other four open ports to travel more than thirty miles in the country. We had a European mail once a month, and the postage to and from America was forty-two cents for a letter. Our mails went either by sailing ships to New York or by steamer round the Cape of Good Hope, or up the Red Sea to Suez, thence on camel's back to Alexandria and from there by steamer through the Straits of Gibraltar to England. Goods went to and from Whampoa in cargo boats to the dozens of sailing ships anchored there, and we missionaries went to that port from time to time to buy ship-biscuits or other crackers or any home stores from the shipchandler's "chop" there. The merchants had time between mails to go on gunning trips and to seek recreation in other ways. How different from this age of steamers and telegrams and hustling activity and competition.

Our *methods* of conducting mission work was chiefly by preaching to the heathen in the street chapels and the free distribution of tracts and Scriptures in the streets and in the neighboring villages. Some schools had been opened, and medical work was carried on in the dispensaries and hospitals. A great deal of pioneer work was done in the villages. Mr. Bonney, of the A. B. C. F. M., when acting as Seamen's Chaplain at Whampoa, visited many of the villages near that port, talking to the people and distributing tracts. He published quite a full list of these villages with the estimated population of each in the *Chinese Repository* or the *Annual* gotten out in Canton, I forget which. On Saturdays I accompanied my colleague, Mr. Galliard, and frequently Mr. Vrooman, of the A. B. C. F. M. in this village work, and thus had my first introduction to country work. It is to be regretted that more of this work has not been done of late years. Our stock of tracts at that time was small and lacked variety, but they were printed in numbers and distributed vigorously. The missionaries usually acted as their own colporters. At one time, after the organization of the Canton Conference, we divided the city and suburbs into sections and assigned each mission one section, aiming to leave a Gospel or tract in every shop and dwelling so far as they would accept them. The "Million Testament Fund," inaugurated in England by John Angel James, had placed numbers of copies of the Medhurst version in the hands of the English missionaries. Our tracts consisted principally of the "Two Friends" and a translation of some of Burder's "Village Sermons" by Milne and some dozen tracts and catechisms prepared by Dr. Bridgman and others of the early missionaries.

Much attention was given to *Street Preaching*, especially after the capture of the city by the Allies in 1858. I have preached in front of most of the temples and *yamêns* in the city and the Eastern suburbs, and for years preached in Shing Wong Miu, and at one time rented a table there where I had a man selling Christian books and conversing with all who would take their seats on the benches around the table. At one time I thought of renting one of the side rooms which was offered me by the temple custodian. Sunday afternoons especially I spent in this way, speaking in four or five places for half an hour at each. I collected a congregation around me by singing a hymn and then had no lack of hearers. As more street chapels were

opened for preaching to the heathen, street preaching was gradually given up.

Even before the war of 1856 Messrs. Vrooman and Galliard made *tours* beyond the thirty mile radius up the West River as far as Tak-hing and S. W. to San-ui until they were turned back by the Chinese officials. After the treaty, when the restriction was abolished, I frequently made preaching tours of days both on the rivers and overland. In a paper read before this Conference twenty years ago I related some of my experiences in these journeys. Mr. Kroner, of the Rhenish Mission, and I were the first foreigners to pass Shek-lung and to visit Loh-fau-shan, and I made many trips up the East, North and West Rivers.

Even before the war some of the German missionaries from Hongkong had succeeded in gaining *residence* in some of the *country* villages of the San-on district. The Canton missionaries generally felt that they had as much as they could attend to in this great city thrown open to us through the war. In 1860 as I was a single man and had no ties to keep me in the city, I left our work in charge of my colleague and feeling called to settle in the country, after being driven away from Tai-sha in Sz-ui, finally succeeded in gaining a foothold in Shiu-hing, the former capital of the two provinces, thus being the first Canton missionary to settle in the country. Not very long after this Mr. and Mrs. Condit, of the Presbyterian Mission, succeeded in renting a house in Fat-shan, being the first family to settle in the country. The Wesleyan Mission before long secured land in that important town and were the first to build in the country. When we compare these early beginnings with all the hardships and self-denial involved, with the present mission work and comfortable houses in the principal cities and towns of the East, North and West Rivers, we may well say with gratitude "what hath God wrought?" Here let me say that I found the medical work of great service in gaining a foothold in the country; this was also the case at Fat-shan when Dr. Kerr had his dispensary days. I have found that the Chinese were willing to rent houses for a dispensary when they were unwilling to let us have them for a chapel. This is not merely because they esteem physical benefit more than spiritual good, but because they fear the effect of having a crowd gathering in the street, knowing some may prove unruly. Residence amongst the people identifies us with our members and gives us

an insight into the habits and motives of the people such as we can never gain by merely visiting them, and gives us an opportunity of making our daily life tell for our work.

In the providence of God I was amongst the first to introduce the work of *Bible women* among the Chinese. My mother and aunt (a Methodist) were much interested in the account of Mrs. Ranyard's work in London, and my aunt sent me fifty dollars to be used in trying to secure Christian women who would visit the homes and try to bring the Gospel to their own sex in China. We had two women, widows of our preachers, who could read, and seemed fitted to do this work. I had them come to me weekly and report their experiences, while I studied a portion of the Scripture with them and urged them to teach others what they thus learned. I also told them how to answer the objections which the women made to Christianity. Of course I do not mean that women were never before employed to lead their own sex to Christianity. The Roman Catholics had done this before Protestants came to China, and others may have done the same before the fifties. All that I mean is that as far as I know, this was the first attempt in South China to have Bible women's work as a distinct department of the work, and emphasize house to house visiting by native women as a permanent branch of Mission work. It has certainly proved its usefulness, and the only fear is that it may be too much neglected or carried on inefficiently through too exclusive attention to school work among the young.

In looking back over the experiences and observations of fifty years, several points strike me as to our influence and usefulness amongst the Chinese. One is the importance of a *simple life.* In our dress, our dwellings, and our table we should avoid display and be simple. Even our plainest seems luxury to them. It is in vain that we tell them that it is not above what we have been accustomed to at home. While we must often ignore their prejudices and remarks and furnish ourselves with nutritious food in order that we may do our work efficiently, still we should not forget that this may prove a hindrance to our influence. We may best counteract wrong impressions by lives of constant industry and hard work. Thus they see that we are not self-indulgent and indolent, and realize that we really earn our living by our work. We may show too by adapting ourselves to the native food and by self-denial in

our tours in the country that we are not wedded to our tables,—that we really eat to live and do not live to eat.

Another thing is the importance of *Example.* Jesus was not merely a Teacher but an Example. The Chinese expect the true teacher to impress himself upon his followers by his life as well as his words. I do not mean minor matters of detail as dress, etc., but by the practical virtues. It is vain to say, "Do as I say, but not as I do." By attending public worship regardless of the weather, by punctuality, by faithful attendance to duty, by unworldiness, by honorable conduct, by truthfulness, by faithfulness in reproof, by friendliness, by patience under trials, by industry and a forgiving spirit, and accommodating ourselves to others we may influence men for good. I scorn to influence men by a free use of money, but we may realize their difficulties in many cases and show a spirit of sympathy and helpfulness. Bought respect is akin to contempt; and the Chinese soon learn to despise a man who is easily taken in, or who has pets and favorites. Justice and impartiality inspire respect.

In our *dealings with the Chinese* we need much wisdom. In their development most of the Chinese are but little above the stage of childhood, yet they have the self-conceit and self-assertion of grown men, and often of men who feel themselves a little superior to other men. Hence we occupy a difficult position. I have seen the statement in print (I do not vouch for its truth) that when some one asked Sir Robert Hart how he managed to keep his position and influence so long, said, "I have always remembered the words of an old Roman Catholic bishop who said, 'The Chinese are but children, and you must humor them as such.'" But we are not here to humor them, nor merely to seek to please them, but to uplift them, to teach them, to do them good spiritually, mentally and physically. My former colleague, brother Galliard, said to me, "To teach the Chinese requires the wisdom of Solomon, the patience of Job and the faithfulness of Paul." We must always be careful not to "lord it over" our native brethren, but remember that they are "God's heritage." On the other hand, we are not always to defer to their judgment or their wishes, remembering they are but new converts and lambs of the flock. We are here to teach them "to speak and exhort and reprove with all authority" and "let no one despise us" (Tit. ii. 15). Our influence is a moral one and enforced by no "pains nor penalties," and yet it should be a real one as

ambassadors of Jesus Christ, to whom we are to give an account. I have always found our Chinese Christians amenable to any appeal made to them with reasonableness, earnestness and love. We are not here to flatter men not to offend them, but with loving faithfulness to lead them. If they grow impatient of our leadership, let us not be discouraged, but encourage them to self-government, self-help, so that nothing is done "though strife or vainglory," but all for the glory of God and the benefit of the cause of Christ.

As to our *Teaching* we must remember that the Chinese are Orientals; they reason not by syllogism but by analogy. Paul in writing to men of Greek culture may occasionally have used a syllogism, but we do not find them in the Old Testament. All our knowledge of God is based on analogy. To be attractive and effective with the Chinese our teaching should abound with metaphors and similies. Paul's language was full of them, our Saviour's teaching abounded with parables and illustrations. Rhythm and antithesis are also very pleasing to the Chinese. A style either in speaking or writing that lacks these characteristics must always seem dry to our hearers. While these form the flesh and skin of our discourse there should always be a well-knit skeleton of clear, well defined divisions, stated in simple, terse terms. These will stick in the memory. The language is adapted to such brief sentences and the genius of the people enjoys them. It is worth while to study the simple, rhythmical or rhymed proclamations of the mandarins intended for the common people, composed of simple characters with a swing to them that catch the ear. They remind us of the simple doggerel, if you choose to call it so, of Bunyan's Pilgrim's Progress or some children's books in English. In teaching we must "become all things to all men" and adapt ourselves to our audience. An animated, conversational tone is much better than any stilted elocution. What we want is not to exalt ourselves, but to present our subject clearly and impressively.

I have thus endeavored to give you, along with some reminiscences of the past, some *conclusions* at which I have arrived after an experience of fifty years on the Mission field. Others may not have reached the same conclusions in some things, but I hope that these may prove useful, especially to those who have more recently arrived in South China. Times are changing and the conditions of the next fifty years will no doubt be very different from those of the past. *Principles*, how-

ever, remain the same. What we all need is that "wisdom which is profitable to direct," which will guide us in all the changing conditions which in the Providence of God we may be called to pass through.

"Through all the process of the suns
But one eternal purpose runs."

Happy will we be if we adapt ourselves to God's plans concerning us and resign ourselves implicitly to His guidance and consecrate ourselves unreservedly to His glory.

Notes on the Revision of the Mandarin New Testament.

BY REV. F. W. BALLER.

(Concluded from p. 31, January number.)

THE following are some of the changes made in the Gospels and Acts: In Matt. v. 26, 一文錢 replaces 一分一毫 as being a brass coin in current use as was the 'farthing' mentioned by our Lord. 'To lay His head' in viii. 21, is now rendered by 枕頭 instead of 安身; in x. 38 他的 is added for 'his' (cross), and 你們這些蛇 for 'ye serpents' in xxiii. 33. The Gospel of Mark gives 伺候着 in place of 預備 for "to wait on" in iii. 9; and in ix. 49 必用火當鹽醃各人 in preference to 凡人必被火燐 for "every one shall be salted with fire." The latter, "every one shall be disciplined by fire," savours of Purgatory, whereas the use of 醃 'to salt,' together with the margin, refers the reader to the Levitical ordinances and so puts him on the right track. 'The traitor' is rendered 賣主的 in Luke vi. 16; xxii. 31 has the words "has desired to have you" 求着得你們 supplied. In John ii. 4 and xix. 26 'woman' is rendered 婦人 in place of 母親 'mother,' thus helping toward the extirpation of Mariolatry. In xix. 18 "on either side one" is now expressed by 一邊一個 in the room of "one on the right hand side and one on the left" 左邊一個右邊一個.

Acts ii. 17-18 gives 澆灌 in preference to 降下 for "poured forth," and in v. 24, "loosed the pangs of death," is rendered by 把死的痛苦解釋了 in lieu of 受難死後.

Passing on to the Epistles and the Revelation we find in Rom. x. 21 that 頂嘴 supplies the place of 不服 for "gain-

say"; in xi. 12 富足 and 豐滿 are given for "riches" and "fulness" in preference to 益處 "profit" in both places. In xii. 6 "according to the grace given to us" 照着各人所蒙的恩 is added. I. Cor. vii. 35 牢籠 supplants 束縛 as an equivalent for "cast a snare"; and in v. 35 分心 replaces 擾亂 for "distraction." In II. Cor. iv. 3 "veiled" is translated 蒙蔽 rather than 不顯明; in viii. 4, 6 "this grace" is supplied by 恩情 and 有恩於人 respectively.

The well-known and oft-quoted text "My grace is sufficient for thee," which is now rendered 我賜你的恩典够了, "I have given you grace enough" has, it is to be feared, conveyed to the minds of many Chinese Christians the thought that since God had given them grace enough, no more would be given—enough having been given what more could they want? In its revised form it reads 我的恩典够你用的, "My grace is enough for your use," a statement calculated to convey comfort and inspiration to the needy and tempted.

Verse 17 of the same chapter now has 佔過你們的便宜 for "take advantage of you," thus superseding 取過你們的財, "to take money of you."

In Colossians ii. 17 後事 has been expanded to 後來的事. This avoids a possible misunderstanding, seeing that 後事 is used technically for "preparation for death" as in the expression 吩咐後事, to give instructions about matters connected with death. Hence to leave 後事 might legitimately be taken by an ordinary reader to mean that the eatings and drinkings, the feasts and fasts mentioned in the preceding verse, were things that had some shadowy connection with death!

In the Book of Revelation the words 放光 are added in i. 16 to translate "shineth;" iv. 11 has 配得 for "worthy to receive" in preference to 歸榮耀; xiv. 4, 初結的果子, rather than 首先信上帝 for "firstfruits," and in xvi. 15 免得赤着身子行走叫人看見他的羞恥, as a rendering for "lest he walk naked and they see his shame" in room of 免得露體出醜的.

Such examples as the above could be multiplied by the score, but here attention can be called to the following passages only as illustrating the point:—Matt. xxvi. 73; Mk. viii. 24; John xix. 25; Acts. i. 12; iii. 16; vii. 28; viii. 33; xxiii. 9; xxiv. 26; xxv. 19; II. Pet. ii. 12; Rev. iii. 10; vii. 10; xi. 18; xvi. 18; xviii. 22; xix. 2, 10.

In order to secure greater accuracy it has been necessary to use many new characters and expressions. In all, 1,000 new expressions and eighty-seven new characters have been needed in order to fully express the meaning of the original text. This will most likely lead to greater accuracy in teaching and expounding the Truth. The 差不多, "near enough," principle will not be so much in evidence. Fuller detail should help the Chinese Christians to enter more minutely into the mysteries of their most holy faith. Accurate rendering and reading lead to accurate thinking and to the more detailed and intelligent conception of the thing so freely given by God.

Considerable time and attention have been given to the question of words expressing contrast or connection of thought, such as "because" 因爲, "therefore" 所, etc. They are used more sparingly in Chinese than in Western languages, and it was by no means an easy matter to decide where they should be omitted and where translated. One earnest friend urged upon the Committee the duty of literally rendering every particle, but he would probably have not done so had he set himself seriously to the work of translation. Where words may look both ways—both up and down—to the context that immediately precedes or to that which immediately follows, great care is needed, lest by translating them they entirely alter the meaning of the writer, and what seems a faithful rendering because literally translated, becomes in reality a mistranslation. Take for example II. Pet. ii. 18, "For uttering great, swelling words of vanity," etc. To insert 因爲, 'for,' at the beginning of the verse would connect it at once with the preceding statement in v. 17 and make it mean that these false teachers were springs without water and mists driven by a storm for whom the blackness of darkness was reserved, because uttering swelling words of vanity they enticed, etc. This is only one of many passages that might be cited to show that to render all such words always into Chinese apart from considerations of context, etc., is not only undesirable from the point of view of style, but impossible without doing injustice to the original.

On the other hand, a good deal has doubtless been lost in the Peking version by an almost systematic omission of many such words. The connection or contrast of thought has been lost and a good deal of confusion and misunderstanding of the writer's meaning has, it is to be feared, been the consequence. The revisers have done their best to supply these deficiencies

and to maintain the connection of thought even where it is broken by the division of chapters. A few examples must suffice. In II. Tim. i. the apostle has been speaking of Onesiphorous who was not ashamed of his chain, and who sought him out and ministered to him in his distress. In Ch. II. he bases his exhortation to Timothy on this example of boldness—"Thou therefore my son"; the connection of thought is now supplied by the addition of 所以. Or again in I. Pet. ii. 1, where the apostle would urge the importance of holy living as a direct result of the new birth, he begins, "Putting away therefore" the 'therefore' has been supplied in this place also.

In the Second Epistle the contrast between the influence of the Holy Ghost on the writers of Scripture and their own unaided ideas is brought out in i. 21 by the addition of 乃是, while the contrast between these holy men of God and false and unholy teachers is indicated in ii. 1 by 但. In iii. 14 the exhortation grounded on the teaching already imparted, to give diligence, is prefaced by 'wherefore;' this has now been added. Col. ii. 1 may also be instanced, as well as I. Thes. v. 20-21. This latter passage stands as an independent statement in the present version, having no connection with what precedes 應當凡事察明, 也當持守善事, "examine all things and hold fast good things." The verse now runs as follows: 但要凡事查驗, 善美的要持守, "but search into and verify all things, holding fast that which is good." The addition of 但 'but' connects it with the preceding verse, "Despise not prophesyings," and makes it evident that such utterances are to be tested, and what is "good" in them is to be held fast.

Since the Committee began their work the American Revision Committee has issued a new edition of the Revised Version, which embodies the latest results of scholarship and research. And it is interesting to notice that they have, in some instances, gone back to the Authorised Version, as for example in Rom. iii. 9; II. Tim. ii. 26; Heb. iv. 2; I. John iii. 20. In this the Committee have followed them, as well as in a few cases where such scholars as Meyer, Ellicott, Tregelles and others strongly favoured retaining the old text. Thus in I. Tim. vi. 5 they have placed in the margin 有古卷在此, 有這樣的人, 你總要遠避, "some ancient authorities here have 'From such withdraw thyself.'" It was felt that in such places it was better to err on the side of conservatism; nothing in any case could be lost by such action. In addition it was sometimes

well-nigh impossible to render the Revised Version. A case in point is Matt. xi. 2, where the Revisers had changed the text from 'two' as in the A. V. to 'by,'' reading, "he sent by his disciples," instead of "he sent two of his disciples." Had the Committee said 打發他的門徒 it would have meant that he sent them all, and 'by' would have remained untranslated. To have said 他打發幾個門徒 would have left them nearly in the same predicament, would have said more than the text and would have run counter to Luke vii. 19, where it says that John sent two only. Hence it was deemed better to keep to the old text. It need scarcely be added that in all such instances reference was made to the best authorities and commentaries within reach. And it may be incidentally remarked that the work of the Committee revealed both the strength and the weakness of Commentaries.

In places where the passage was luminous, it shed a flood of light on the Commentary. Some Commentaries appear to be written on the Homœpathic principle—a drop of attenuated meaning to an ocean of words—while others seem to have taken for their motto, "Pay your money and take your choice." The opinions of a good many worthies—some wise, some otherwise—are grouped together, and you can take them or leave them as you wish. Others again are first pure, then pugnacious. The Commentator steps into the arena and proceeds to demolish all who have differed from him since the days of Constantine. Or you consult another, seeking light on a knotty point. You meet with the remark that this is a confessedly difficult passage —a statement that merely confirms your adamantine conviction. At times, however, you get hold of one which sheds light on your dubious path, and perhaps gives you the clue of the maze. The next Conference may perchance suggest the appointment of a Committee for the Revising of Commentaries. To continually consult books from which little help is got, is apt to become monotonous.

Any tedium was, however, relieved by thoughts of the cheerful future. In view of the well-nigh universal belief that a bounteous Providence has endowed most men with the capacity to criticise, we were quite sure that the turbid waters of the River which would rage and roar when our work was done, would be an exhilarating contrast to the Waters of Siloam which had trickled softly through our Jerusalem Chamber. And thus amid the pleasures of hope we pursued the even tenor of our

way. Job's yearning desire was that his adversary would write a book—presumably that he might have the pleasure of criticising it. And there could be little reasonable doubt that the adversaries of Revision would welcome the advent of our Revised Book and feel justified by the precedent of Job in criticising it. This, naturally, will be preferable to stagnation.

Kind and well-meaning friends sent in many suggestions, indeed the number of revised curealls were enough to kill any half dozen committees. All were written in a kindly spirit, and we were indebted to many of them for some valuable suggestions. At times, however, it was a question of threshing old straw. Proposed renderings were triumphantly proffered, which had been thoroughly canvassed and rejected. Renderings, too, of great variety were suggested for the same phrase—each no doubt excellent in its own proper habitat, but not acceptable over an extended area. Local expressions were warmly championed by their respective admirers, many of whom lost sight of the fact that what was quite the thing in their part of the world was not necessarily acceptable everywhere. One would write in a tone of indignant remonstrance, "No such expression," while an equally earnest brother would say, "The very thing, hits it off exactly." Many unusual and strained collocations were suggested, and also many words to be used in an unnatural sense. The Committee recognised that their work was not to invent a new language, but to use the one to their hand. A common thing, however, was criticism without any suggested amendment. In some cases where the Critical Mountain brought forth the Amended Mouse it brought to mind the classical example of the individual who took the Revisers of the English Bible to task. "One worthy critic, who complained of 'the almost total absence of poetic instinct' in the Revisers, addresses himself to the difficult text Phil. ii. 6, and after toiling over the passage for four large pages, produces at last his own rendering ('in lack of a better,' as he modestly says): 'Not high-handed self-indulging did He deem His equality with God.'"

The late Dean Alford well said: "There is no employment in which crude positiveness becomes so mellowed, in which purism so often has to give way to compromise and rigid uniformity of rendering breaks down before common sense as in the revision of the sacred text. . . . It is impossible, to say nothing more, that one man's work can ever fulfil the requisites

for an accepted version of the Scriptures. If there was one lesson which the "*five clergymen" learnt from their sessions, it was that no rendering is safe till it has gone through many brains and been thoroughly sifted by differing perceptions and tastes."

Certain limitations were placed on the work owing to the difficulty of finding words and idioms everywhere current. For instance 不好 used before a verb, as 不好去, 不好說, etc., where it conveys the idea of prohibition or inexpediency, is not used in many districts save in its literal sense; hence it was ruled out. So in the case of 不叫 as in 不叫他這樣作, etc.

For this reason in some passages a more wordy form had perforce to be resorted to and certain felicities of style sacrificed to general utility. Limitations abounded in the case of nouns and certain verbal forms. Take the word 'to gird', for example, in Matt. iii. 4. In the west it is 拴, 抽 in the north, 紮 in some parts, and 繫 in others. Hence 束, though slightly bookish, was adopted as being common to all districts alike. For the moth to 'consume,' Matt. vi. 19, the choice was between 打, 吃, 咬, 蛀. Finally 咬 was accepted. Such a simple word as 'bed' Matt. ix. 1 gave rise to much discussion. While recognising that the word did not mean a 'four poster,' it was not at all easy to express in Chinese what it did mean. Such words as 鋪, 鋪陳, 鋪蓋, 被, 被子, 被窩, 床 were all passed in review, but it was found that the meanings attached to these words in different parts of the country made them unsuitable. Finally 褥子 was adopted as being on the whole the most accurate and the least likely to be misunderstood; 床 being added in Acts v. 15 to indicate the difference between 'beds' and 'couches.' Again, the word for 'reed,' Matt. xi. 7, in North China is 葦子. On the Yangtze, where great quantities are used for fuel, 蘆 is the common word, but is generally employed to denote fuel and has the word 柴 'fuel' attached to it. As 蘆葦 appeared to be unintelligible, in many districts 葦子 was given as being used over the wider area and 蘆 placed as an alternative in the margin.

In some districts 和 or 或 are pronounced exactly alike; hence 者 or 是 was added in some cases to the latter word to make it intelligible to an illiterate audience, though the style would have been smoother with 或 alone.

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* Referring to five clergymen (of whom Dean Alford was one) who met together to retranslate the New Testament.

The word 殿 has been added to 稅 in Matt. xvii. 24 to show that it was a tax levied by the Jews for the upkeep of the temple. To insert 'didrachma' would have been to write 'abracadabra,' and as the value was difficult to fix exactly a margin is added.

In many parts of the country such a thing as a yoke for two animals is unknown, and there is great diversity in the use of the word as applied to a single animal. Had the version been for the use of a single province it would have been easier in some cases to have expressed more accurately the meaning of the original. In Luke xix. 23 the original word 'table' or 'counter' is rendered 銀行, 'bank.' A more accurate rendering would have been 銀錢桌子, or 錢桌子, both of which are used for 'a money changer's' in parts of Shantung, but which are not known in most Mandarin-speaking districts.

The word for 'purse' in Luke x. 4 was finally translated 錢囊 as being the most widely known term, but it was only adopted after the claims had been fully discussed of the following aspirants for the honour: 錢包, 兜子, 錢褡子, 褡褳. In the Tentative Edition 薊薊菜 was given for 'thistles' in Heb. vi. 8. This is the name given to the thistle in Shantung and Chihli. A specimen was brought in and shown to a Szechuan teacher who was present, but he had never seen such a thing, and said it was unknown in his province. There was nothing to be done therefore but to allow 蒺藜 to stand.

Many more examples of the limitations and difficulties attending the work of the Committee might easily be added, but enough examples have been adduced to give an idea of the snares and gins that beset their path. And they had to beware, lest they took the path of least resistance, and while accepting suggestions which seemed to promise a happy issue out of all their perplexities were landed into unforeseen traps. Two examples may suffice to illustrate this point. The word for 'calf' is 犢. This was supposed to be too bookish and not generally understood by ordinary people. So it was suggested that the words 小牛, 'small cow,' should be substituted. This seemed plausible, and in itself was unobjectionable, but it was pointed out that a 'small cow' might be of any age and not necessarily a calf. So that an unwary acceptance of the expression would have put the version on a par with the preacher who, when

preaching from the parable of the Prodigal Son, told his audience "that the father brought forth the fatted calf, *which he had kept for years!*"

Another worthy brother made a suggestion, which at first blush seemed very good, but which if adopted, would have earned for the version among the Chinese the title of "The Foot Version," a fitting supplement to "The Breeches Bible." It was proposed that Matt. vii. 6, "lest haply they trample them under their feet and turn and rend you," should be translated 恐怕他們把珍珠踹在脚底下. With the exception of 他們 as applied to 'pigs'—which from a Chinese point of view is 人物不分—this seemed good, and brought in the word 'feet,' which had, so to speak, been out of sight. But the objection to it was that pigs have no 脚 'feet;' they, in common with horses, mules, donkeys, etc., have only 蹄 'trotters'! The sight of the 'cloven hoof' in this case saved the situation. The 'feet' are, as it were, hidden in the genius of the language; the verb 蹧蹋 presupposing that they had 'feet' with which to trample.

The expression 'in Christ' used so often in the Epistles has, where possible, been literally rendered. In some passages a literal rendering was utterly precluded either by the context or by the usage of the language. But in classes of passages where union with Christ or with God was the predominating thought an exact translation has usually been given. Such words as 靠, 因, 藉 are apt to fall short of the truth and fail to express the meaning of the phrase. Naturally the naked expression will appear strange to the reader at first. But this is inseparable from the thought—that man should be 'in' his Maker and Redeemer, is a truth which unaided thinking could not reach to; language had to be used in an unusual manner to set forth such a supernatural idea. But if this revelation is brought home to the mind and heart by the Revealer of Truth, its reality becomes unquestioned; the one who experiences it, is able to set to his seal that it is true. It will be a great thing if the church in China grasps the fact that her weakness is joined to the strength of Christ, that 'in' Him she has strength as well as righteousness. In any case the Revised Testament makes the way clear for her to apprehend it.

In the matter of terminology the Committee have, in James ii. 5, followed the example of their predecessors and have adopted the term 信道 for 'the faith' as applied to the whole

body of Christian doctrine. For 'kindness' 恩慈 has been adopted, 'tradition' has been rendered 遺傳, 'scribes' is now 文士, 'common' when applied to 'unclean' food as opposed to that which is 'clean' by 俗, while 'stripes' is rendered 鞭傷. In view of the large increase of new terms so rapidly coming into use in newspapers and in books written by the progressive party in China, the Committee felt justified in adopting a few such terms where they seemed more suitable than any of the older terms in use. Such for example are 反對 for 'opponent' or 'to oppose,' and 程度 'attainment,' 'standard.' Considering the drastic changes that are coming over China, it is not at all improbable that in a few years an entirely new terminology will in many departments supersede the old.

The tendency to adopt new forms of speech is also accompanied by the use of certain diacritical marks used in foreign books. The sign of the parenthesis is commonly used in books and newspapers, and quotation marks also find favour. Marks to indicate both quotation and parenthesis have been adopted by the Committee, as well as italics; the latter being indicated by dots printed by the side of the character (旁點). The use of these should make the sense clearer to the Chinese reader. By means of italics it has been possible to indicate the words that were needed to make sense, while at the same time showing the original.

For instance, the word 'manger' is not confined to "a manger for horses," but means a stall for cattle. And yet to say 槽 alone does not convey that meaning; some word is needed to complete the sense. 'Horse' 馬 is therefore added, but italicized to indicate it is not the original.

The question of punctuation was not very easy to settle. Two courses were open: one to punctuate according to the construction of the sentence, the other to punctuate for the convenience of the reader. The latter is the native plan, but has the disadvantage of tending in many cases to obscure the sense. The former method, while scientifically correct, often involves long distances between the stops, and so is apt to bewilder the reader, especially if he is not an educated man. In the end a middle course was adopted and an endeavour made to meet the needs of both classes of readers. In this the Committee have followed the English Revised Version, the punctuation of which is in many cases quite different from that of the Authorized Version; but has, in the language of the

Preface, been adopted "to suggest such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words."

A heavy period has also been introduced to do the work in Chinese that the colon and semicolon do in English. This, it is hoped and believed, will help the reader to a clearer perception of the relation between the different clauses.

For the rest, it may not be without interest to mention that the first meeting of the Committee was held in Tengchow Fu, Shantung, in the autumn of 1898, eight years after the Shanghai Missionary Conference; the last meeting was in Chefoo in 1906. In all, eight sessions were held, occupying two years and nearly eleven months, giving an average of about three months and a half each. The absence on furlough of two members of the Committee delayed the work a little more than a year.

Death claimed two members of the original Committee; before the first meeting was held both Dr. Blodget and Dr. Nevius had passed away.

The version is now an accomplished fact, and like all its predecessors, will stand or fall on its own merits. Many who like the conservative reader missed "the blessed semicolon" in the English Revised Version, will miss a good deal with which they have been familiar in the old version. Some will read it from curiosity, while others will read it carefully with a view to test it as a translation. Differing judgments will be passed upon it, varying according to competence and experience. But whatever may be its fate the revisers will retain the consciousness that they have given of their best to it and have faithfully done their utmost to put the Chinese reader in possession of an accurate transcript of the sacred oracles. Their work has not been so much a revision as a retranslation. They have fully recognised the excellencies of the Peking version and have learned to admire the skill and ability displayed in it. At the same time they have not hesitated to recast what seemed to need recasting and to substitute translations for paraphrases. And now as it goes forth to circulate among the millions of this mighty land they can only pray the great Head of the Church to pardon its imperfections and blemishes and to use it as a means of making more fully known the unsearchable riches of His grace and mercy in Christ Jesus. To His holy name be all the praise and glory, world without end.

Missionaries and Chinese Officials.

THE following circular letter addressed by the late British Minister, Sir Ernest M. Satow, G.C.M.G., in August, 1903, to all H. B. M. Consular officers in China was, by the wish of the present Minister, Sir J. N. Jordan, published for general information in the Shanghai *Daily News* for 1st November, 1906. It is now reprinted in the belief that it will be very welcome to many missionaries, whether Roman Catholic or Protestant, who do not see the *N.-C. Daily News*, but who regard the practice of missionaries dealing direct with Chinese officials in supposed cases of persecution, as being one distinctly injurious in its results to the Mission cause, and not infrequently subversive of the ends of justice.

CIRCULAR.

H. B. M. Legation,
Peking, 31st August, 1903.

SIR: Cases have come to my notice in which missionaries have addressed themselves directly to Chinese officials, either verbally or in writing, on behalf of their Chinese converts, instead of acting through the proper channel, which is one of H. M. Consuls or the head of H. M. Legation.

Such intervention, I presume, would be defended on the ground that some action has been taken in regard to the convert which is in violation of Article VII. of the Treaty of Tientsin.

It is necessary, however, to point out that missionaries are not accredited agents of the British Government for the enforcement of the Treaty, and Article VIII. was not intended to confer upon missionaries any right of intervention on behalf of native Christians.

I do not see any objection to a missionary addressing the local Chinese authorities directly on any matter affecting himself personally, such as for instance a robbery that has been committed at his house, or any similar private affair.

If, however, a missionary has to complain on behalf of himself that his teaching is interfered with, or that a Chinese preacher or convert has been interfered with or persecuted, his proper course is to lay the facts before the Consul of the district in which he resides, who after due examination will make such representation to the Chinese authorities as the case may require.

His Majesty's Consuls are not authorized to delegate their duties in this respect to missionaries.

I have reason to know that this view is shared by the managing bodies of British Protestant Missionary Societies who carry on mission work in China, and I understand that it is accepted and acted on by most of the missionary bodies in China.

The fact that a missionary or the convert on whose behalf a complaint is made resides at a distance from one of H. M. Consuls is not sufficient reason for the missionary taking upon himself the duty of the Consul, and his intervention could only be justified when there was imminent danger of an extreme character threatening the safety of converts.

I have accordingly to request you to act upon what is laid down in this Circular, and to acquaint missionaries with its contents whenever it seems likely to be departed from.

I am persuaded that if missionaries uniformly refrain from direct intervention on behalf of native Christians, and confine their action to representing to H. M. Consuls cases of actual persecution, such a course will redound to the preservation of peace between converts and non-converts, and to the spread of a genuine Christianity among the people of China.

I am, etc.,

(Sgd.) ERNEST SATOW.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Government and the Schools.

DURING the whole of the past year the subject of the relation of mission schools to the government has been prominent in the minds of foreign educators in China. Since the doing away with of the old system of Confucian examinations, the formation of the present Board of Education and the adoption of a plan for a system of graded schools for the Empire on lines similar to that of Japan, many have been hoping that it would be possible for mission schools to secure government registration, and by conforming their courses to the standards set by the government to secure for their pupils the certificates and degrees to be given to the graduates of the official schools.

As the readers of these columns are aware, the Educational Association has made a definite effort to secure these privileges. A committee of educators in and around Peking has been appointed, with instructions to confer with Mr. Rockhill, the American Minister, who has kindly offered to cooperate in the movement, and through him to present their request to the Board of Education.

This committee has prepared letters stating their case, which have been sent to the American and British Ministers in Peking; but up to the present time they have reported no definite answer, and from the recent actions of the government it is clear that only negative results have been obtained.

The question, in fact, was clearly settled as regards the present policy of government by the decision of the Board of Education made last October and issued in response to the application made from Fukien for the registration of mission schools there. As quoted in the *South China Journal* of October 13th the decision was as follows:—

"The Board of Education in Peking has issued definite instructions to the effect that no mission or other schools controlled or established by foreigners will be allowed to be registered at the Board, nor recognition be vouchsafed to their graduates, on the ground that China does not wish to encourage foreign interference in her education, as it may have the effect of hindering the attainment of extra-territorial abolition."

Since this rescript has been forwarded to the provinces it has proved a marked obstruction to the work of the mission schools in some quarters. Where the work is new and the schools of the foreigners have not already succeeded in establishing a reputation superior to the official schools, as they have no difficulty in doing when they have once had a chance to gain a foothold, there is a natural disinclination for parents to send their pupils to a school where the ultimate rewards of their efforts will apparently not be so great as in the official schools. The result is a serious injury to the work done by good and efficient teachers in certain parts of the Empire.

That this state of things is only temporary we may surmise, for it will not be possible for China to remain long in her present reactionary frame of mind. But it must be confessed however that it looks at present as if nothing could be done in opposition to the policy of the government. The only hope of assistance that the schools might have, would come through diplomatic influence. But apart from the question of whether we would wish to have pressure brought to bear on the government by such means, it is more than doubtful as to whether we could get such assistance. The present policy of foreign powers toward China is one of inaction,—present treaty rights to be maintained, but no effort made to secure new rights.

China is to be given a space to work out her own salvation. If she abstains from violence toward the foreigners within her territory and does not disturb the peace of the world, she is to be let alone. That this policy is a good one few of us would deny. It is the one way of reducing the anti-foreign feeling of the empire, and it affords the one basis by which a true reform can come, i. e., a voluntary reform from inside, working through education and the gradual transformation of the spirit of the people.

Since then diplomatic assistance is not to be called in, it seems as if there were nothing for us to do except to acquiesce patiently in the policy of the government and bide our time. That there is absolutely no hope of our getting concessions from the present administration is proved conclusively by the recent action of the government toward education, especially in the founding of the new Confucian University in the province of Shantung. Apparently it is feared that by the abolition of the examinations the study of Confucius will be abandoned and reverence for the sage diminished. Hence a reaction against Western learning. We quote the following Imperial decree from the *N.-C. Daily News* of January 16, 1907, which shows the attitude of the government:—

Decree in response to memorial from the Censor Chao Pin-lin, stating that in the studies taught in the schools and colleges of the Empire Chinese should hold chief place, while those of foreign origin should hold the subordinate position. Moreover the aim of these schools and colleges should be to teach the students loyalty to the Throne, reverence for the great sage Confucius, a love for things military and a striving for solid education. Especially should care be exercised in selecting the right kind of professors and tutors for the Confucian College at Ch'üfou in Shantung province, and the Ministry of Education and Chang Chih-tung, Viceroy of Hukuang, are commanded to see to it.

There is nothing, to be sure, of direct applicability to ourselves in this decree. But it shows clearly that the time has not yet come for mission schools to be considered as an integral part of the educational system of the Empire; and so, without government assistance, we must again take up earnestly our work of battering at the ignorance, blindness, and folly of this vast nation.

Minutes of Executive Committee of the Educational Association.

Meeting held at the McTyiere Home, 12th October, 1906, at 5 p.m. Present: Dr. Parker, Chairman; Dr. Pott, Rev. Messrs. Silsby and Cline, Miss Richardson, Profs. Cooper and Walker.

The following names were added to the Committee on "Governmental Recognition of Mission Colleges": The Rev. Drs. Cochrane and Headland, of Peking.

Copies of the letters sent by the above Committee to the American and British Ministers in Peking were read.

A letter was read from R. J. Davidson, of the West China Educational Association, asking for information as to what had been done by our Committee on "Governmental Recognition." Secretary was instructed to reply.

Miss Lizzie W. Varney, of Hinghwa boarding and day-school, Hinghwa, was proposed for membership in the Association. Miss C. I. Lambert, C. M. S. girls' school, Foochow, was proposed for life membership in the Association. Dr. Pott reported favorably for the Publication Committee on Mr. Couling's Zoology and also on Mrs. Arnold Foster's Geography in Romanized Mandarin.

The General Editor was instructed to get estimates on both of the above books.

2,000 copies of Dr. Hayes' "Acoustics" were ordered printed.

Dr. Parker reported a new supply of wall charts on hand as follows: "Anatomy and Physiology", "Birds", "Mammalia", "Mineralogy."

On motion, the meeting adjourned.

M. P. WALKER, *Secretary.*

7th December, 1906.

Meeting held at the McTyiere Home at 5 p.m.

Present: Dr. Parker, Chairman; Rev. Messrs. Silsby and Cline, Profs. Cooper and Walker.

On motion, it was decided to ask Dr. Gilbert Reid to act as Director of the Book Exhibit in the place of the Rev. J. Whiteside, 'resigned.' The Rev. L. B. Ridgely, of Boone Divinity School, Wuchang, was proposed for membership in the Association.

The price of the Dynastic Chart was set as follows:—Twenty cents ($0.20) apiece unmounted and sixty cents ($0.60) apiece mounted. New editions of the following were ordered:—

2,000 copies Universal History (Sheffield.)
1,000 ,, Mental Philosophy (Yen.)
2,000 ,, Hand Book of Birds (Williamson.)
2,000 ,, Hand Book of Heat (Fryer.)
2,000 ,, Hand Book of Mammalia (Williamson.)

An edition of 2,000 copies of Mr. Couling's Zoology was ordered. An edition of 2,000 copies of Mrs. Foster's Geography was ordered.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary.*

Teaching the Blind in China.

BY A WORKER.

"THE Committee of the British and Foreign Bible Society desire to include in the special efforts associated with the Society's Centenary in 1904, the preparation of Scriptures for the blind in many Oriental languages."

The foregoing words form the opening sentence in a pamphlet issued in May, 1902, by the B. and F. B. S. The pamphlet is entitled "Oriental Braille," and contains an appeal to all interested in missionary work in Eastern lands to see what can be done towards simplifying and, as far as possible, harmonizing the various adaptations of the Braille system for teaching the blind to read.

Four years have passed since the pamphlet was issued, but while considerable progress has been made in the matter in India, the subject has so far not received from workers in China the attention which it would seem to deserve. Considerable correspondence has, however, taken place during the past year with regard to the preparation of what might be called a "Standard" Mandarin Braille. The present article is written to invite criticism and solicit suggestions from workers in the Mandarin-speaking area with regard to the matter.

It will be known to most that "Braille" is a system of raised dots; the signs consisting of varying combinations of raised points in an oblong space. The number or position of the dots vary in each case, but the space allotted to each sign is always the same size.

Three different methods have been followed in using Braille signs to represent Chinese sounds—the numeral, the alphabetic and the syllabic, or initial and final plan.

The latter is the method used in the Hankow school for the blind and in the scheme presented here, which was only started on finding that the Hankow system is strictly colloquial and so useful over only a limited area. It is hoped that this new adaptation of an old principle will prove useful in any district where Mandarin is spoken.

The scheme is a new one. Those who have tried it believe in it, but they are as yet very few in number. This fact has one advantage—it is not yet too late to make alterations and improvements. In forming the system advice was sought from all who were known to be engaged in work for the blind in China; there may be many others, either with or without previous knowledge of the subject, who may be able to send valuable advice.

The system consists of eighteen initial and thirty-six final signs; the sound of each being indicated by a Chinese character. As an aid to memory these signs have seen arranged in pairs, triplets or sets of four; similar signs being, as far as possible, used for similar sounds. In all sets of four similar signs the pupil learns the signs by a square at a time, beginning always at the top left hand corner and following the order indicated by numbers 1, 2, 3, 4 in the accompanying sheet of signs.

Having mastered the code the pupil learns to combine initials and finals into words. Sound sheets are prepared with like initials in the same line and like finals in the same column. The sound of each combination is written in Chinese character above the Braille word, so that while the pupil is fingering any word he is at the same time pointing to the character which gives its sounds. By the help of these sheets any Chinese who can read can help teach the blind pupil who, by following the sound of the native character, will get the pronunciation of every word as it is spoken in his own district.

The teaching throughout being done from the native character the system is wholly independent of Romanization. For the convenience of foreign workers, however, there is in the margin of the sound-sheets a setting both of C. I. M. and standard Romanized. Owing to the limited number of Braille signs available the number of initials and finals used is somewhat less than in the Romanized systems. Braille equivalents are given for all the sounds required, though a few of the distinctions observed in Romanized spelling have perforce been omitted.

Ruhsheng characters are indicated by a single dot placed in the space immediately following the character ; this dot takes the place of final h. Marks for the other tones can be used if desired.

There are Braille equivalents given in the sound-sheets for our 440 sounds; the ruhsheng characters given in a supplementary sheet increase the number of sound forms to over 530. Mr. Murray's Numeral System gives but 408, the Hankow system not more than 300.

Some of the advantages claimed for the system are:—

1. It is independent of Romanization, though capable of adaptation to existing Romanized systems.

2. By means of the sound-sheet the system can be taught by any Chinese who knows character.

3. By means of native character in teaching correct pronunciation is secured in districts with wide differences of dialect.

4. Less space, less labour, less time is required in writing and in teaching than is needed in the best possible alphabetic system.

5. The signs are arranged in a way that is a great help to memory.

6. A considerable increase in the number of sounds represented should fit it for a wider field of usefulness than that open to the Peking and Hankow systems.

Lesson sheets will be forwarded to any who may wish to have them.

Will anyone who can help by suggestions or criticisms communicate either through the pages of the CHINESE RECORDER or direct through Rev. G. H. Bondfield, endorsing letters "Braille"?

Surely the fact that there are probably some half million blind in China, and that the Bible Society is anxious to print books to meet their need, demands that some careful and thorough discussion should take place as to the form which the proposed new system should take.

Will those who do not feel they can help in any other way pray that the year which marks the centenary of mission work in China may see a forward movement in work for those who in a double sense "sit in darkness and the shadow of death"?

In the accompanying copy of code the black dots represent the raised points of the sign, the dashes serve to show their position in the group of six.

Some of the other codes in use are given with a few notes, so that their general features may be understood.

Syllabic Systems.

TS'INCHEO INITIAL AND FINAL SCHEME.

Initials.

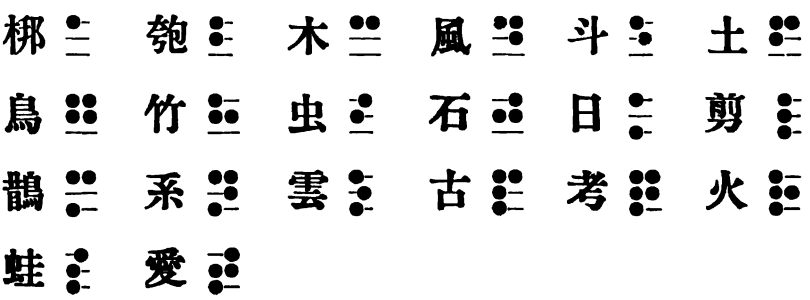
Finals.

The system aspires to represent "T'ung-hsing" Mandarin. The full list of combinations contains 443 sounds with an additional list of 90 ruh-sheng characters. Other tones can be marked or not at will.

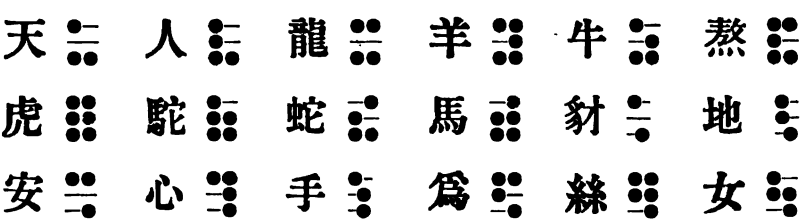
S. John ii. 25 requires 121 dots.

* Numbers indicate order followed in all sets of four similar sounds.

HANKOW INITIAL AND FINAL SYSTEM.



Finals.

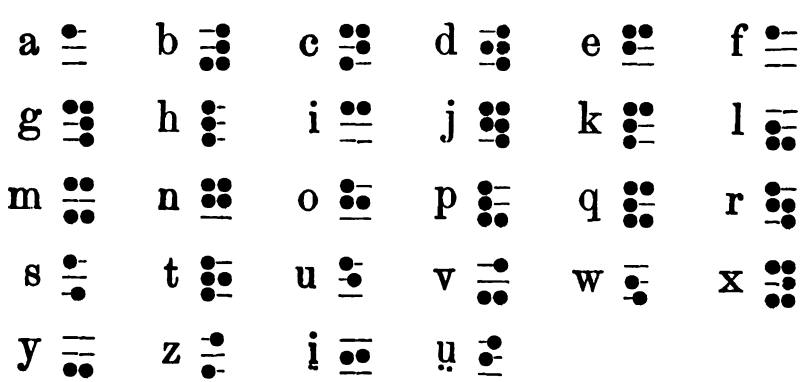


The system is adapted to Hankow colloquial. The full list of combinations contains only 291 sounds. Ruh-sheng characters are not distinguished in any way.

S. John ii. 25 in this system requires 162 dots.

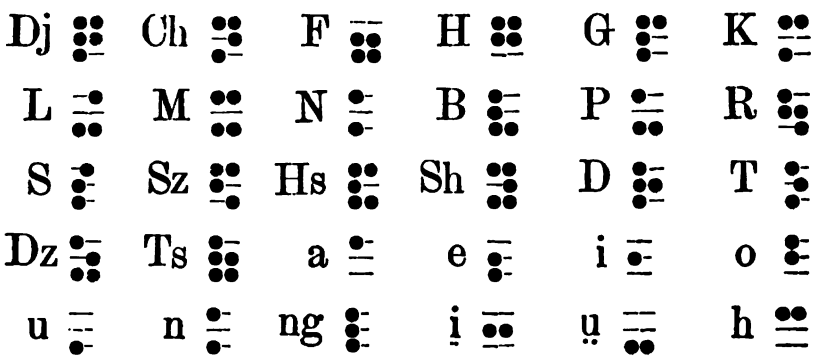
Alphabetic System.

"ORIENTAL BRAILLE."



S. John ii. 25 requires 199 dots.

Mr. Burns' modified alphabetic scheme (Mandarin).

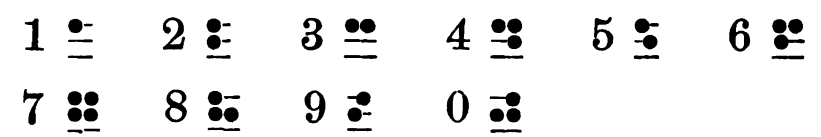


S. John ii. 25 requires 143 dots.

Alphabetic writing in Braille signs requires a lot of space. The spelling is difficult for Chinese to acquire ; as the finger of the blind deals with only one sign at a time, words cannot be learned on the initial and final plan as sighted pupils learn Romanized.

Numeral System.

PEKING SYSTEM.



S. John ii. 25 requires 143 dots.

The system is adapted to the Peking dialect. The 408 sounds used in that dialect are numbered, and the number only is written ; the pupil has to memorize the list of sounds with the number attached to each. Tones are indicated in a way which is ingenious, but somewhat difficult to explain to the Chinese pupil.

The systems in use in Formosa, Canton, Hongkong, Amoy and Foochow are all alphabetic in form ; some full spelling, some slightly modified.

Two principles are regarded as of first importance in forming a Braille code. 1st. "The *principle of least labour*," which requires that the signs having fewest dots should be

used to represent the most frequently recurring sounds or letters. 2nd. "The principle of *similar sounds* having *similar signs.*" This proves a great help to memory. For the first, see the accompanying sheet of Braille for the differing number of dots required in writing the same verse of Scripture; for the second, the couplets of sounds connected with sets of similar signs in the Ts'incheo scheme.

Correspondence.

IMPORTANT NOTICE: MARTYRS' MEMORIAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As the Martyrs' Memorial Hall in Shanghai approaches completion, when tablets will be erected with all the names of the Chinese (and foreign) Christians who died by violence during the Century of Missions, other years as well as 1900, a list as complete as possible of all these is urgently called for. I have written to a number of individuals who are asked to furnish these lists, but very likely some others may have easier access to such lists in each mission. Let them send me a copy as soon as possible. Besides these, the Conference Volume refers to other native Christians who died by violence in other parts of China and at different times. Let those who can supply such names, with particulars, please do so. Those who fail to do what they can promptly may find that their lists are too late.

D. MACGILLIVRAY,
Hon. Secretary of Martyrs' Memorial Committee.

44 Boone Road, Shanghai.

AN EARLY WORKER FOR CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Robert Morrison's name will be constantly on our lips this year. No one would wish to take from him any of the praise which rightly belongs to him as the first Protestant missionary to China. Yet it may not be amiss to call to mind another name of one who worked for China even earlier.

Twenty years ago the Mission Press used to publish an annual list of missionaries in China, and further included a list of names in chronological order; the first entry being "1799, English Baptist Mission, J. Marshman."

No doubt this is in one sense a mistake, as Marshman never came to China at all; 1799 being the date of his arrival in India; but when Morrison landed in China Marshman was already at work on the Chinese language in Serampore. His teacher was a Christian Armenian born in China. By 1822 the whole Bible was translated into Chinese and printed complete in 1823 at the Serampore Press from moveable metal type, a most extraordinary performance under all the circumstances, and one which

should make his name ever honoured among us. Both these heroes of the faith began their work for China in the same year, and Marshman, working far away, at the greatest disadvantage, should not be wholly forgotten in this Centenary celebration.

Yours sincerely,

S. C.

MANDARIN ROMANISATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I call the attention of your readers to the fact that there is a misprint in the list of publications in the Standard Mandarin Romanisation which was included as an inset in your last issue. The price of "Yesu Giao Wen-dah" (Mrs. Nevius' Catechism) should be printed six cents and not sixty cents.

I would also say that the missionaries of the Swedish Mission at Siangyang, via Hankow, have issued their catechism, "Fuh-yin Giao Ruh-men Wen-dah" in the Standard Romanised at the price of six cents per copy.

Mrs. Arnold Foster requests me to add that the "Simple Geography" which is advertised as having been prepared by her should not be so advertised. Mrs. Foster has simply abridged Sparham's "Political Geography for Beginners".

Yours truly,

GEORGE A. CLAYTON.

WUSUEH, KIUKIANG.

POPE'S ESSAY ON MAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day in talking with a scientific friend, I was struck by his earnestness in praising Pope's Essay on Man. My friend has such a knowledge of life, and is so clear and decided in his thought, that I could not forget the judgment he had given. He returned to the subject again, "The poem is full of worldly wisdom and worth getting by heart." It occurred to me might not the idea be of service to us in connection with Anglo-Chinese schools for the Chinese. They may not always be inclined for direct Biblical teaching. But in the Essay on Man sublime views are beautifully expressed in very choice English. The student could thus have his mind enlarged, purified, and elevated. May I venture to submit this matter to the mind of those who have control of Anglo-Chinese schools.

Yours faithfully,

J. SADLER.

HIAO KAN LEPER ASYLUM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you permit me to bring before your notice the claims of our work among lepers.

We have here, within forty-five miles of Hankow, in connection with our Medical Mission, a Leper Home. It is the *only* Leper Refuge in Central China. The poor suffering lepers come to us from all parts, at all times, and as a result our wards are always full. The prices of food, clothing and every other necessity have gone up so much during the past year that we find ourselves in straits. Our ordinary working funds were exhausted months ago. The demands made upon us in connection with this work are of course many, but just now the financial burden is the most pressing. We naturally

shrink from turning any leper away, for we realise that,

"He, laid beside our gate, is Lazarus;
See him, or see him not, he still is there,
Hungry and thirsty, sore and sick, and bare."

The *Hankow Daily News* in its issue of December 24th, 1906, had a long account of our Home, and any subscriptions or gifts which friends, native or foreign, may send there on our behalf, will reach the Rev. Bernard Upward, London Mission, Hankow, who has also kindly undertaken to receive subscriptions.

Surely we cannot allow these poor fellows "without the camp" to want, when we have the wherewithal to give them; nor can we be like those who heard the cry,

"Room for the Leper!" And aside they stood—
Matron and child and pitiless manhood—all
Who met him on his way—and let him pass."

On behalf of the lepers, I remain,

Yours sincerely,

HENRY FOWLER,

Physician and Surgeon in Charge.

All donations will be acknowledged in the columns of the *Hankow Daily News.*

Medical Missions a Means of Revelation.

An Open Letter to Dr. Christie, Moukden, by the Rev. James Webster.

(Concluded from p. 49, January number.)

I have spoken thus at length of revelation, because I imagine that, just as the apostles of the New Testament were the natural successors of the prophets of the Old and all of them reflectors of the glory of God as seen in the face of Jesus Christ, so the modern missionary is in his measure their natural successor. For the last end of all our missionary work is the same as that of the apostles and prophets of old—to bring the light of God to those who sit in darkness. Missionaries, however unworthy they may be, are the servants of God, just as were the holy men of old whom God used in sundry times and divers manners to speak in times past to the fathers. They have been called to carry to the uttermost ends of the earth the revelation as made by the prophets and perfected by Christ in His glorious person, in His Word, and in His works. The revelation is the same yesterday, to-day and forever, in its height and depth passing knowledge, ever unfolding fresh wonders of divine grace to those who search. And the methods of the revealing while in form they may differ in each succeeding age, will be essentially the same. In the olden times missionary work was carried on in deed and in truth, in marvelous manifestations of divine mercy, as well as in word and doctrine. And surely modern mission work must be carried on in the same way if we would be the true successors of the old time missionaries.

And what was deemed necessary by the Redeemer cannot surely be disregarded by the redeemed. If the Lord and Master used the healing art as a

part of His ministry to bring light to those that sit in darkness surely the servant cannot afford to dispense with it.

Therefore to my way of thinking medical missions must be regarded as a divine institution, as being embodied within the divine command, and must be used by the church of Christ as a means of revelation, and integral essential part of her missionary work in the world and absolutely necessary to the fulfilling of Christ's command, 'Go ye and disciple all nations.' From this view of medical missions certain things follow.

(1). And first of all it goes without saying that the true medical missionary will be a man of God, at once a prophet and a priest. He will be a man filled with holy zeal for God and in spiritual sympathy with God's purpose of grace towards mankind as were the prophets of old. And at the same time he will be a man full of sympathy with men, one who can be touched with a feeling of their infirmities. He will be a man called of God to this ministry by an inward spiritual call and sent forth by the church fully ordained to minister in the things of God to those who sit in darkness. The whole question of the ordination of the medical missionary has been warped by the narrow view of his function.

(2). It follows also that the medical missionary must have the very best training the schools can afford, and the most complete equipment science can give, in order that he may worthily fulfil his high calling as a minister of God to men. All theories of a limited medical and surgical training, small and partially equipped hospitals, are begotten of the narrow view of the medical missionary and are inconsistent with the fact that he, in his medical work, is a minister of the Gospel of grace.

(3). Further, inasmuch as the healing of the sick, according to the view I have been trying to expound, must be regarded not as an accessary to, but an integral part of, the ministry of a gracious God to man, it follows that medical missions ought to be protected and that the church should not identify itself with dispensaries or other so-called medical institutions worked by imperfectly equipped natives or others, unless such institutions are under the immediate direction and control of duly accredited medical missionaries.

(4). The question of patients paying for treatment or medicines is one which never would have been asked if this high ideal of the function of the medical missionary had been more generally regarded. To my mind it is not at all a question of whether the patient would or would not more appreciate what is done for him if a charge were made. Possibly some would, probably some would not. Neither is it a question of raising funds for medical missionary expenses locally and thus relieve the home churches of the burden. That of course is a consummation to be devoutly wished by everybody and should be aimed at as much as possible. But the question is whether the work of the medical missionary is or is not an integral part of the gracious Gospel of God. If you do not so regard it, if you look upon it simply as a bribe to bring people about you so that you or some one else may open your mouth and speak to them, then you are at liberty to charge if you like. May your income meet your expenses, and if there

is anything over remember the poor. Only do not look for subscriptions from grateful patients thereafter.

But if you are, as I fervently believe you to be, a man called of God to minister as a medical missionary in the Gospel of His Son, as much as any man is who holds forth that Gospel in word, then I hold that to make a charge, however small it be, is a mischievous missionary heresy, and the smaller the charge the more mischievous and debasing to your high and holy calling, rendering the grace of God through you of little or no effect. You may indeed reasonably hope and expect that many who have been blessed as to their bodies through you will come back again, and you may even complain in grief of spirit as did our blessed Lord Himself—'Were there not ten cleansed but where are the nine?' 'He that goeth forth bearing precious seed will doubtless come again rejoicing, bringing his sheaves with him.' And just in the measure in which your work becomes fruitful as a means of the highest blessing to those 'who sit in darkness' will your coffers be filled with the free-will offerings of grateful men and women, who have not only been healed in body, but whose hearts have been made tender by touch with the divine.

(5). If medical missions are an integral part of the Christian missionary enterprize, it follows that there must be the most absolute union between what we call the work of the clerical and that of the medical missionary. Too often in the past there has been a cleavage; sometimes amounting to a sort of mutual antagonism between the two. For this state of things clerical missionaries cannot be held blameless. Perhaps it is because we have been cumbered with much serving and have not had the time, however much inclined we may have been, to lay ourselves along our medical brethren, and give to the world practical demonstration that the work is one. In many cases it has arisen from the mischievous narrow view of medical missions that they are a mere temporary expedient and not a necessary or vital part of foreign missionary enterprize. Nor are medical missionaries free from blame. They, too, have had so much to do that they have not had the time to interest themselves, or share as they might, in the work of their fellow-clericals. Sometimes, too, there has been the fear lest the clerical element should in some mysterious way invade the medical preserve. A few years ago a clerical missionary at a mission station in North China suggested to his medical colleague that in order to identify the different branches of the work they might have a combined Sabbath evening service in the hospital waiting room. It was of course a most encouraging helpful meeting, but after a few weeks it was abruptly stopped. 'The kerosene oil bill of the hospital was too heavy!' so it was said. Be the blame whose it may the fact is there—a deplorable one. And if our high ideal of medical missions is the true one, this breach or seeming breach must be healed. How? Simply by our working not separately but unitedly. This can be done all the time and in many ways and no one's interests be allowed to suffer. The clerical missionary will feel it to be his duty and privilege to go and speak to the patients in the wait-room from day to day, or as often

as he can, and the medical missionary will hail him with unbounded pleasure, and in the intervals of sounding patients will breathe a prayer that his clerical brother may get some message to the people who wait.

On the other hand, the medical missionary will feel it to be his duty and privilege to go to the street chapel at regular intervals and dispense medicines there. His clerical brother will of course go along with him, and while the one man of God in the inner room, coat off, arms bare, and his whole sanctified soul in his work, does his best to grapple with death, the other man of God in the outer room, his heart moved with compassion for his suffering brothers before him, will be preaching as he has seldom preached in that street chapel before. And the crowd will return to their homes saying: "We have seen strange things to-day. One man healed our ills and another man spoke words of grace to us. The blind received their sight and the lame walked, the sick were healed and the poor had the Gospel preached to them. Surely the Kingdom of God has come nigh unto us." And the two men of God will return home, weary but glad; their hearts uplifted with the joy of fellowship with Christ in the work of realising His gracious purpose among the children of men. Thus and thus only will be realised the grand unity of the Christian missionary enterprize, and the world will the more easily know that both the clerical and the medical missionaries have come at the bidding of one great Master—Jesus—and that the end and aim of each is to make Him known, whom to know is life eternal. Thus will it seem 'as if the apostolic age had indeed returned, and the companions of Jesus come to life again, showing to the people of China as long ago they showed to the dwellers in Jerusalem the Son of Man as He was in word and deed and way. And it is the Son of Man they need to know.'

Bishop Hoare.

18th September, 1906.

'Twas not with fiery steeds, nor car of flames
As prophet old, he left this transient realm;
But like the ancient seer, he was not found:
For God him took amidst the tempest wild;
And no man knows the place his body lies
Till that great day when earth and sea shall yield
Their Dead. Though riding on the stormy wind
The angel hosts him bore to God's own throne,
With gentle hands, his spirit hushed and quiet;
And soft shall be his rest. One moment storm,
And raging, howling winds and giant waves;
The strife for life; the battling with grim Death:
The next a heavenly calm and God's own peace;
For so He brings them to His Hav'n of Hope.
Safe anchored in those blissful realms of joy,
What recks it where his saintly head is laid:

Or pillowed on the surging wave, or dropped
To rest on sunny beach, or grassy slope.
Oh! mourn not then that in the midst of work,
In all his manhood's sturdy prime and strength,
God took him thus, surrounded by the men
He trained and led into their heathen land
To teach the truths he loved so well and long:
His chosen work as long as life should last,
Pursued midst cloud and light, midst joy and grief,
Oh! lift your eyes and pierce the closed veil
With vision strong, by Faith and Hope sustained,
And see him lead his chosen band to Him,
Redeemed from sin and idols' hateful thrall,
As precious in His sight as jewels rare,
Most fitly set in golden crown of king.
His life was spent to spread the truth abroad
'Midst darkest haunts of sin and death and woe.
Oh! Thou, Who gav'st him strength to do Thy work
To us, we pray, give equal grace to do
Whate'er our task, with all our soul and strength;
To serve Thee well; to help our fellow-men;
And leave the world the better for our lives
Thus spent in service of our God and Man.

J. DYER BALL.

Editorial Comment.

WE regret that the pressure in other departments has made it necessary to postpone our Book Table reviews and acknowledgments, as well as Missionary News, until next issue.

The Union Versions.

Among the items in this number we would draw special attention to the conclusion of Mr. Baller's notes on the revision of the Mandarin New Testment. This important work is now in the press. We are glad to be able to say that the High Wên-li Union Version is also completed and the printing practically finished. The grateful thanks of the whole missionary body should be rendered to those who worked so faithfully, and in our acknowledgment of service we must not forget the Chinese writers who have also laboured nobly. We understand that among the Mandarin translators, one writer died after twelve full years of service. We need hardly bespeak careful study by the missionary body of these books on their appearance. Naturally all criticisms should be of a specific nature.

* * *

Bold Speaking.

WE have mentioned before, with approval, the attitude of the Editor of the *South China Daily Journal*, a native paper published in Shanghai, but having a page of English matter in each issue. He is

straightforward, whether in denunciation of official corruption among the Chinese or the unwarranted aggressiveness of foreigners. While asking for a proper recognition of the capabilities of the better class of Chinese—or perhaps we should say the "foreign educated young men" of China—claiming that they could fill many positions of trust which are now withheld from them by Sir Robert Hart, what could be stronger, even from a foreigner, than his description of "Chinese officials and gentry" as "without experience, without practical knowledge, and without executive ability." This, to be sure, in regard to their inefficiency in dealing with the famine problem, but yet as applying to them, and in a much more extended manner, in regard to all their political life.

* * *

The Old and the New.

It must be intensely disheartening to any well wisher of China to witness the constant stream of memorials and impeachments which go up to Peking. Scarcely does a man begin to manifest ability and a desire for the good of the country, like Yuan Shi-kai, for example, than a host of Censors and officers begin to send in their insinuations and seek by every means possible to destroy the influence and blacken the character of even the best and ablest. There are always cliques and parties who know they can ride into position only over the prostrate forms of those who now hold the reins of power, and it matters not to them whether those that hinder them are the best of their kind; they themselves desire power and influence, and nothing is amiss so long as they may attain their ends. The great question is, Will the foreign educated young man discard the corrupt old and give China and the world something better? It is evident the editor thinks they would if they had the chance, and he instances a few good illustrations. We hope they would, but as yet we believe there are very few among them who are fitted for the great and arduous tasks which are set before them in the transformation of China. Too many of the young men are too much imbued with the idea of revolution, and while a revolution it will be when finally it is effected, yet it should be a peaceful one, and will require great wisdom and patience in those who are to bring it about. Our hopes are certainly with the young and foreign educated, but, alas, we fear they have but a faint conception of what is expected of them, or of how to attain it.

* * *

A Premature Ideal.

In our January issue we began, and in this number conclude, an open letter to Dr. Christie, by Rev. James Webster. Much of it has our hearty approval, but we are surprised that part of it

has not called forth the emphatic disapproval of his medical confrères. We refer particularly to paragraph (4) where he strongly condemns the idea of "patients paying for treatment or medicines." We opine that the great majority of the medical fraternity in China would disagree with this sentiment. A like principle would prevent the receiving of money for books and tracts. It sounds well, this "freely giving," but we think the almost universal concensus of missionaries is now against the giving away of books and tracts. When mission work first began in China it was customary to give them away in large numbers, largely because there was no other way of disposing of them. Experience, however, has seemed to prove the unwisdom of this plan, and it is now generally considered much better to make some charge, even if not the full value of the tract or book. Tracts thus bestowed are more appreciated and are probably more likely to be read. Certainly we cannot endorse the following, and we think that missionaries generally would be in accord with us, "To make a charge, however small it be, is a mischievous missionary heresy, and the smaller the charge the more mischievous and debasing to your high and holy calling, rendering the grace of God through you of little or no effect." We can but wonder what Dr. Christie thought of this sentence.

The Famine.

THE eyes of the world are being turned to the dreadful famine which is raging and which will continue to rage for several months to come in North Kiangsu and Anhwui provinces. To cope with such a famine might well tax the energies and resources of the wealthiest and best organized government, but China, with her lack of facilities and the proverbial helplessness of her officials on such an occasion, whilst doing much in a way, does most of it in a wrong way, and the results among the famine-stricken will be disastrous in the extreme. Two Committees have been formed: the first of missionaries, called the North Kiangsu-Anhwui Famine Relief Committee, with headquarters at Chinkiang; and the other the Central China Famine Relief Committee, composed of merchants and missionaries, foreigners and Chinese, located at Shanghai. Both these Committees have been and are hard at work, and will be able to accomplish much; but where millions are involved, scattered over so great an area of country and with such woeful lack of transportation facilities, the difficulties are well nigh insuperable, and only a fraction of the suffering and want can be relieved.

* * *

Relief.

URGENT appeals have been sent to England and the United States, and a generous response is being met with. Special

cablegrams have also been sent to the various Mission Societies and funds have begun to be sent in response; one Society having cabled $2,200 in gold almost immediately. The missionaries in the famine districts are devoting themselves most energetically to doing all they can to meet the calls upon them, and we doubt not that if more help is needed, a call for volunteers would call forth quite a number that would gladly go and help. We understand that sixty thousand bags of flour have been sent by the Shanghai Committee, but it will be some time before they can arrive, and it is gathered from telegrams and other sources that there is almost absolutely no grain to be had, even for money, in all that region. It it fearful to contemplate the suffering that will inevitably be felt in spite of every effort for relief, and the death roll will probably mount up into the millions.

* * *

Joshua Marshman.

OUR readers will be interested in a communication from "S. C." on p. 112 with regard to Dr. Marshman's early labours for China. We have headed this letter "An Early Worker For China," thus indicating why we celebrate a Morrison Centennial instead of a Marshman; Dr. Morrison being the first worker *in* China. In addition to the facts mentioned in our correspondent's letter, we may say that Joshua Marshman was born in Wiltshire in 1768 (Dr. Morrison was born in 1782); in May, 1799, he was set apart to mission work in connection with the Baptist Missionary Society, sailing for India the same month. The completed translation of the entire Scriptures into Chinese speaks volumes for his perseverance and wholehearted devotion to the work. He also prepared a translation of the works of Confucius and two other books in connection with the Chinese language.

* * *

Saintly Veterans.

THE thoughts suggested by Dr. Marshman's noble work for China and Dr. Graves' interesting reminiscences of the hardships experienced in the early beginnings of mission work in China and the self-effacement involved, make us wish that someone would give us biographies, helping us to understand the trials and discouragements of these early workers. We regret that pressure on our space in this issue prevented us from mentioning some of the early conditions in Canton as remembered by Dr. Graves. The missionaries then lived in native houses; some of them in rooms over warehouses where tea and matting were packed for export.

Just the other day, while looking over one of the late Dr. James Hamilton's works, published in 1874, we found a reference to David Sandeman, which made us anxious to know more of that devoted spirit. On looking into the matter we found he was a

brother of Mrs. George Barbour, who with her husband helped to lay the foundation of the English Presbyterian Mission work in China. Sandeman arrived in Amoy in 1856, and died July, 1858. We understand that he was naturally of a sombre temperament, but when it pleased God to reveal to him the Saviour, there was a total transformation. In Dr. Hamilton's book lying before us, we read:—

> The night when he was dying of cholera at Amoy a friend asked him, "Have you any pain?" and he answered, "The only pain I have known since I knew Jesus Christ is SIN." "Have you any message to your friends?" "Tell them it was only last night the love of Jesus came rushing into my soul like the waves of the sea, so that I had to cry, Stop, Lord, it is enough. Oh the height and depth, and length, and breadth of the love of Jesus! and I was constrained to cry out:
>
> "All too long have we been parted.
> Let my spirit speed to His."

* * *

Missionary Memorials.

Of course much valuable material will be found in the Conference historical volume being prepared by Mr. MacGillivray, but with histories and particulars of stations, policies and statistics, not much room will be left for lives of the veterans. All engaged in such work are under great obligations to Wylie's *Memorials of Protestant Missionaries*, published in 1867. A real service will be done to the whole missionary body by the continuance of this work. As Dr. Graves says (p. 90): "Times are changing and the conditions of the next fifty years will no doubt be very different from those of the past. *Principles*, however, remain the same." Not only are we performing a duty in honouring the memories of those who showed such self-denial, who laid foundations so deep, and built so strongly on them, but we derive great help and stimulus by learning something of the spirit which filled them and by realizing what they have accomplished.

* * *

Time for Reading.

The difficulty is, to find someone with time to prepare such a volume of inspiring records as the lives of these men. And after that, the difficulty would be to find the time to read it. Our valued contributor, An Old Missionary (p. 78) says: "He is a happy man who can catch old Father Time by the forelock." Some would consider themselves happy if they could seize him by the hem of his garment as he sweeps by. Whilst emphasizing the need of such biographies, as we referred to above, we would draw attention to the Old Missionary's remarks on reading, as well as to Dr. Graves' utterances on the same subject. As Lamb says, there are books and books, and there are books which are not books at all. So that it is of the utmost importance to be careful in our choice of literature. In these days of high silver and low salaries, none of us are likely to emulate the friend who collected many volumes, all fine editions, but who died without having cut their leaves.

But now, when books are so cheap as to be within the reach of all, the most crowded mission houseboat or the most cramped missionary study will have room for those books which are a survival of the fittest. As Petrarch says: "In return for all their service, they only ask for a corner of my humble habitation. . . For these friends are more delighted by the tranquillity of retreat than with the tumult of society." It is comparatively easy getting books from which to make special study; but if we appreciate and adapt Lord Brougham's remark regarding education, "it is well to read everything of something and something of everything," we shall have to resort to borrowing before we can get the most casual acquaintance with "everything." This borrowing is a subject we cannot enter upon now, but we would lay stress upon the need of books, in these days when all sorts of things get on the nerves.

Conference Notes.

By Rev. G. H. BONDFIELD, *Honorary Secretary Executive Committee.*

Special Passage Rates.—In response to the Committee's application the local Shipping Companies offer the following rates to missionaries attending the Conference:—

China Merchants' S. N. Co., Jardine, Matheson & Co (Indo-China S. N. Co), Butterfield & Swire (China Navigation Co.):—

"A further ten per cent. beyond the returns already allowed on certain lines. Where we do not at present grant special fares no reduction will be given. The extra ten per cent. will only be allowed on return tickets, and to missionaries who present to our agents a certificate that they are entitled to same by reason of their attending the Conference."

The Chinese Engineering and Mining Co.—to missionaries presenting Conference certificates:—

		Single.	Return.
Ching-wang-tao to Shanghai		$40	$60
Tientsin	,, ,,	$50	$70
Peking	,, ,,	$55	$80

Melchers & Co. (North German Lloyd, Yangtze Line):—

Twenty per cent. off saloon passenger rates as per printed schedule (1st January, 1905). Conference certificates must be presented to claim reduction.

Arnhold, Karberg & Co. (Hamburg-America Yangtze Line):—

Twenty per cent. off saloon passenger rates as per printed schedule (1st July, 1904).

Geddes & Co. (Yangtze Line):—

"A further reduction of ten per cent. on return tickets." Conference certificates must be presented to claim reduction.

Osaka Shosen Kaisha (Yangtze Line):—

"Ten per. cent off present missionary rates. Conference certificates must be presented to claim reduction."

Nippon Yusen Kaisha (Yangtze, Japan and Hongkong Lines) and Racine Ackermann & Co. (Compagnie Asiatique de Navigation) state that their rates are already lower than those of the other companies and that they can make no further reduction.

The "certificates" referred to in the above paragraphs will be posted early in February to all delegates, ex-officio members of the Conference and visitors whose names are on the Committee's list Other missionaries who desire to attend the Conference should send an application with an addressed envelope to the secretary, 13 Kiukiang Road, Shanghai. The special rates will only be in force from April 1st to May 30th. Agents will cease the

issue when there is not sufficient time for passengers to reach Shanghai on or before May 7th.

Place of Meeting.—The Committee are now able to say that, unless some unforeseen difficulty arises, the morning and afternoon sessions of the Conference will be held in the 'Martyrs' Memorial Hall' of the new Y. M. C. A. building in the Szechuen Road The Conference Executive Committee's office, the Book Exhibit, cloak room, etc., will also be in the same building.

Special Meeting for Secretaries and Representatives of Mission Boards.—In order to give visiting secretaries and others an opportunity of getting information on special points a question box will be provided, and as far as possible the questions found in the box will be answered at a special meeting on Saturday evening, May 4th.

ACCOMMODATION. All enquiries with reference to accommodation should be addressed to Mr. George Howell, C. I. M., Shanghai, Secretary Accommodation Sub-Committee.

Missionary Journal.

BIRTHS.

AT Hsu-chow-fu, Kiangsu, 9th December, to Rev. and Mrs. M. B. GRIER, S. P. M., a daughter (Elizabeth Hemphill).

AT Soochow, 3rd January, to Rev. and Mrs. PALMER C. DUBOSE, S. P. M., a son.

AT Chinkiang, 10th January, to Mr. and Mrs. MAURICE J. WALKER, N. B. S., a son (Leslie Crewdson).

AT Shanghai, 14th January, to Mr. and Mrs. ARTHUR RUGH Y. M. C. A., a son (Arthur Douglas).

AT Moukden, 15th January, to Rev. and Mrs. W. H. PULLAR, U. F. C. S. M., a son.

MARRIAGES.

AT Hangchow, 19th December, Rev. PERCY J. KING and Miss A. DAVIES, both of the C. M. S.

AT Hangchow, 31st December, Mr. J. B. MILLER and Miss GRACE E. BROOKING, both of C. I. M.

AT Hankow, 18th January, Mr. HENRY BENN STEWART, C. C. R. T. S., and Miss AGNES LILLIE COUSINS, M.D., L. M. S.

AT Shanghai, 23rd January, Dr. F. J. TOOKER and Dr. MARY E. FITCH, both of A. P. M.

DEATHS.

AT Melbourne, 17th November, Miss VIOLET LYLE, of the C. I. M., from tuberculosis.

AT Shu-ting, Szechuan, 7th January, Mrs. ARTHUR T. POLHILL, C. I. M.

AT Shensi, 19th January, T. B. J. BOLLING, C. I. M., from apoplexy.

ARRIVALS.

AT SHANGHAI:—

31st December, Messrs. E. TOYNE and A. MARTY (ret.) and F. BLAIN, all for C. I. M.

2nd January, Mr. and Mrs. R. R. GAILEY and two children, Y. M. C. A., Peking (ret.); Messrs. HOWARD RICHARDS and JOHN A. WILSON, for A P. C. M., Wuchang; Rev. and Mrs. W. A. MAIN and family (ret.), Dr. and Mrs. W. H. LACY and daughter (ret.), Rev. and Mrs. W. R. JOHNSON, Dr. J. H. BALDWIN, Misses A POWELL, W. L. STOUT, I. L. BROOKS, all for M E. M.; Mr. and Mrs. R. L. SUNKINS, F. F. M.

7th January, Mr. and Mrs. LEONARD WIGHAM and family (ret), Miss E. WARNER, for F. F. M.; Rev. WARREN H. STUART, S P. M.; Mr. and Mrs. R. W. MIDDLETON and family (ret.), for C. I. M.

16th January, Mr. and Mrs. J. A. HEAL, C. I. M.

21st January, Messrs. F. GASSER, H. L. GEORG and K. W. SCHWEIZER, all for C. I. M.

DEPARTURES.

FROM SHANGHAI:—

29th December, Rev. W. H. and Mrs. ALDIS, Miss F. E. PUSSER, all C. I. M., for England.

31st December, Miss M. I. STEVENSON, M.D., Miss F. WILSON, both M. E. M., for U. S. A.

7th January, Rev. and Mrs. GEORGE HUDSON and family, S. P. M., for England.

18th January, Dr. and Mrs. E. M. HUCKABY, S. B. M., for U. S A.; Misses M. A. FOSTER and F. FORREST, C. M. M., for Canada.

21st January, Miss M. A. BERR, Ch. of Scotland Mis., for Scotland.

24th January, Rev. W. MISKELLY, I. P. M., for England.

25th January, Rev. WALTER JENNINGS, C. I. M., for England.

To Educationists in China.

DEAR SIRS,

Having in recent years taken up the business of supplying to Schools the British and American Publications in demand, the encouragement met with in the effort to do so led to my availing of the opportunity of personally visiting LONDON, NEW YORK, BOSTON, TORONTO and MONTREAL to obtain information and select everything one could find to contribute to success in the undertakiug.

I had interviews with quite a number of the firms making this a special feature of their business, and met with a very manifest interest in, and appreciation of, the unique opportunity which China now presents on these lines.

Several Publishers have effected arrangements with me to carry a supply of their Publications on Sale to be increased as wants are known.

Others have urged me to make known their readiness to send specimen of any Books desired to Teachers, and generally I have obtained the direct interest of the School Book Trade in meeting all wants for Chinese Schools. Being thus in direct and intimate connection with them, I am hoping to be made use of by Educationists here in bringing within their reach all that may be thought of in aid of complete supply.

Whenever any School Principals wish to select a Book to put into their Curriculum I will be happy to correspond with them for obtaining specimen to examine, and whatever is selected I will arrange to carry in stock a sufficient supply to meet probable requirements.

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The undersigned would express the hope that his effort to meet the requirements of Schools will obtain for him a share of the patronage of Educationists in China.

EDWARD EVANS,

The Missionary Home Book Room, Shanghai.

February, 1907.

NOTES.

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ai⁴	心	愛3a619c	to like, to love; to be wont, to be subject to. M. 145.
ai⁴-hsi²		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i²-kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi²-p'i²-jou⁴		愛惜皮肉	to care for the health.
a⁴ hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e g.*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹ mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kang⁴		愛擡摃	fond of argument, or contradiction.
ai⁴ ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

愛 *page 3, col. 1 in Giles; page 619, col. 3 in Williams. M. page in Mateer.*

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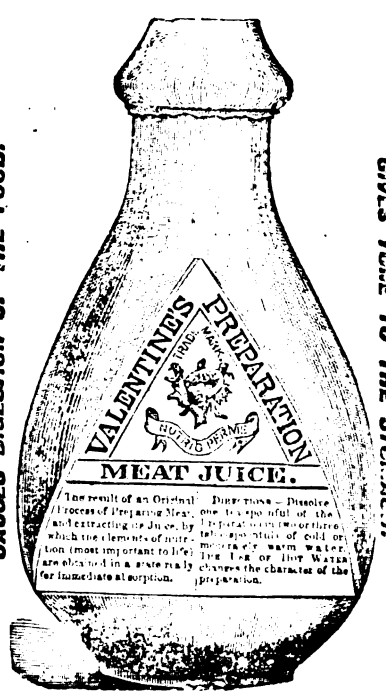
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Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription $3.50 (Gold $1.75) per annum, postpaid.

VOL. XXXVIII. MARCH, 1907. NO. 3.

Denominational Distinctions in Mission Work.

BY REV. ARNOLD FOSTER, B.A., LONDON MISSION, WUCHANG.

I HAVE been asked* to reply to the question "Should Denominational Distinctions be perpetuated in Mission Work?"

The question assumes, not unreasonably, that "denominational distinctions," as such, are something that have no permanent place in Christ's ideal for His Church, but are rather an imperfection which clings to Christianity as it has been handed down to us from our fathers and as it exists to-day in the lands from which missionaries go forth. Looking at the subject in this light, one can have no hesitation in saying of *this* imperfection and weakness, as of every other that characterises our own form of Christianity, it certainly should *not* be perpetuated either in mission work or amongst ourselves.

But when we come to consider practically *how* this imperfection is to be got rid of, we find ourselves at once to be dealing with a highly complex problem, and one that cannot be disposed of by a mere act of will, or by simply ignoring all the most important elements in the complication and all the wonderful train of causes that led up to it. That which promises to be a short and easy road out of a difficult position often turns out to be a road that only leads to a destination which it is not desirable to reach. Some forms of imperfection are important stages on the long and difficult road by

*By a friend representing the editor of a periodical published in the United States.

which man has to travel to perfection; and some forms of weakness are very useful and helpful stepping stones to the attainment of strength. Although we admit that "denominational destinctions" are not ideal, it does not therefore follow that they are at all times and under all circumstances inherently injurious and to be deplored. Nor does it follow that a Christianity from which all denominational distinctions had been eliminated would necessarily be any nearer Christ's ideal for His Church than is the divided Christianity which exists among us to-day. On the contrary, it might be very much farther from it.

In this paper it will only be possible to suggest a line of thought that to the writer seems to be one of considerable importance. It will not be possible to follow it out in detail. The question raised embraces, in truth, the whole subject of Christian unity and of the course that must be pursued to bring about a unity that will be both satisfactory and lasting.

It will be well to notice at the outset that the expression "denominational distinctions" is capable of two interpretations, both of which should be clearly and separately before our minds, in order that there may be no confusion of thought in regard to the subject. The expression may stand (1) for different parties or camps in the church into which Christians tend to arrange themselves according to their views of particular theological questions, ecclesiastical practices, or other matters. Or it may stand (2) for these differences themselves, i.e., differences of view or of practice among Christians who, nevertheless, do not, because of such differences, separate themselves into different bodies. In the New Testament we have illustrations of both these kinds of denominational distinctions. (1) At a very early stage in the history of the Church we find at Corinth separate camps in the Christian community residing in that city, calling themselves respectively after the names of Paul, Apollos, or Cephas, somewhat as Christians of later date have come, though perhaps less culpably, to call themselves after the names of Luther, Calvin, or Wesley. (2). The Acts, the Epistle to the Galatians, and the Epistle of St. James, not now to speak of other books of the New Testament, reveal differences of teaching and of practice among the apostles themselves, which even *they* found it not altogether easy at once to harmonize. In the hands of less spiritually minded

teachers such differences tended to crystallize themselves into contending systems. "The Gospel of the uncircumcision," e.g., seemed to some of the early Christians, who are frequently spoken of as "they of the circumcision," to be a very perilous sort of "gospel." Here, at least, was an incipient "denominationalism" of a very marked kind.

The distinctions that showed themselves in the days of the Apostles themselves, represented intensely living and real differences then existent which, if they had become actively antagonistic, might easily have developed denominational *parties* and conflicting camps in the church. I cannot doubt that a common devotion to Christ amongst the leaders in the Christian community, and an intense and constantly deepening realisation of the greatness of the Kingdom of God and of the vastness of the Divine counsels, alone saved the situation. The whole history of that time deserves close study and will repay it.* The Bible supplies us with principles that suggest the clue to dealing with all our own difficulties. "Every volume of the Divine library," says Bishop Westcott, "addresses us, if we have ears to hear, with its own peculiar voice, witnessing to some special victory of faith. We exaggerate our own differences and divisions and deplore them, but here we may learn to see that discords, which once seemed not less grievous, were made to contribute, by the love of Christ, to the fulness of His hymn of triumph. We aspire anxiously towards unity, and we are bound to do so; but let us rejoice to remember that God has worked, and works, through variety." And again, "There never was an epoch since the Church spread beyond Jerusalem, when the 'one body of Christ' was one in visible uniformity, or even one in perfect sympathy. Time has indeed hardened and multiplied the differences between the several parts into which the Church is divided, but it is possible to trace already in the Apostolic age the essential features of those divisions over which we grieve. And if we look forward to the fulfilment of the great promise which gladdens the future, it is not that there shall ever be, as we wrongly read 'one fold,' one outward society of Christians gathered in outward form, but, what answers more truly to present experience and reasonable hope, 'one flock and one Shepherd.'"

* For such study two books by Dr. Hort are of the greatest value, "*The Christian Ecclesia*," and "*Judaistic Christianity*."

It would seem from the foregoing considerations that denominational distinctions found a two-fold expression in the first days: the one due to the essential weakness of human nature only imperfectly influenced by the spirit of the Christian revelation, the other due to the essential greatness and manifoldness of the Gospel.

To the poor unworthy party-factions of Corinth, one of which had thought to honour St. Paul by calling itself Pauline, and another of which had thought to honour itself by monopolising the name of Christ, the Apostle has nothing to say but words of kind yet stern rebuke. Very different is the tone he adopts in writing to the Christians at Ephesus. Local contentions and separations such as he had heard of in Corinth were indeed totally inconsistent with the true ideal of the Church, but the absence of such unhappy conditions, either at Ephesus or elsewhere, would by no means satisfy the ideal of unity of which he speaks in the epistle sent to the Ephesians. Here the Apostle deals with unity in diversity: (1) "the unity of the Spirit," to be "kept," i. e., *preserved*, only by watchful use of moral and spiritual forces, lowliness, meekness, long-suffering, mutual forbearance (Cp. Jude 20); (2) "the unity of the faith and of the knowledge of the Son of God": this unity, while of course it also has to be "kept," is spoken of as something not yet fully possessed. It has to be "attained" or *reached* as the goal of a long journey is reached, or as the Apostle himself looked forward to "attaining to" the resurrection from the dead as the crowning hope of his own Christian course (Phil. iii. 12, Cp. Acts xxvi, 7.)

Now these two kinds of unity, while intimately connected, are essentially different in character, for as the unity of a vessel is different from the unity of a vast pile of buildings, or as the unity of a single family is different from the unity of an empire, so the unity of the Church, viewed only as a Christian fraternity, is different from the unity of the Church viewed as a kingdom of God, in which all the gifts and graces and faculties and endowments which God is able to bestow on mankind at large, are gradually to find in exercise their full and natural and healthy development through the progressive perfecting of each one. The characteristic features of the unity of a vessel are that it is a single *whole* and not a collection of fragments; it is regarded as *one* and not as half a pair, or part of a set. To break the vessel, either deliberately or

carelessly, is to spoil it and to rob it of one essential condition of its perfection. The unity is already complete and has only to be "kept." The characteristic of unity in the family is the maintenance of right mutual relationships and of affection between the various members of the family. This, too, has to be kept and kept in the bond of peace. The characteristic features of unity alike in a great temple or a great cathedral and in a great empire are, however, quite different. These unities may of course be as completely destroyed by carelessness or violence as the unity of a vase may be ; the impression they give, so long as their unity is preserved, is not that of *singleness* so much as *complexity*, not that of uniformity but of the combination (in perfect harmony) of most diverse elements. In great historic buildings differences of style, in great empires differences of government or administration, testify to a oneness that has only been reached as the resultant effect of many forces acting through many ages and through many minds. Of these two typical examples of unity in diversity the most wonderful is, without doubt, the example of a united and world-wide empire such as Rome in ancient times aspired to be, or such as the British empire has gradually through the course of ages in a measure become, bringing under its sway different races, but seeking to govern them according to their several needs and with reference to their varying traditions. The highest ideal for such an Imperial rule can never be so perfectly attained as to leave no room for further development. Its limit is reached, and deterioration begins directly an effort is made to merge all different developments into one common mould and to treat all divergence from this universally accepted standard as a defect to be remedied without regard to the importance of the thought it stands for. *Life* involves variety and involves change. It involves, also, a certain conflict and competition between dissimilar ideals. The inherent superiority of one ideal over the other will only be manifested when both have been fully tested. To bring the two prematurely into "unity" by stopping the development of both, can lead to no unity worth having, and is a course subversive of the real interests of the truth. Rather we should look forward to a time when what *we* regard as conflicting theories, or as competing ideals, will be recognised by men of larger vision than we ourselves are as being really complementary truths, both deserving of sympathetic treat-

ment, even though we, in our ignorance, see not how to harmonise them.

Thus far I have sought to deal with the question before us on general lines, for no problem of the Mission Field can be dealt with apart from its relation to the history of the past and to the present state of the Church in Christian lands.

I come now to speak particularly of the question of denominational distinctions as, during a long life in China, I have observed them and their working in Mission churches. And, at the outset, I must avow my belief that, whatever may be the disadvantages connected with denominational distinctions—and some of these are unquestionable—the present outcry against denominationalism tends greatly to divert attention from the *real* cause of lack of unity amongst Christians, whether at home or abroad, which is nothing else than want of love and of the mind that was in Christ, and to fix our thoughts and hopes instead on improved plans for bringing about, through formal federation, united organisations and schemes for mutual compromise on points of doctrine or of ecclesiastical order, a state of general uniformity in Mission churches. Such devices and expedients move on an altogether lower plane of Christian conception and thinking than that on which emphasis is laid in the New Testament. "By this," says Christ, "shall all men know that ye are my disciples if ye have love one to another." It is, I imagine, within the experience of most missionaries of long standing that some of the closest and most intimate frendships existing in the Mission Field are often friendships between persons belonging to different Missions. The closely observant eyes of the Chinese do not fail to observe where the missionary finds his affinities, and wherever the Chinaman, Christian or non-Christian, sees all the indications of brotherly love and affection and sympathy between one man and another, he pays but little heed to those denominational distinctions which are supposed to mar the unity of the Church, and, indeed, unless he is specially told of the existence of such distinctions, he probably will know nothing about them. This is true even when, as is unhappily sometimes the case, ecclesiastical traditions and church rules on one side or the other prevent two men who realise that they are one in Christ, as well as one in personal friendship, from uniting publicly in the highest services of the Church at seasons of common worship. The keen eye of the Chinaman will very likely notice

this strange anomaly in a Christian friendship, and he may secretly wonder what it means, but assuredly he will think far more of the unity which he knows to exist and which is patent to all observers—the unity of brotherly love, mutual esteem and general sympathy in Christian work—than of the fact that in some of their common acts of worship a certain aloofness seems to characterize the relation of these two friends one to the other. But quite apart from intimate personal friendships existing, we will say, between a high Episcopalian and a Baptist, or between a strong Presbyterian and a Plymouth Brother, wherever *personal relationships* are what they should be, and what in point of fact they generally are among missionaries of one Society and those of another, the Chinese, who in all such matters are far more observant than we ourselves are, do not fail to notice the fact. On the other hand, I think the Chinese neither understand, nor feel any special interest in the particular differences that distinguish—say the Methodist Mission from the Congregational, or both from the Presbyterian Mission. One cannot say quite the same for differences that immediately strike the eye. I have had a heathen listener to my preaching in the street insist before a whole crowd on the *vast* difference between my teaching and that of a missionary friend who was in the habit not only of immersing his converts, but apparently of doing so, at that time, in an improvised bath! In vain I endeavoured to explain that we both preached the same truth and both alike admitted by baptism to the fellowship of the Church. Before the mind of this listener, however, there loomed up large the thought of the *bath*, which he declared he had seen, and which he declared my missionary friend spoke of as *most important*, while I had not even alluded to it in anything I had said in his hearing.

I have no doubt that Chinamen who attend an Episcopal service where the minister is robed in white, notice at once the difference between this form of worship and one in which the minister appears in his usual dress. But while these facts will certainly prove the childish importance which an uninstructed Chinaman attaches to an outward ceremony, they appear to afford no sufficient reason why baptism by immersion should be exchanged for baptism by aspersion, or *vice versa*, or why a surplice should either be assumed where it has not hitherto been worn, or discarded where it has hitherto been used, merely in order that Christians should seek to show before the average

unintelligent heathen the essential unity of the Church of Christ by such poor mechanical expedients.

The truth is that the real danger of discrediting the unity of the Church may quite as easily arise within the limits of the same society and in the midst of the same forms of worship, as amidst separate societies and in connection with varying church customs. What matters it that two missionaries are united in the same outward system, if all the Chinese around them know that they bear no love one to the other? What profit is to be expected from federation of churches and societies unless the people whose work is involved, have learned by spiritual discipline to bear and forbear with new fellow-workers trained in different surroundings from those with which they are familiar, and possessed of utterly different views on many questions of the greatest importance? Let not anyone too hastily assume that *of course* Christian workers on the mission field can always easily and without strain work with anybody and everybody possessed of the same missionary ambition, viz., to save men and to bring to the heathen the knowledge of Christ. Not only is it not the case in point of fact; it requires but very little knowledge of human nature to enable one to realise that to live peaceably with all men, even with all Christian workers, requires *much* patience, *much* forbearance, *much* lowliness of mind, and that such blessed fruits of a high Christian character will not necessarily always be forthcoming in connection with votes of majorities on Mission Boards deciding on plans for abolishing denominational distinction. Only *love* can solve the real problem of church unity, and love does not always necessarily work along lines of uniformity.

Let me give two illustrations of love solving difficulties that votes of majorities or formal attempts at federation are often unequal to dealing with.

(i). Some years ago an Anglican Bishop, with very definite objections to joining in any non-Anglican celebration of the Lord's Supper, was visiting at a Presbyterian Mission Station at a place only reached by a steamer calling at certain intervals. The following Sunday was the regular Sunday for a monthly or quarterly communion service to be held in the Presbyterian Church. The steamer by which the Bishop had arranged to leave was due to start on Friday or Saturday, but Sunday morning came and the steamer had not yet arrived. It seemed probable that it had been detained by bad weather.

The Bishop was much troubled in mind at the thought of absenting himself openly from the communion service, and thus showing a spirit of disunity before his friends and their converts ; he saw, however, no light in the direction of violating the rule he had always acted on of not attending non-conformist communion services. The Presbyterians saw the difficulty, and with the thoughtful consideration of true Christian sympathy suggested that it was possible to announce to the congregation that the communion service would be deferred for a week, without assigning any reason for the change. The Bishop was much relieved, and thanked them heartily for this concession to his scruples. The week passed, however, without any steamer arriving, and it was evident on the next Saturday evening that the same difficulty would have to be faced again on the following day as on the preceding Sunday. It was now the Bishop's turn to show that the *spirit* of unity can surmount, in the power of *love*, difficulties that in the abstract seem insurmountable. He accordingly told his friends that he could not doubt now that it was neither their duty to postpone the communion service again for his sake, nor his duty to absent himself from a service which he had thus in the providence of God been led to face. He accordingly joined with them.

To those who know nothing of the deep conscientious scruples of many churchmen in regard to this matter, and to those who only despise people who have such scruples, the incident may seem void of significance. To others it will appear in a different light, and they will feel on the one hand, that no formal scheme for denominational compromise could ever have been operative in a case of this kind (for the strict churchman would never have been a party to such scheme in the abstract), and on the other hand, that this lesson of spiritual oneness thus learned in the school of *life*, would to all concerned give a new view of the union of Christ with His people and of His people with one another at the Lord's Table. Can any one doubt that if afterwards the whole situation had been explained to a convert from heathenism at that Mission Station, the thing that would have impressed him would have been *not* the divisions of Christendom, but the wonderful unity of Christ's people and their loyalty to conscience and to the law of Christ's love ?

(To be concluded).

New Literature for New China.

BY REV. JOHN ROSS, D.D., MOUKDEN.

THE chief end of all literature is instruction. Its fundamental design is not to please the eye and to titillate the literary palate by the graceful composition of sentences. It was born in order to transmit to future generations a knowledge of the past with its useful lessons. If literature fail to attain this object it is scarcely worthy of the life-long devotion of the ablest and the best of mankind such as it has always been able to command. Incidents to amuse or well-turned periods to beget admiration are effects of but secondary importance. Were form the principal element in literature it should be left to the attention of the phrase-monger.

Yet though the only reasonable foundation for the existence of literature be the desire to impart solid information, the form in which that information is given was never neglected by those who have been the most successful teachers of mankind. Solid facts presented in slovenly form will give information, while form without substance will but rouse a brief emotion of esthetic pleasure. But when form is wedded to substance we have literary perfection. Thousands have dwelt on thoughts similar to those of Milton, but Milton alone chiseled his granite thought into a form which will last and will rouse the admiration of the student and the meditation of the thoughtful for many generations. In how many unnumbered hearts have the thoughts which struggle for mastery in the Book of Job arisen to cause doubt and trouble and dismay? But the writer of the Book of Job has put those conflicting thoughts into such shape as makes it the most perfect epic of all the books written by the hand of man, and one that cannot die.

The marbles of Italy are cut into beautiful blocks by ordinary masons as is the white granite of Aberdeen. But it takes the hands of a master carver to chisel out of those blocks such forms of beauty as compel the admiration of the world, whether in the construction of marble palaces or in the representation of the human form.

So is it with substance and form in the literature for the use of man.

THE STYLE OF THE NEW LITERATURE.

The history of great deeds and of good men has been handed down by countless writers in China as in the West. Books containing useful information of diverse kinds have been eaten up by the gnawing tooth of time. But the stately periods of Sze Ma-kuang and the clear-cut phrases of Chu Fu-tzu have come down to us and will be repeated in ages to come.

"Why do you not produce the books of your religion in a style which literary men can read"? asked an influential official, who is a Chin-szu. "I have read your Scriptures, and they contain much that is good. But most literary men who take up your books glance at them and toss them carelessly away on account of their ungainly structure."

The foreigner who sneers at remarks of this kind cannot be considered very wise, for he repels those men who possess the dominating influence over the mental movements of China. The ridicule of these men is the most dangerous weapon against our Christian books. "Look at Buddhism," he went on, "when it entered China the first care of its preachers was to present their doctrines in a comely dress, with the result that men read with pleasure and many became believers."

Literal translation is not only not literary; it is a blunder, if not a grievous error. We translate in order to induce people to read. But they will be driven from reading if the literature is of such a nature as to stir up their contempt.

An attempt was made some years ago, both in France and in Italy, to produce a New Testament which would be at once a faithful rendering of the meaning of the original and at the same time be written in perfectly idiomatic language. In both countries the books created such a popular demand as no novel could claim.

In our translations therefore we should ever have before us two principles as essential; the one, faithfulness to the meaning of the original, the other, a perfectly idiomatic style in order to present that meaning in a pleasing form to the intelligent reader. The tassels and trappings of the foreign dress, whether Hebrew, Greek or English, should be completely eliminated, and everything cast out which appeared nonconformable to literary style. Our books should be in such a form as to render it unnecessary to apologise for their idiom when placed alongside of Confucian or Buddhist books.

Easy Wên-li is the best medium for the translation of our Western books or for the presentation of our own thoughts. It is difficult to understand any objection to Easy Wên-li by one who knows Chinese. It is universally understood all over China, and when properly written, it should be no more difficult to read than mandarin. The Wên-li of the Delegates' version is praised by Chinese scholars; but it is somewhat high with not a few uncommon words, or words used in a sense not in common use.

In all our literature, even when it is necessary to expose errors in Chinese beliefs, the writer should not allow himself to run into captious criticism of Chinese thought or sentiment. The new literature should breathe the spirit of a friendly acquaintance with what is best in Chinese literature. The shapely skeleton of its ethical teaching should be clothed with flesh and blood and vivified by the living breath which Christianity alone can give; not a spirit of hostility demanding the destruction of all things Chinese should permeate our Christian literature, but a spirit of friendliness which will take by the hand the good which does exist in Chinese literary mentality and say to it: "Friend come up higher."

One book on Theology and one on Church History should be prepared on the preceding principles; the former with an apologetic tendency running through it, but not prominently displayed. Both works should be freed as far as possible from an array of Western names, which usually look so uncouth in their Chinese dress. Outstanding principles should be clearly defined, while matters of secondary importance should be introduced only to illustrate those principles.

It is perhaps unnecessary to say that the preceding remarks are intended to bear upon new literature intended for the reading public of China, comparatively few of whom are connected with the church, but many of whom desire to know what Christianity—which has wrought such great things in the West—has to say for itself. There certainly is no reason why literature for professing Christians should be excluded from the purview of these principles.

There is no important objection against a literal translation of our Scriptures for the use of students in our churches. There may be good reasons indeed for it, so that students may gain some notion of the exact literary character of the book in its original form.

But, for the use of Chinese literary men, there should be prepared a few standard works which would be read by them with avidity. A few such works we already have: one by Dr. Martin, the other by Dr. John, the Mark of Dr. Faber and the Natural Theology of Dr. Williamson.

But beyond the considerable circle of literary men desirous to understand Christianity is a multitude of scholarly men who desire to procure secular literature which would open up to them the way of raising up China from the dust. Via Japan much literature is overflowing into the country, calculated to petrify the materialism which exists so largely in China in fluid condition.

The present juncture should be utilized to show the Chinese by illustrative examples what the principles are which elevated the West to its present position, and without which China will never be able to assume the position to which the natural talents of her people entitle her.

Probably the best medium for imparting this knowledge is history—the History of England, of France, of Germany, of the United States, of Russia and of Switzerland, with possibly that of the Eastern Roman Empire and of its destruction.

Here, as in theology, non-essential details should be omitted; nor would it be necessary to dwell upon the present condition of those countries except by way of enforcing the great outstanding principles involved in the history.

More important than the strength of the British navy is the story of Magna Charta. The principles which guided the helm of the *Mayflower* are of greater consequence to mankind than the extent of America or the greatness of its riches. It is more instructive to unfold the causes of the St. Bartholomew massacre and its consequences to France than to recite the glories of Louis XIV. The inarticulate cry of the downtrodden people of France has more serious lessons for the nations than have the victories of Napoleon. The spirit let free at the Reformation has produced modern Europe.

The history of the West thus written in a manner which will expound the principles which have moved and will continue to move mankind in an upward direction and in a style which will command the respect of the literary classes, will teach lessons to the Chinese in their present circumstances, whose influence for good will reach down the ages.

Letters from an Old Missionary to his Nephew.*

VIII. On Work.

MY DEAR HENRY:

YOUR remarks on the work in your station, and your general attitude on the whole subject of missionary effort, greatly interested me. There is something cut and dried in the usual talk on the subject, but your ideas are fresh and full of pith, reminding me of the graceful green rush which waves in the limpid stream. Without dealing one by one with points you raise in your letter, may I venture to offer a few stray thoughts on the general question, much in the same way as a young friend of mine who, when be sailed for China, received a gold watch from the members of the Y. M. C. A. He was naturally moved by this timely expression of their esteem, and instead of making a set speech, as he would have done under ordinary circumstances, he blurted out, "My dear friends, I love you all, not because you have given me the watch, but on general principles." In like manner I should like to say a few things about work on "general principles."

I trust you will not think it superfluous for me to say that we have come to this land not for our health, nor for a picnic, but to work. This is of course a commonplace remark, but it needs to be made. The quotation so often made, "Whose service is perfect freedom," does not mean that we are released from all obligation and can do as we like. And yet it is very true that our work is what we like to make it. To enter into rest, in the Scriptural sense, does not mean to cease from effort, so much as to have a calm and restful spirit in all our life and work; to labour without fuss and splutter. Missionary life tends either to make a man a hard worker or a lounger. No effort is needed to become the one, but steady purpose, consecration and concentration are needed to become the other. The many restraints and inducements connected with home life are removed, and it is not every one who has sufficient initiative to strike out to rise superior to his surroundings. It is so easy to drift. When one lives in a town where there are clocks and watches on every hand, and probably a Town

*The Letters from an Old Missionary are about to be issued in book form and will be on sale at the Presbyterian Mission Press, Shanghai.

Hall with a clock which sets the time for all, it is not a difficult thing to keep one's watch exactly right; but when one lives far away from all such helps a watch may lose several minutes a day without our knowing it.

Or again, take a man in business life. He has his regular hours of work, and he must keep them or lose his situation. If a man is the pastor of a church he has to do the duties of a pastor—to visit, preach, conduct meetings, see to the affairs of the church, and generally to give himself to his ministry. If he neglects his work, preaches slipshod sermons, and lets things take care of themselves, he is soon invited to exercise his gifts where they will be more appreciated. Now, all this is altered in the mission field. A man is "lord of himself, that heritage of woe" and can do pretty much as he pleases with his time. If his conscience is one of those brand-new ones that has never been used, it will do him little service; he needs one that through constant exercise is quick to prompt and keen to enforce obedience. Without this he may do a minimum of work and still hug to his soul the fond delusion that he is working at high pressure. One form of this delusion consists in being busy about nothing, spending the best part of the day in doing things which when all is said do not amount to a row of pins. This is a species of holy pottering the devil delights to get good men to indulge in. It makes a show and furnishes relief to any twinge of conscience. The corrective for this sort of thing is a definite aim—to know what God wants you to do and then make all things subservient to it. Know your limitations, and also your work, and then set to and make your calling and election sure. Holy effort is the chariot in which the Almighty rides forth to accomplish His purposes. A certain railway director is said to have had a new invention shown to him. "Does it make money"? was his first question. "No," was the answer. "Does it save money," was his next enquiry. "No," was the reply again. "Then," said he, "I don't want it." His one object was to make money; anything that did not help to that end was of no use to him. To so specialize in the work of God is to make a success of it. A man once told me that he had tried a good many things before he finally settled to his present calling and said he had been "considerably spilled around." To have our time frittered away and our energies dissipated on a thousand and one unimportant matters is to lose force and power. Notice how specialists give

themselves to the one thing. Every branch of knowledge is laid under contribution, with the result that the specialist becomes a well-informed man on a large variety of subjects, as well as an authority in his own sphere. Mary concentrated her devotion on the person of her Lord, and the house was filled with the odour of the ointment; diffusion was the outcome of her concentration.

Do not be afraid of work. The man who could eat well and sleep well, but who trembled all over when work was to be done, is no doubt well known to you. Work as hard as you can while you are young; you will never regret it. It will afford a healthy outlet for your energies and keep you from giving the devil a foothold he otherwise might secure. I hope I do not do you an injustice when I say that I fancy I have noticed a tendency in you to indulge in an exaggerated estimate of work. You spoke in several of your letters of being 'overdone,' of 'the toil and moil' of life, of its 'strain and worry,' of a 'certain feeling of exhaustion,' and of being 'jaded.' All these expressions may have just been so much padding to your letter, or may have seemed to you needful to the rhythm of your style, but they impressed me as being rather out of place in your case. If you had a few attacks of typhoid fever, or had been a martyr to fever and ague, or had been in the fashion and had had an operation for appendicitis, I could have understood it and should have sympathized with you; but seeing that you are in robust health, I could only put it down to a morbid state of mind and a distorted view of what real work was. Do not allow any quarter to such imaginings; be hard on yourself and lenient to others. The picture for all time is that furnished in the Book of Job, where we are told that the oxen were ploughing and the asses were feeding beside them. This is true in every age; mankind is divided into workers and feeders; but I should feel sorry if you were not numbered among the first class.

The distinguishing mark of the old school of missionaries was that they were hard workers. I need not mention names, but your memory will recall a mighty host. Men who have been much used by God in His service have almost, without exception, been diligent workers. It would be strange if it were otherwise,—the Almighty could scarcely put a premium on indolence. Dodo you may remember fought till he was weary, and his hand clave to his sword, and the Lord wrought

a great victory by him. Disabuse your mind of any idea that you are putting anybody under obligation by coming to the mission field, rather cultivate a sense of gratitude that you have been privileged to come, and in the strength of that thought do your best, and do it all the time. Milton spoke of one who

> "Seemed for dignity composed and high exploits . . .
> But to nobler deeds timorous and slothful."

Let not this be said of us, but let us prove that we are touched to fine issues. In a book dealing with the Indian Civil Service I read the following, which we may take to heart: "The Indian school expects its men to be out and about on circuit within the area of their respective charges all the year round, without regard to climate, temperature, or physical ease."

Order and method will enable you to get through much more work than you can do in a hugger mugger manner. At present you will probably be able to command regular hours; if so, it is so much to the good. To work in a muddle is to muddle away time and to do a thing badly, and also on the principle of 上行下效, to have others following your example. If you give yourself to itinerating in a given district, it is as well to have a plan, and so arrange as to secure good audiences. Some years ago two brethren started to do evangelistic work on the Sian Plain. They first visited every city, then every market town, ascertained the distances between these centres and found out on what days markets were held. They then made a map, on which they noted these things. This done, they regulated their work in such a way as to enable them to visit these centres where markets were held on market day, and so reached large numbers of people with the Gospel message and Christian literature who came to these centres from out-of-the-way villages. Had they gone hap-hazard to work they would have wasted time and strength and accomplished little or no good, and would have felt perhaps that they were spending their strength to no purpose. The same conditions may not prevail in your district, but the need of systematic and definite work is bound to be the same. No cast-iron rule will meet the case, but a wisely-ordered system with liberty of adjustment is of great value.

I was interested in some of the theories you propounded. They seemed to read well, and perhaps they would, if well

carried out, be of value. But I could not help thinking that while a theory may be in itself correct, its success depends on how it is carried out and on the character and ability of the man who seeks to give it a concrete form. Theories are often bubbles, which, like those that small boys blow with soap and water, look pretty, but burst almost as soon as blown. It may not be a bad thing to have a theory of work, but it is sure to be more or less modified in the rough school of practical service. Do not be fussy about theories; get to work and see what you can do. It is now more than twenty years since a young man came to this country full of zeal, fads, and theories in about equal proportions. Like "John P. Robinson, he said they didn't know everything down in Judee." He was a man of means, nervous and profoundly impressed with the conviction that things generally had deteriorated considerably since the days of the apostles. And there may be a measure of truth in this latter idea, but it did not occur to him that heroic deeds make an heroic age and that it needs apostles to make an apostolic age. He stayed some years and tried various experiments with indifferent success. He then went home and tried selling the 'War Cry' as a means of grace. This did not altogether fulfil his high ideals, so he returned to China once more. On this occasion he had the theory firmly rooted in his mind that nothing could be done of any value unless missionaries all ate rice and vegetables, lived in the country districts, and showed a sublime disregard for such mundane considerations as health and cleanliness. Full liberty was given to him to put his theory to the test, so he at once proceeded into the country, lived in a small hut, and took his vegetables and rice, but finally found it did not answer, and went back to the homeland. His theory might have been successful if he had been a different man; but he was reticent, shy, could not carry on a conversation with the Chinese, and his scholarly habits did not commend themselves to his rustic neighbours. Most men begin their missionary life with a theory of some kind, and he is a happy man who safely gets over seeing it go to pieces. The failure of an ideal is generally a staggering blow to faith.

Your references to your predecessor seemed to me to be not quite so full of the spirit of charity as they might have been. You evidently look on him as a Back Number, a veteran who lagged superfluous on the stage, one who had a good deal to learn.

It is scarcely to be expected that he could know quite so much as you. We are heirs of all the ages, and you have fallen heir to a good deal of added wisdom that he in the nature of things could not know, seeing he lived in what to you were prehistoric times. All the same he probably did his best, and nothing is lost by giving him credit for it. I knew him well; he was the Rev. I. Meenwell. He was a man with an optimistic tinge full of love, had the charity which hopeth all things, believeth all things. He had a ruling passion, and that was to win men to Christ and to carry the Gospel to those who had never heard it; he scorned to build on another man's foundation. Nothing could daunt him; the vital spark consumed his meagre frame. He opened your station at a good deal of cost. He was stoned, insulted by the officials, turned out, lived on boats, in inns or wherever he could find a resting place. He slept once with the city beggars in lieu of a better resting place, and finally managed to rent the half of a mud hut as a preliminary to renting a small house of his own. Your present house, with all its comforts, is the outcome of it; he planted the tree and you rest beneath its shade. You garner at your ease what he has sown beneath the burden of the hot day. He may not have been always wise from your point of view, but that is only what might be expected. He made it possible for you and others to live and do what you are doing in the way of work. The primeval curse was that every man should eat bread in the sweat of his own brow, but it is not an uncommon thing to find people who are more than willing to eat bread in the sweat of some one else's brow. So if we enter into another man's labours we may, in our own serene self-esteem, have an idea that we could have done much better. When boys play at cricket, it is amusing to watch them before they go in to bat. How they swing the willow and drive an imaginary ball far away beyond the boundaries; a cut for four is the normal thing. But many find that it is much easier to get a duck's egg than a century; an imaginary ball is one thing, the real article sent in by a swift skilful bowler is another. And the "I could and I would" spirit is easily acquired, and we fondly fancy that we could do anything if we did but put our powerful minds to it. We must not forget that others have made it possible for us to do what we now do in such improved style. The coral that enjoys the light and air is built on the labours of myriads of its fellows. It does not require many

brains or much information to be a successful pessimist. You must show your superiority to Meenwell, by superior results.

Again. It is not the easiest thing to succeed another man and carry on the work he inaugurated. Conditions change, times change, and what might have been most fitting at one season is not necessarily so always. At the same time great care is needed, lest in the desire for change, sudden would-be reforms are introduced which spell confusion and disaster. Far better to wait and see. Your notions of how things ought to be done may be crude. A wise legislator has to legislate according to the condition of those for whom he legislates. "For the hardness of your heart Moses wrote you this precept," said our Lord to the Jews, which, being interpreted, appears to mean that it was not ideal legislation, but that Moses had to deal with existing conditions and do the best he could with them. His ideal was a good distance beyond his legislation, but he had to defer the realization of it. So you, doubtless, have perfect ideals, but it will not be wise to try and realize them too hastily. 慢慢的 is not a bad rule in such cases. Violent remedies are almost sure to have violent endings. In a book dealing with the making of modern Egypt the author speaks of the difficulties the Indian officers had to contend with, who undertook to reorganize the whole system of drainage and irrigation. They were men of large experience in such matters in India, as the noble irrigation works in that land testify, but they were new to Egypt, and like wise men they carefully felt their way. In their report they say: "The old basin system was new to us English officers, and it was better to study it than to try and meddle with it." This is an excellent spirit in which to approach a new work, and I commend it to your mature consideration. A missionary of long experience in Indian work once complained bitterly to me that the fruits of years of experience in school work in a certain district were entirely swept away by a well-meaning but ignorant brother who, fresh from home, applied the latest educational fad he had learnt there to eastern conditions and life. "East is east and west is west." If the vessel seems to be half-foundered do not be in too great a hurry to abandon her; she may keep afloat for many a day. The late Dr. Gordon, of Boston, took charge of a Baptist Church in that city. He found it modelled on the Laodicean pattern—smug, self-satisfied, doing little or nothing for the salvation of men, rich and

increased with goods. Many men would have held up their hands in holy horror and gone farther afield in search of something more spiritual, but he, by dint of patient, tactful love, and scriptural teaching, raised it out of the slough into which it had fallen, till it was a leader in all good works, full of zeal for others, and abounding in those graces which adorn a church of Jesus Christ.

(To be continued).

The Two Tentative Wen-li Versions Compared.

BY REV. R. H. GRAVES, M.D., D.D.

I HAVE recently carefully compared Matthew and John in the Easy and the High Wên-li versions of the Conference Union Version and purpose doing the same for the epistolary portion when the High Wên-li version shall have been published. I am glad to see a general correspondence; in some cases the verses are identical. It is evident that both companies of translators have endeavored to carry out the instructions of the Conference.

The instructions to the Easy Wên-li company were as follows: "The Committee of Revisors in the Lower Classical Style shall avoid the use of words and expressions that belong properly to the Mandarin, and shall use the Classical connections, as also the Classical euphonic particles, and shall seek to give expression to the Thoughts of Scripture in the use of the most usual Classical characters and in the simplest Classical idiom, aiming at a style of rendering that may be understood by men of limited Classical culture." It was also understood that we should use the two-character expression (as 生命 for life, etc.) whenever desirable and clearer and should try to make a version which, as far as possible, would be understood when read. Dr. Blodget especially insisted on the latter point. I am sorry I have not the instructions to the High Wên-li Company by me.

There are two things which should be combined in an ideal version of the Scriptures. One is the rhythm and cadence and variety of expression which are pleasing to the ear of one who depends on hearing the book read publicly; the other is accuracy and faithfulness to the mind of the Spirit, which are

enjoyed by one who studies the Bible for himself. King James' version is an example of the first, while the modern revised versions are specimens of the latter. In our times, when almost every one can read and we seek for truth and reality and accuracy above all else, there is a demand for faithfulness even in minute points which bring out so much the deeper beauty of the Word of God. When the question of the public reading of the Bible, whether in King James' or the Revised Version, was discussed in an Episcopal Convention in America one speaker said: "What we need in the reading of the Bible is not *accuracy* but *devotion.*" To many of us the idea that *devotion* consists in reverently listening to the Bible read *ore rotundo* from the pulpit rather than in conscientiously searching the Scriptures for ourselves does not commend itself. The great object of a translator should be, as far as possible, to combine the two desiderata. A difficult task! The practical question often is, Shall we sacrifice accuracy to style, or style to accuracy?

Judging from what I have read, if asked to express my opinion of the two versions under consideration, I should say the Easy Wên-li is the more accurate rendering, while the style of the High Wên-li would be more pleasing to the Chinese. However as compared with the "Delegates" it is far simpler and more faithful to the Greek. I may remark that I have in every passage also read the new Mandarin and would say that the Easy Wên is intermediate between it and the High Wên. Let me give some illustrations of the above opinion.

John i. 26, for ἐν ὕδατι 於 is more accurate than 以.

John ii. 18, John uses σημεῖα for "miracles" purposely and in consonance with the design of his book; 兆, "sign" represents this more nearly than 異蹟 "unusual traces."

John iv. 23, ζητεῖ is stronger than "wish."

John vi. 此耶穌 not clear; insert 乃, or it would be "this Jesus."

John vii. 23, insert 禮 for clearness, or it might be taken as verb "destroy."

John x. 42, 衆 might imply οἱ πολλοί instead of πολλοί simply.

John xi. 12, 愈 High Wên and Mandarin better; 救 not clear.

John xi. 31, insert 之 in Easy Wên as High and Mandarin.

John xii. 13, 青 is the word used for palm fronds, though 枝 will do.

RICHARD VARNUM NOYES MEMORIAL.

(See Editorial Comment.)

John xii. 47, 判 means the "decision," 鞫 like 審 is the "examination." κρίνω is "to decide."

John xiii. 21, *et passim*, 付 is a more accurate translation of παραδίδωμι than 賣. Thayer does not give "sell" as any of its meanings. The fact that the betrayal was for money does not alter the meaning of the word. Our English "betray" is from *tradere* "to hand over." I am only making the point of "accuracy." As both High Wên and Mandarin prefer 賣 I would yield for the sake of "harmony."

Mat. ix. 6, 地 is more accurate than 世 for γῆ. So Mandarin.

Mat. xiii. 21, Mandarin and Easy Wên both have 跌 (傾跌) for σκανδαλίζω; so *passim*, whereas High Wên has 厭棄, "reject."

Mat. xvi. 9, 10, High Wên makes no distinction between κόφινος and σπυρίς as Mandarin and Easy Wên do.

Mat. xxi. 12, *et passim*, no distinction is made between ἱερόν and ναός, the "enclosure" and the "sanctuary" (i.e., "holy place" and "holy of holies.")

Mat. xxvii. 8, both Mandarin and Easy Wên have 地, which suits the context better than 田.

These quotations will suffice to show my point that the Easy Wên is more *accurate* than the High Wên. We may compare them with King James and the Revised Version. In *style* the High Wên is better, but it is not so near the original in smaller points. One would suit better for general circulation to the heathen, and the other for reading to Christians and for study in Bible classes.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Commencement Exercises.

ST. JOHN'S COLLEGE.

THE Commencement Exercises of St. John's College, which were held on February 1st, were memorable from the fact that for the first time the degree of B.A. was conferred, a class of four receiving this honor.

Two years ago the faculty and trustees of the College began to take steps toward the incorporation of the College in America, and upon investigation it was found best to do so under the laws of the District of Columbia. After the necessary legal preliminaries had been gone through this was done, and the College obtained incorporation a little more than a year ago. It was the first intention of the incorporators to use the word "College" in the legal title, as it was felt that the institution had as yet hardly outgrown its familiar title; but it was desired to obtain such a charter as would make it possible to confer degrees in theology and medicine; and it was found that as in accordance with the common American usage, these are considered as graduate and not as ordinary collegiate work, it would be necessary to obtain a university charter in order to confer them, so this was done, and the legal title of the institution now reads "St. John's University."

Previously to the incorporation the course of study had consisted of four years in the preparatory department and three years in the collegiate. This latter course was now lengthened to four years, and as students have to pass an examination in two years' English work before entering, the diploma represents ten years' work in English studies. Those students who were already enrolled in the collegiate department were allowed to complete their course and receive the usual diploma of the College, but four men, who had already taken this diploma, were desirous of going on with their studies, so a senior class was formed at once to study for the degree.

Of these four men, two—Y. Y. Tsu and T. Z. Koo—were theological students; the former having already completed his theological course and the latter still continuing his. H. Z. Kaung is a medical student, who expects to remain in the University two years longer and complete his course in medicine, and K. D. Tsang expects soon to go to America and continue his studies.

A class of fourteen was also graduated from the three-year course, of whom two will remain as theological students, two as workers in the College, two as candidates for the B.A. degree, and four as medical students. Two others will go abroad, and the other two begin work as teachers of English.

The medical department furnished four graduates, but these did not receive the degree of M.D., as that will be reserved for those who have not only completed the course of study,

but have had a year of hospital experience. One of these students will enter the medical department of the University of Pennsylvania next year on a scholarship which has been placed at the disposal of the faculty of St. John's.

The graduating exercises included papers by members of the graduating class, the presentation of the competition shield to B. Company, the winner of the drill, by Major T. E. Trueman, a speech by Mr. N. L. Nien, who was just leaving the College after serving for five years as instructor in the English department, and an address by H. E. Lü Hai-huan, of the Commission.

Foremost, however, in general interest was an address by Dr. A. H. Smith, who spoke incisively and vigorously and left a deep impression.*

"He said that China was not alone in the matter of change; all round the horizon, South Africa, North Africa, Egypt and Turkey, India, Asia and Japan, there was a great change. China was the keystone in an arch from the rising to the setting sun. At present in China there was only a small proportion of the people concerned in the change, and these were mostly of the student class, and those present were members of that class. They, therefore, had a great responsibility and also a very great privilege laid upon them. Shanghai was the commercial, industrial (they could not say political), but it was the intellectual capital of China, and therefore they had a great opportunity of influence in the great matters of China. Twenty years ago in China they would not have seen the sight they saw on the lawn that day; China had not then realized the importance of a sound body as well as a sound mind. They must have a sound mind and a sound body. The Chinese had always a fine class of mind, but not a fine class of body. Now they had become aware that they had a body and that they should make use of it and develop it. The Chinese mind was always bright, but in the new scholar they wanted breadth of mind and an active mind, such as had never been known before. There were two points he wished to put before them—they should have high ideals and alertness of mind. They should have large ideals, wide ideals. Then he came to a very important point; they must exercise great self-restraint. China's hope was in China's scholars, but dare he say it in such an assembly? China's danger was in China's scholars! The greatest danger to which China was exposed at the present day was from the scholars, who knew little and who thought they knew all and were quite capable and perfectly willing to take the whole universe on their own shoulders. They must learn to labour and to wait. China was the oldest country in the world, and he believed no country had done as she would do, but they must learn to wait. China needed educated men with consciences; men who would go forward in any position, not be put down and trodden upon; men who were willing to go into subordinate places and stay there until the country wanted them elsewhere."

* The report of Dr. Smith's speech is taken from the *N.-C. Daily News.*

ANGLO-CHINESE COLLEGE.

The closing exercises of the Anglo-Chinese College in Hongkew took place on January 31, and were marked by several items of great interest. The meeting was opened with prayer by Dr. Barton, Secretary of the American Board. Music formed an important element of the program: one selection being Chinese music rendered by the students, who had formed a native orchestra, and two selections being given on the piano by Miss Sz Vong-tsu. The addresses included two papers by the students: one being an English essay on "Young Chinese in this Generation," by Ing Zang-teh. Another was a Chinese essay on the topic "Political Progress depends upon Civilization;" although this was a written paper, yet the style was colloquial, so the audience was able to follow the argument.

The main feature of the program was an address by the Rev. A. H. Smith, D.D. As this was in Mandarin, however, it was not intelligible to one whose knowledge of Chinese is limited to the Shanghai dialect, so no report of it can be given here.

In conferring the certificates of graduation upon those who had successfully completed courses, whether in the collegiate, preparatory, or Chinese departments, the President, the Rev. J. W. Cline, spoke of the prosperity of the school during the preceding year, the increased attendance, and the way in which the school was nearly reaching a condition of self-support.

The exercises were closed with the benediction.

THE ANGLO-CHINESE SCHOOL.

The C. M. S. Anglo-Chinese School (Mr. W. A. H. Moule, head-master) held its annual Prize Distribution on January 30. At the present time there are 108 boys on the roll, an increase of eighteen from last year. A new Chinese instructor in English, a former member of the school, has been added to the staff. The head-master is about to start for England on a furlough, and hopes to bring out another foreign instructor to assist himself and Mr. Dobson in their work.

An excellent address was delivered by the Chairman of the meeting, Mr. F. S. A. Bourne.*

* From the *N.-C. Daily News.*

After referring to the wealth of moral instruction to be found in Chinese literature, Mr. Bourne emphasized the difference between intellectual acumen which enables men to understand moral precepts, and the moral force of character which enabled them to carry those precepts into practice. He referred to the typical Chinese fault represented by the expression, as applied to any desired end, "that's near enough," and urged a closer study of classic literature, whether Chinese or foreign, because literature which was rightly so named must belong to some great period of history, in which great deeds were done by great men actuated by great ideas, and thus the higher impulses of students were stirred."

MEDHURST COLLEGE.

The closing exercises at Medhurst College were attended by a numerous crowd of visitors, who taxed the seating capacity of the hall to the uttermost. The usual conferring of diplomas was gone through and the announcement made of the result of the last examinations. The Rev. H. W. L. Bevan, who is the head-master of the College, announced that the school had already reached the limits of its accommodations for pupils, so that the attendance could not be increased in the future with the equipment as it is at present.

The special features of the program included a declamation of Mark Antony's oration from Julius Caesar, and also an address in Chinese by the Rev. E. Box, based upon Ruskin's "Seven Lamps of Architecture."

The World's Chinese Students' Journal.

ABOUT a year and a half ago some of the Chinese students who had returned from America and other foreign countries where they had been studying, organized the World's Chinese Students' Federation for purposes of mutual benefit and helpfulness. The undertaking came at an auspicious moment, as the interest in Western learning had already reached a high point around Shanghai, and there were many of the most progressive young men ready to join in such a movement.

The Federation, under the presidency of Mr. T. H. Lee, has prospered since its establishment. It now has club rooms on Burkill Road, where the members are accustomed to resort for social purposes and literary meetings, and they have held several notable public meetings, of which the principal was one held in Christmas week, 1906, at the Town Hall, Shanghai. At this a play entitled "China Ten Years Hence" was given,

for the double purpose of raising the social standing of the stage in China by showing that educated men might take part in a dramatic representation; and secondly, to raise funds for the support of the work of the Federation.

But what we wish especially to call attention to here is the magazine which is now being issued by the Federation, "The World's Chinese Students' Journal."* This is a bi-monthly magazine, published in both Chinese and English, and containing about 84 pages of the former and 50 pages of the latter, with illustrations. So far three numbers have been issued, showing a continuous improvement and forming a paper of which its editors may well be proud.

The tone of the magazine is certainly of a kind to be gratifying to those who desire to see more cordial relationships between China and Western countries. A majority, perhaps, of the editors and writers are Christian, and though naturally the subjects treated of do not do more than graze the edge of religion, yet there is a frank acknowledgment of the advantages to be gained from intercourse with the West and the adoption of Western ideas, which show that the writers have the tone of a true cosmopolitanism. If such a sentiment pervaded the empire China would both secure what she most wishes—recognition of equality and the recovery of extra-territoriality—and there would no longer be any grounds of complaint against her by Western powers. If there is to-day springing up in China a scholar class which can hold such views, may not the day be in sight when these men shall rise to power and the questions which now agitate us be laid to rest?

The Table of contents will show readily the nature of the magazine. It is as follows:—

FRONTISPIECE—THE SUCCESSFUL FOREIGN EDUCATED CHINESE.

(1.) Editorial Comments.
(2.) Educational Comments (By T. Z. TYAU).
(3.) As we see Ourselves (By Y. M. KING).
(4.) Prominent Foreign Educated Chinese (Concluded) (By T. C. KUNG).
(5.) Memoirs of a Memorable Banquet (By F. K. TSAO).
(6.) The Anti-foreign Feeling (By N. L. NIEN).
(7.) Our Countrymen in Australia (By NORMAN LOW).
(8.) A Sketch of Putu (By L. N. CHANG).
(9.) Chi Nien-tung's Voyage to Shanghai, Part II (By Z. U. KWAUK).
(10.) Friendship (By X. Y. Z.)
(11.) Notes and News.
(12.) Reviews.

Of these articles first place must by all odds be given to Dr. (Miss) King Ya-mei's essay, entitled "As We See Ourselves." This is a most interesting bit of work, and would do credit to the pages of any American magazine. It is a study of Chinese

*Published at E 562 Burkill Road, Shanghai. Subscription, $2.50 Mex. a year.

character from the inside. We foreigners do a good deal of analyzing of the Chinese character, but it is only rarely that we can get one of our friends of the country to assist us in the analysis. What the author says on this seems to be decidedly true: "As a people we are not much given to that process which I think Spencer, if my recollection is correct, has compared to a monkey sitting before a fire, burning the tip of his tail, and objectively analyzing the subjective sensations arising therefrom. I do not claim to have any special gifts in this direction, being thoroughly Chinese in temperament, much more given to feeling than to stopping to analyze what is felt."

When, accordingly, we are treated to the luxury of an introspective study of Chinese nature we can well afford to read it carefully and thoughtfully.

The central thought of the installment of the essay given here is, as the author puts it: "Let us recognize that we are of an emotional nature, excitable by temperament, but have chosen as an ideal a high standard of self-control. That this self-control is a cultivated article is seen in the repeated statement that only those, who are learned either in books or experience, possess it."

Chinese stolidity and impassiveness are very properly attributed to the fact, not that the Chinese possess no "nerves" but that their nervous systems are strong and healthy and perform their work as they ought. What Dr. King says on this subject, although one of the commonplaces of medicine, is so well put that it is worth quoting:

> Physiologists are agreed that in a state of health the individual is not too easily disturbed. Only in the abnormal do the impressions, that ordinarily pass without notice, force themselves on the consciousness. When the general health has been impaired and there is a lack of the controlling influence, the individual is at the mercy of any chance impressions that may strike him, producing a disproportionate reaction, which is termed nervous irritation,—not a sign of high nerve power, but of weakness. A common example is seen in cases of recovery from severe illness; the irritability of the convalescent is known to be but a passing phase of weakness, which, when health is restored, will result in indifference to the same small things that occasion so much present distress.
>
> What may be considered a normal standard varies greatly according to the individual conception. However, no one with any degree of experience has not sighed over cases of fretful neurasthenics, who, fondly cherishing their nerves as a sign that they are made of finer clay than ordinary mortals, really need the influence of hard, steady, inexorable work, not excitement, to compel them to get up and do, in order to learn that "nerves," if not regarded too much, will cease to obtrude themselves on the attention.

Just as Dr. King pleads with the West to reverse its belief that the Chinese are unemotional and unfeeling, so she is ready to give up all claim to those virtues which we generally allow the race to possess. "As a nation," she says, "I do not think we really deserve to be thought either industrious or economical."

This admission is more surprising than the previous claim, and although the author does cite some strong points in order to

establish her criticism, yet one is hardly disposed to agree with her in her unfavorable estimate. China has its drones, doubtless, but if for no other cause, the difficulties of existence here would perforce drive the people to these virtues.

We have no more space to quote from this excellent paper, much as we should like to do so, and we can only advise our readers to include it in their study of Chinese characteristics.

Educational Association Triennial Records.

"THE Records of the Fifth Triennial Meeting of the Educational Association of China" have just been published and are on sale at the Presbyterian Mission Press, Shanghai. Price, $1.50 to members of the Educational Association, $2.00 to others.

Just at the moment of going to press we have received this substantial and much desired volume. It contains a full and complete record of all the transactions of the last triennial meeting of the Educational Association; so full in fact that one can get the full benefit of all the papers and discussions of that gathering by perusing its pages.

The book contains of course the usual information in regard to the society—its membership, officers and constitution—also the minutes of debates in the business meetings of the society. But what is of far more value than these, it reprints the papers presented to the meeting for consideration. These include the reports of officers and of the standing committees and all the addresses, papers and discussions heard during the sessions.

Of these, taken as a whole, undoubtedly the most valuable to be presented in this way are the reports of the sectional meetings. Nearly one-half of the book, 170 pp., is taken up with these. These meetings were naturally attended by only a small proportion of the delegates, and often, too, a conflict of meetings prevented one from hearing a discussion of a topic in which one was greatly interested. Moreover, these papers, because they enter deeply, and in many cases technically, into special topics, are the ones that above all will repay close and careful study. In them are to be found the practical suggestions derived from the experience of the men of highest standing among us, which we can carry directly into our school work.

On account of the lack of time we reserve till next month a special discussion of the particular features of this book, but we hope to take up some of them then. The volume in its form and get-up is very commendable. It is published in boards,

FIELD DAY AT THE F. F. M. A. CHINESE HIGH SCHOOL, CHUNGKING.

(See Editorial Comment.)

with a handsomely printed leather back that makes it a worthy addition to one's library. The full table of contents makes the information of the book readily accessible, and the printing and paper are similar to that found in the RECORDER.

It is most warmly to be hoped that this book will command a good sale. In preparation for the discussions of the Centenary Conference one should be familiar with its pages, and as a reference book for those who wish to speak or write in the future on problems connected with educational work it will be invaluable.

Correspondence.

DEPUTATION FROM KESWICK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers will be pleased to know that the Keswick Mission Council purposes to send a deputation to China this year.

The two gentlemen appointed are: Rev. F. S. Webster, M.A., Rector of All Souls, Langham Place, London, W., and Mr. Walter B. Sloan, Secretary of the China Inland Mission.

The following dates have been arranged with the Committees of the four Conventions, viz.:—

Petaiho, July 14th to 21st.
Kuling, July 28th to August 4th.
Mohkanshan, August 11th to 18th.
Kuliang, August 25th to September 1st.

Prayer is desired, that at each of the sanatoria, God may bestow much blessing.

Yours faithfully,

JOSEPH T. ADAMS.
For the Kuling Committee.

AGE WHEN ENTERING CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see that you are asking for statistics of the ages at which people entered the church.

Sorry the register of our "Mother" church is not complete. I am trying to rectify the omissions.

Meanwhile I send you the report of our branch church at Fukiang Hsien, 120 *li* west of here.

They are as follows:—

Under 20.	30.	40.	50.	60.	70.
3	4	6	4	10	5

Trust this may be help to you.

I am,

Yours very truly,

D. A. GORDON HARDING.

Chinchow, Kansuh.

POPE'S ESSAY ON MAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Our good friend, Mr. Sadler, who suggested the translation of the above in your last number will be glad to know that this most excellent book was translated some years ago, and is on sale at the C. L. S., Shanghai.

It is well known that the progress of mankind is in proportion to the new ideas adopted by them. Our aim has been to translate the best books known on the chief forces making for the good of man. Those who

will take the trouble to look through our catalogue will find that we are doing that to the best of our ability, and the result is far in advance of the popular current literature published in China. This the intelligent will make note of.

TIMOTHY RICHARD.

A CLEAN NEWSPAPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your recent reference to the *Nan Fang Pao* leads me to express an opinion for some time past growing in my mind. I think it is about time for the missionary body in China to ask for a news medium different from anything now attainable. Here is what I mean. An educated Chinese gentleman may come into your office any day and ask to see the newspaper. You hand him the *N.-C. Herald*, *Mercury*, or what not. He hunts out the news—good, bad or indifferent. But one thing cannot possibly escape him. XXX Brand Scotch Blend Whiskey is the one thing lacking to make his cup of bliss run over, and Egyptian Mummy Cigarettes are the choicest gift of God to suffering mortals, or something similar to this. Did you ever look through your daily or weekly Shanghai paper to estimate how much of its contents is directly, even violently, antagonistic to our efforts? Should we have such papers about our premises if possible to avoid it? I do not wish to give offence to the gentlemen who devote their lives to gathering and publishing the news for us in China. We owe them a great debt of gratitude and should co-operate with them so far as possible. But the principle on which their business is conducted is simple supply of ready demand. They publish what their public wish to read. But might not the wish of the most mumerous element of the foreign community clearly expressed to have certain matter omitted, meet with a candid consideration and possibly a favorable response? I should like to be able to get a paper clean of liquor, cigarette, patent medicine and gambling advertisements, while giving a fuller *résumé* of the current news than is contained in the one nearly clean news periodical published in English in Shanghai.

As to Chinese periodicals. The editorials about matters of vital interest fall on people here like water on to a duck's back; but men will come to you in a steady string to ask about vile nostrums for viler diseases, lottery tickets, liquors and hair oils which they saw advertised in a Shanghai paper. It is all well enough to read, so far as time and ability allow, the opinions current in the Chinese papers; but what we want is a good weekly newspaper which we can put into the hand of any man without hesitation. I wish Mr. Cornaby or some one else could take the time to make the 大同報 what it ought to be. What more can be expected than he is now doing of a man who, as Mr. Cornaby wrote me, has to fill 36,000 character spaces with his own pen outside of office hours every month—1,200 characters per day Sundays and all!

There is a big opening in China for a first class Chinese weekly newspaper, full and reliable both in news and advertisements, a want which cannot be supplied by any church news-

paper of which I know. And I should be glad to see such a paper issued under distinctly Christian control. May we not hope for it?

Yours sincerely,

D. W. CROFTS.

Chenyuan via Yochow.

THE I. P. T. C. ASSOCIATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly permit me through the columns of the RECORDER to call attention to the work of "The International Postal Telegraph Christian Association?" Some thirty odd years ago an invalid lady living at Kingston-on-Thames, near London, became interested in a postman, and was eventually the means of his conversion. He at once became anxious for the salvation of those amongst whom he worked, and through conversation with him the lady—Miss Hodgkin—was led to see the need of Christian work amongst the Post and Telegraph employees and to give herself to God for that work. At the first prayer meeting, when only four came together, a postman prayed that the work might spread to "many countries," and in a way perhaps unthought of by him it has passed from land to land. From this small beginning it has grown until there are now branches in almost all the many departments of the G. P. O., London, and in most of the large towns and cities of Great Britain. Other friends became interested and gave themselves to the work. It has been the writer's privilege during the last few months to visit many of these branches, and it has been a great delight to speak to many earnest Christians whose work-a-day lives are spent in the place of communications. At one time the meeting was in the Comptroller's room of the Returned Letter Office, kindly lent for the occasion, at another it was in the large room of the Parcels Post Department, the audience sitting on the baskets and boxes used in conveying the parcels, and again in a room hired or borrowed close by. But in every place there was the same earnest desire for the blessing and salvation of others in the service.

The work has now spread to Germany, Holland, France, Belgium, Switzerland, Sweden, Italy, India, South America, South Africa, Japan, etc. To some countries travelling evangelists have been sent. In South America about 12,000 copies of a Spanish Gospel Paper are circulated amongst the Post-offices of Argentine, Chili, Peru, Bolivia, Paraguay, and Uruguay. In India there are one English and four vernacular papers in circulation, and South Africa, too, has its Gospel Messenger.

During the last few years the Post and Telegraph Officials in Great Britain have taken a great interest in their Chinese colleagues, and much prayer has gone up for guidance and blessing. Through the efforts of the Rev. G. H. Bondfield, of the B. and F. B. S. (whose kind and efficient help has been greatly appreciated), about 1,000 Bibles and Testaments have been sent to as many Chinese Post-offices, and several circular letters with other Christian literature have been distributed. Many Chinese Post-officials have written letters of thanks and enquiry, and these hundreds of letters at least indi-

cate an open door for further effort. Seeing this the home Association has asked the writer to return to China to extend the work. As far as I can see at present my time will be largely occupied by correspondence and visiting. I shall always work in close sympathy, and, as far as possible, co-operation with fellow-missionaries of all Societies and in turn I ask for their interest and prayers. If any of your readers know any Post or Telegraph employees, I shall be glad if they will tell them of this Association and ask them to write to me. We want to help lead these thousands of men to Christ, and if converted to God, what a help they will be in spreading the Gospel. Experience in other lands shows that such men will respond more readily to one working specially amongst them. As far as funds permit I shall be glad to supply any Post or Telegraph employee with a copy of the Word of God, on a promise to read it, if they will write to me. To anyone subscribing from fifty cents per annum I shall be pleased to send a copy of the organ of the Association—*The Quarterly Mail*—giving accounts of the work in many lands, and we look forward to the time when a Chinese Postal Telegraph Magazine will also be published.

Commending this new effort in the great task of winning China for Christ to the kindly sympathy of your readers,

I remain,

Yours in the service of the coming King,

JAMES A. HEAL.

C/o China Inland Mission,
Shanghai.

WHAT SHALL WE CALL OURSELVES?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having noticed some correspondence on the subject of the best name for the Christian Church in Chinese, and never having seen a suggestion for "Shang Ti Kiao" 上帝教 (the Church of God), the common biblical designation, I have been wondering whether that name has been struck from the list for any special reason, or whether it has been simply overlooked. The Church of GOD is a common expression in the New Testament, the Church of JESUS is never used, and but once do we get the expression "The Churches of Christ," never as far as I remember "The Church of Christ;" and "Shang Ti tih kiao huei" 上帝的教會 is the Chinese translation for what in the English Bible is translated "the Church of God."

Reference has been made to the Church of Rome, and it seems to me a foolish fear of them is likely to drive us into the error of adopting a name, simply because it distinguishes us from them. They have consistently retained the Bible nomenclature and called themselves "T'ien Chu Kiao" 天主教 (Church of Heavenly Lord), and it seems to me are right from a translation point of view in so doing. But are WE right in allowing to this unbiblical Church the biblical name when that biblical name may be adopted by us without fear of any real confusion, all owing to the term question? For since it now seems within the range of probability that one name may soon be used by all Protestant Churches to denote the Supreme Being, why should

we not also be consistent and call ourselves by our Bible name? This would not prohibit the use of "Ki-Tuh Kiao" 基督教 or "Je-Su Kiao" 耶穌教 in the least in current literature or language, if wished to be used. Moreover, are not "Ki-Tuh Kiao" 基督教 and "Je-Su Kiao" 耶穌教 names in English-speaking places at least, and to some extent in China also, for *sections* of the Church? But as far as I know, no section of the Church claims to itself the distinctive title of "The Church of God." In the suggestion to name the Church only after the Second Person of the Holy Trinity, do we not lay ourselves open to the charge that by our very name we show that we honour the Son at the expense of the Father and the Holy Spirit? . . . . In other words the name of the Second Person seems EXclusive, while that of the Godhead is INclusive. Let me say to prevent misunderstanding I honour the Person and Name of Jesus Christ co-equally with the Father and the Holy Spirit, and it is not from any other motive than those expressed herein that the above is suggested.

Further, there have been one or two suggestions for a word to go with "kiao" 教, and though it seems to me this is not *absolutely* necessary, yet there is a word which does appeal to me even more strongly than "Sheng" 聖 or "Cheng" 正 or "Chen" 眞 or any other term that I have hitherto seen suggested. This, too, is a biblical word, and is used in connection with the Church in I. Pet. v. 13. To me the word "kiao" 教 has never seemed to happily hit off the thought of the word for Church used in the original (ecclesia, called out), and in thinking over the matter the word constantly used for what is translated in the English Bible, chosen, picked out, elect, 選 süen, and constantly used in this sense with kien (süen) 揀選 seems to be a fitting one, inasmuch as added to "kiao" 教 it gives a meaning to that word nearer to the original and shows that the Church so designated is God's specially chosen out body of people receiving His instruction, or God's specially *chosen* out Church, and so distinguishes it "*par excellence*" from all other Churches. The title would then be 上帝選教 (Shang Ti Süen Kiao) than which there can be no more lofty or exalted title, for what God chooses for Himself is Holy, and is not Holiness God's highest attribute?

In I. Pet. v. 13 the present Mandarin Revision Committee in their tentative version, so kindly sent to us all, have slightly altered the present rendering, but they still keep "süen" 選 and "kiao huei" 教會, though "kiao huei" is not actually in the original; and the passage is translated in R.V. English "She that is elect," thus showing that if we could put "*she* that is elect" into understandable Chinese in this passage, it would be a more correct translation than the present, but we can't, and the best way therefore is to use the two words, thus showing how closely in the original the two words which we translate "Church" and "chosen" are connected. This only by the way.

Moreover, this word "süen" 選 is a comprehensive one, for it includes Cheng 正, Sheng 聖, Chen 眞 and other suggested words, inasmuch as "God being God could not make choice of a Church which did not contain these elements of Uprightness, Holiness,

and Truth which these words are meant to suggest in their fulness." Again, this name has nothing foreign in it; it is indigenous, so to speak, and as such is much more acceptable, and since the Christian literature which is flooding the land is forming a public opinion and giving fresh ideas to the language, the idea expressed in such literature will soon become the common interpretation of such name.

Therefore to me 上帝選教 (Shang Ti Süen Kiao) seems to be a most appropriate name, being 1st Scriptural, 2nd Correct, 3rd Comprehensive, 4th Indigenous. I send these few thoughts, Mr. Editor, trusting they may help to a thorough discussion before any final decision is arrived at, with no idea of professing to know what the best name really is, but simply commending them for prayerful consideration.

Yours faithfully,

C. B. B.

Our Book Table.

Lessons in the Shanghai Dialect. By the Rev. F. L. Hawks Pott, D.D. Presbyterian Mission Press. 107 pp. 4to. $2 50.

It is quite sentimental and all very fine to talk about the "good old days," but when we see such helps as the missionaries now have in the pursuit of their studies of the Chinese language, and remember what used to be—or rather, what were not—we could almost wish to begin over again, just for the sake of being able to avail ourselves of the many aids which are now to be had. Among the latest is Dr. Hawks Pott's *Shanghai Lessons*—only a dialect, to be sure, but reaching several millions of people. Dr. Pott has availed himself of his experience in pedagogy and his familiarity with the local dialect to prepare a book of thirty Lessons, admirably wrought out and well printed, giving Notes, Vocabularies, and Exercises to be done into Chinese from English and *vice versa*, giving both the Romanized and the character, and all so systematically arranged as greatly to enhance the pleasure and minimise the difficulties of the study of the Shanghai dialect.

F.

School Algebra, 代數學教科書上冊. By Rev. W. S. Moule, B.A. Shanghai, 1906.

We are glad to see this most useful little elementary work, the first half of the well-known English text-book, Todhunter's *Algebra for Beginners*. A work which for over forty years has kept a front place among English school books was well worth introducing to Chinese schools. The translator has kindly altered a good many examples, not wishing to worry the Chinese school-boy with pounds, shillings, and pence, or sadden him with the pints of beer *x* men can drink, but otherwise the book is much as we remember it.

Mr. Moule has chosen to use italic letters for symbols, with Arabic numerals, in accordance with the custom of most other lands, and we think this is bound

to obtain in China also. A further improvement, as we think, is in printing all in horizontal lines. In printing vertical lines the signs for minus, division and equality have to be printed horizontally, while brackets and the signs for root, greater than, less than, appear turned through a right angle. We are glad the innovation has been introduced and feel sure the Chinese will take kindly to it.

There are some places where the Chinese may be improved in a second edition. For rowing a boat 趁船 is strange if meant for a translation, and certainly 今有二輛火車同自總局開車一先一後先開之火車於晌午十二點鐘開車.....後開之火車於午後一點鐘開車 requires recasting.

It is a pity that with the exception of 上冊 on the cover there is no indication or promise of a second volume. This work, covering equations of the first degree only, will easily be worked through, and the continuation should be ready when it is wanted which we hope and believe will be soon.

S. C.

Hospital Dialogue in Shanghai Thoobak, by W. H. Jefferys, A.M., M.D. Presbyterian Mission Press. Price $1.00.

This little book of some sixty pages of common and necessary sentences for use in hospitals and dispensaries, written in English, colloquial character and Shanghai Romanized, is a decided addition to the list of books helpful to those working among the Chinese in Shanghai or its vicinity. The number of those who can avail themselves of it will necessarily be limited to a few, but to those few it will prove an invaluable help. There must have been many who, when starting medical work in Shanghai, would willingly have paid a large price for such a handbook of medical phrases, and now one who has felt that need has taken the time and trouble to collect some useful expressions in an attractive and convenient form.

A very few of the sentences were not entirely clear to those Chinese upon whom we experimented, but the mass of them are those that we hear every day. It seems that the list of common diseases might profitably have been lengthened, as small-pox and dysentery, for instance, seem too important to be omitted. However the blank pages give plenty of room for each to make his own additions, and these points of criticism hardly deserve mention.

In regard to the printing an undue prominence is given to the exclamation point, as almost everything not a direct question ends with this mark of punctuation. There are also a number of mistakes or inconsistencies in the Romanization, and though tone marks are a distinct advantage, they should be placed with more care, as more than once the same word appears in different places with three different tones.

But these minor defects do not detract from the value of the book, which is one that no one doing any kind of medical work and using the Shanghai dialect can afford to be without.

A. M. M.

The East of Asia. Vol. V. No. 3. September, 1906. Shanghai, North-China Herald Office.

It is with real regret that we read in the slip inserted in this number of the *East of Asia* that the next issue will be the final one. The journal has a field of

its own, and many who had not been interested in things Chinese were led to have a warm and intelligent appreciation of many matters through the efforts of old and new writers in this magazine; the matter being presented in the best style of illustrated typography. The copy before us is a good illustration of the range of subjects which have occupied the attention of writers for, and readers of, the *East of Asia*. Literature plays a strong part. We find represented, Chinese novels, in the continuation of Chao Chuin, by R. A. Haden; Chinese Poetry, in the third installment of Gems of Chinese Poetry, by the Chinese Hermit, which show how interested the Celestials are in matters beautiful, even a rain-swept lake presenting charms of its own; and other tracks, beaten and unbeaten, in Studies in Chinese Dreamlore, by Franklin Ohlinger, and the Trial of the Stone Lion, by Ardsheal, not forgetting the continuation of Chinese Gardens of Unnatural History, by Isaac Taylor Headland. In this last named article, in a happy style peculiarly his own, the author explains the accompanying grotesque pictures which show that the Chinese possess imaginations for which few of us are apt to give them credit. The supplementary limbs might be welcomed by some of our busy, bustling, preoccupied Westerners. In the homelands, where there are no coolies, the man who carries a bundle under the left arm and holds up his umbrella with the right hand, would crave a supplementary arm, such as we see before us, to take off his hat to a lady friend. Travel has always had a place in this magazine, and in the number under review we have a further instalment of Mr. Bondfield's visit to Kalgan and a trip into Mongolia. Inhumanity in its blackest form has full treatment in C. Bone's article on Chinese prisons and treatment of prisoners. He refers to the awful punishments which were meted out in the Chinese Golden Age and shows what deplorable barbarism still continues. There are indications that a new era is approaching, and we gladly note the fact that the local native papers of Canton published a series of articles describing the terrible cruelty to which prisoners, both uncondemned and condemned, were subjected at the hands of subordinate officials, and at the same time pointed out that steps were to be taken to mitigate the misery and lessen the abuses to which all kinds of prisoners were exposed. That this was a mere local sporadic effort which will accomplish little, remains to be seen.

Further interesting articles are: My feelings upon seeing a battle of ants, and the most welcome third of John Macgowan's series of sketches, Lights and Shadows of Chinese Life, giving graphic descriptions of river life in China.

G. M.

REVIEWS BY A. H. S.

The Mohammedan World of To-day. Being papers read at the First Missionary Conference on Behalf of the Mohammedan World, held at Cairo, April 4th-9th, 1906. Edited by S. M. Zwemer, F.R.G.S.; E. M. Wherry, D.D.; Jas. L. Barton, D.D. Revells, 1906. P. 302.

This volume contains XIX chapters, mostly written by experts, in which Islam is examined in its actual phases as it appears in Egypt, West Africa, Turkey (by a writer who calls himself 'Anatolicus'),

Syria and Palestine, Arabia, Persia, Baluchistan, North India, South India, New Islam in India, Sumatra, Java, Bokhara and Chinese Turkestan and China; the latter by Rev. Gilbert Walshe, who mentions on the concluding page the discreditable fact that nothing on any considerable scale has ever been attempted for Mohammedans in China. Mr. Robert Speer contributes a brief chapter with suggestions on how to arouse the church at home to the needs of Islam. The two final chapters are statistical and comparative surveys of Islam in Africa and in Asia, with (conjectural) totals for the world. It is certainly time that the Christian church awaked to its duty to this great and difficult work, but it is hard to justify the apparently wild estimate of "thirty million" Mohammedans for China, which has hitherto been quite content with two-thirds that number. The aggregate guess (it can be nothing more) for the entire world is 232,966,170.

The Missionary and His Critics. By Rev. James L. Barton, D.D. Revells, 1906. Pp. 235.

This is a book by the Foreign Secretary of the American Board, dealing in X chapters with "the Missionary" in his relation to Merchants, Native Religions, the Tourist, the Journalist and Author, Foreign Residents, His Government and Local Officials, with concluding essays on his Character and Ability, Luxurious Living, and Missionary Achievements. Each chapter is followed by several pages of opinions in regard to missions and missionaries, cited from a great variety of sources, the combined weight of which ought to be enough to silence any ordinary critic but for the fact that he has never heard of these testimonies and probably never will hear of them. The citations are all indexed by countries as well as by names where, under China, we find: "Chang, Li Hung, China's greatest statesman!" Dr. Barton's little volume is a distinct contribution to a subject of which the world is likely in the near future to hear very much more than in the remote past.

The Meaning of the Cross. A Contribution to Missionary Apologetics. By Henry C. Mabie, D.D., Corresponding Secretary of the American Baptist Missionary Union. Revells, 1906. Pp. 259.

This is an effort to restate the Biblical doctrine of the Atonement in view of recent discussions in Great Britain and Germany, ending with chapters on the Redemption of the Body, the Missionary Energy of the Cross, and the Christ of the Cross the Desire of all Nations. Dr. Mabie's book is a fresh reminder that a belief in the power of the Cross is a prerequisite to successful missionary work. A good many years ago, as may be remembered, a non-evangelical branch of the Christian church in America began to send missionaries to Japan and India; *one* to each. The former went into business and the latter joined one of the Somaj bodies, with which India abounds. Dr. A. T. Pierson swiftly noticed this circumstance and remarked (in the *Missionary Review of the World*) that "orthodox" Christians had been carrying on missions for nearly a century, "which the Egyptians assaying to do were drowned."

The Hope of Immortality. Our Reasons for it. The Ingersoll Lecture for 1906. By Charles Fletcher Dole. N. Y.: Thos. Y. Crowell. Pp. 61.

Mr. Dole's is a genial and a poetic nature, and he is ready if not to believe, at least to hope, for a number of considerations suggested or hinted at, that immortality is probably a *bona fide* reality. His remark (p. 17) that "the idea of immortality is an assertion of the indestructible worth of the values that characterize humanity at its best" we are at present pondering with a view to its reproduction in limpid Chinese, but in this we have thus far not attained to our ideal.

ACKNOWLEDGMENTS.

"Ways that are Dark." Some Chapters on Chinese Etiquette and Social Procedure. By W. Gilbert Walshe, M.A. Kelly and Walshe, Ltd.

We hope to print a review of this book in our next issue.

Physiology and Hygiene. Ritchie. Philippine Educational Series. World Book Company, New York and Manila. A brief but solid text-book in Physiology. The Lessons in Hygiene are practical and related to every-day life. Well illustrated. Pp. 221.

The One Hundred and Eleventh Report of the London Missionary Society, 1906. Pp. 375 and clxx.

China and the Gospel. Being an Illustrated Report of The China Inland Mission for 1906. Price, cloth, 1/6 nett; paper 1/.

Intoxicants and Opium in All Lands and Times. By Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch. Revised Ninth Edition. International Reform Bureau, Washington, D. C.

Atlas of Physical Geography. Atlas of Popular Astronomy. Translated from originals by W. and A. K. Johnston, by the Translating Department of the Shansi University. Beautifully bound and illustrated. On foreign paper. Price $3.50 each. We hope to give a fuller notice in next issue of the RECORDER.

We have received from Hongkong Daily Press Office a copy of the Directory of Protestant Missionaries in China, Japan and Korea, corrected, so far as possible, up to the end of 1906. The different Missions are first given, showing the members in each, and this is followed by an alphabetical list of the whole, giving their Mission, Postal address, etc.

When we realize that there are some eighty Societies working in China, with 3,832 missionaries, men and women, we can form some comprehension of the labor involved in a work of this kind. It is a book that every missionary wants at some time, and then perhaps wants it badly.

For sale at the Presbyterian Mission Press. Price 60 cents.

Macmillan & Co.'s Books.

Selections from Tennyson. Tiresias and other Poems. With introduction and notes by F. J. Rowe, M.A., and W. T. Webb, M.A., late Professors of English Literature. Presidency College, Calcutta. Price 2/6.

Siepmann's Primary French Series. Le Petit Ravageot, Tire des Contes Du Petit Chateau, par Jean Mace. Adapted and edited by F. W. Wilson, Ph.D. (Leipzig), Assistant Master at Clifton College Price 1/-

A Health Reader. By C. E. Shelly, M.A., M.D., M.R.C.P., Consulting Medical Officer, Haileybury College, and E. Stenhouse, B. Sc., Associate of the Royal College of Science. Book I. Price 1/-

First Latin Book. By W. H. S. Jones, M.A., Perse School, Cambridge. Price 1/6.

Suggesting the method to be employed rather than a rigid series of exercises provided. In the "reformed" method.

Modern Commercial Arithmetic. Part I. Elementary Stage. By George H. Douglas, M.A., Hooper & Graham Series. St. Andrew's and Cambridge, etc. etc. Price 1/6.

Die Ahnen. Part I. *Ingo.* By Gustav Freytag. Adapted and edited by Otto Siepmann. Text Notes, *Viva-voce* drill, Passages for translation in German, and Sound-shifting. Price 3/6.

Early Chinese History. Are The Chinese Classics Forged? By Herbert J. Allen, F.R.G.S., H.B.M. Consul, Newchwang (retired). Published under the direction of the General Literature Committee. London: S. P. C. K.

We hope to print a review of this in our next issue.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hasting's Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ" By Miss Sarah Peters. Nearly ready for the Press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Catechism of Synoptical Gospels in *Mandarin.* By Mrs. DuBose.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies (now in press). He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

A Century of Missions in China (Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans. The material is *not* based on the China Mission-handbook, but is entirely new; all blanks being filled up.

3. Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5 Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century with Societies and Dates.

List of Books on China.

Chronological Table.

Index of Societies.

Index of Persons, Places.

Index of Contents.

Map of China.

Editorial Comment.

The Famine.

ACCORDING to the Memorial of Viceroy Tuan Fang considerable money has been raised by the Chinese authorities for the relief of the famine sufferers. But the question will inevitably arise in every mind, How much of it gets to the needy ones and how much goes to enrich unprincipled minor officials? There is little doubt that the action of foreigners in raising as much money as they have and sending men to distribute the same, and appealing to the sympathy of foreign nations, has done much to put the Chinese upon their mettle and induce them to do far more than they otherwise would have done. China realizes as never before that the eyes of the world are upon her, and that if she is to be considered respectable among the nations of the earth she must not permit her people to perish by the millions without doing something strenuous to avert the calamity.

* * *

Some Good Results.

IN this connection we are pleased to see that a "Civilized Club," so called, has been formed in Shanghai, whose members devoted large sums which they would otherwise have spent in giving feasts, making calls, etc., to famine relief, and their contributions appear in the lists of the Central China Relief Fund. Such facts are indicative of progress and enlightenment.

Of the famine itself, while it is true that much has been and is being done, both by foreigners and Chinese, yet the fact remains that untold suffering must be the lot of multitudes, a few of whom will survive, but the greater part of whom will be carried off by starvation or disease.

There is one lesson that the survivors in all that pitiful region will have learned, and that will have impressed itself upon all the surrounding regions, and that is that the missionaries are their true friends, ready to sacrifice comfort, and life if needs be, to relieve those whom they are not ashamed to call brethren.

* * *

Our Illustrations.

THE half-tone pictures in our frontispiece are reproductions of photographs kindly supplied by Mr. W. T. Ellis, the representative of an influential newspaper syndicate. He has made a personal and thorough investigation of the famine district and conditions, and we feel sure that his testimony will be helpful alike in increasing sympathy for the distressed and in making more practical the schemes for relief, and also, incidentally, in removing misunderstandings, and awakening in the home lands interest in foreign mission work. The pictures give some idea of the mat shelters in which the famine refugees live, but they fail of course to indicate the pitiable pallor and characteristic bloated appearance of the sufferers. We understand it is only in cases of illness or extreme starvation that emaciation, such as characterized the Indian sufferers, is found.

Since writing the foregoing, the following sentence occurs in a letter just to hand from a lady missionary: "The situation grows worse daily. The people are becoming desperate. We can hardly leave our compounds without being seized by a starving crowd of people. It wears on one dreadfully."

OPPOSITE page 147 will be found a picture of the *Richard Yarnum Noyes Memorial* in Canton. This building, which is for the Presbyterian Theological Seminary, is 115 feet in length and 42 feet in depth. It will accommodate eighty students. The ground floor has, in addition to recitation rooms, laboratories for chemical experiments and physics and a large room for calisthenics.

THE picture opposite page 154 is of deep interest, as it draws attention to the first annual exhibition of sports which took place last year in connection with the Friends' Foreign Mission Association in West China. About 250 boys took part in the sports, there being present the pupils of the High School and six primary schools of the F. F. M. A., as well as of the M. E. M. Institute at Tsen Chia Ngai. We heartily congratulate our friends of the F. F. M. A. on their fine educational plant in such a splendid site, and are glad to see that they are keeping abreast of the times in doing what they can to have a *mens sana in corpore sano.*

* * *

Chinese on Denominationalism.

IT is doubtless well to remind ourselves that the Chinese when left to themselves will be slow

to perpetuate the denominational differences which the foreigners have been particular to abide by, and will proceed much more on union lines. In a recent number of the *Missionary Herald* (A. B. C. F. M.) we notice an account of the visit of two native pastors, one a Methodist and one a Congregationalist, who went out as delegates, like Paul and Silas, to visit the churches in Manchuria. After their return, one of them wrote as follows (in Chinese of course, of which this is a translation):—

Two pastors might well be set apart to visit all the Mandarin-speaking regions. . . . If this could be arranged for, I feel confident mission names would erelong be buried and a real spirit of union come to us all. Such ideas once entering a man's mind, the resulting benefits are higher than the clouds. From the Yangtse on the south, China, north and south, all united in *one church of Christ*. If the church had had no denominational divisions, who now could measure its power! If, of old, differences had not been perpetuated, I believe the New Jerusalem would early have come down to earth. But even now there are those who still cling to their contentions, and thereby prevent Christ from accomplishing His will in the church. Is it to be supposed that in heaven there are to be differences, a separate place there for *my* church? Oh, how much do we long that very, very quickly the Holy Spirit of oneness may dissolve our differences, and the prayer of our Lord to his Father be fulfilled—that we all may *be one*.

* * *

Work among Higher Classes.

In the *North-China Daily News* of February 23rd is an interesting account, by Rev. James Webster, of work among the higher classes in Manchuria. So strongly did Mr. Webster feel drawn to this work that he was constrained to give up the ordinary evangelistic work, in which he had been engaged for over twenty years, and devote himself to an endeavor to bring the church into closer touch with men of position with whom he had long been on terms of friendship, but yet did not feel that he had influenced as he ought. He accordingly formed an "international Society for mutual intercourse, with a view to harmony, enlightenment and progress." A reading room was opened and lectures were given, and efforts made to promote friendly social intercourse. The Society has been in existence for a year and Mr. Webster speaks encouragingly of the results thus far, and closes with the expression, "If you do not win men to yourself, however can you hope to win them for Christ?" We shall watch Mr. Webster's experiment with interest, as it is a form of work in which all are not prepared to succeed. The patience, suaviter, tact and time which are required in dealing with such classes, the knowledge of Chinese etiquette and the ability to adapt one's self to Chinese customs, etc., are characteristics which are not possessed by every missionary, and the one who hasn't them will make a failure if he makes the attempt. It is well that we are not all built after the same mould, as men of every sort are needed. "There are diversities of gifts."

Polygamous Marriages.

WE have received several communications on the subject of polygamy, but judging from past experience in China, and what one may read about it in other countries, it is a subject on which missionaries differ widely and on which they do not seem likely to come to an agreement, and mainly for the reason that there is no definite Scriptural announcement anent the matter.

It seems that the subject has been engaging the attention of the missionaries of India for some time, and a very good *résume* of their different views and acts are given in the *Bombay Guardian* of January 12th last. We have not space to reproduce the whole, but give the final judgment of the Presbyterian General Assembly of India, which is, perhaps, as comprehensive and satisfactory as any. It is based on the reports of twenty-nine Presbyteries to whom the matter had been submitted, Presbyteries composed of foreigners and natives, but with natives predominating. The General Assembly's action is as follows :—

In reference to the question of the reception into the Church by baptism of candidates who have more than one wife, the General Assembly, having heard the report of the Committee appointed to gather information as to the practice of other Churches in India, and also having considered the replies to the remit on the matter, sent down to Presbyteries last year, resolves : that it is not advisable to legislate, debarring from admission to the Christian Church, an applicant for baptism solely on the ground of his having more than one wife to whom he was legally married before seeking admission to the Church, but that, in its opinion, it is right to leave the responsibility of deciding in individual cases as they arise, with Sessions, which should, however, if the Presbytery with which they are connected so desire, refer each case to the Presbytery.

For their guidance, however, in dealing with such, the Assembly agrees to lay down the following principles and regulations :—

1. The Christian law of marriage, viz., the union of one man with one woman, should be strongly emphasised, and such moral and spiritual pressure brought to bear upon the applicants, that where, without violating conscience or doing injustice to others concerned, satisfactory arrangements can be made for separation from all but one wife, this will be done.

2. Before baptism, special care should be taken to ascertain the sincerity and purity of the motives of the applicants, the legality, the respectability and the moral character of their existing marriage relationship, and the impossibility of bringing them into a state of monogamy without doing injustice or injury to any person involved

3. Care should be taken to make it plain that the dual or plural marriage relationship of such persons is tolerated as an evil only to avoid greater evils, and as a temporary condition to be abandoned as soon as the way is clear to do so.

4. In no case should such persons receiving baptism be appointed to any office in the Christian Church, or allowed any share in its government.

5. In all dealings with such persons Sessions and Presbyteries should endeavour to bring the cleansing and renewing power of the Christian life and teaching so to bear on the community that all customs at variance with the Christian ideal of marriage shall be more and more discredited and distroyed.

This action will not satisfy every one; no action can be taken that would. The final decision in each case must be left largely to the individual or to the local governing body. We do not propose to open our columns to a discussion of the subject, feeling assured that little or no good would come therefrom.

The Church Missionary Review.

We heartily congratulate the Church Missionary Society on their courage and wisdom in changing the name of their principal magazine after fully fifty-seven years of strenuous service as well as of formation of friendships, under the well-known name of the *Church Missionary Intelligencer*. Our best wishes go out to the Editor and the Church Mission in this new departure, and we trust the altered organ will be much used in its wider sphere. The Review will be "concerned less than hitherto with the details of the campaign and with the movements of individuals and the incidents here and there in the spheres of service, and more with the larger features and the strategic aspects of the great battlefield." Our readers will be interested in a paragraph from Mr. Eugene Stock's opening article, "The Book of the Wars of the Lord":—

> In six hundred and ninety-two numbers, issued regularly month by month, through fifty-seven years and a half, the *Church Missionary Intelligencer* has recorded the Wars of the Lord as carried on by the Church Militant and particularly by the Church Missionary Society. In its earlier years, while not omitting the current intelligence concerning the details of the great campaign, it was chiefly occupied with collecting and classifying the information needed, so to speak, by the Generals in their Councils of War, and interesting to those who were watching the strategical movements of the armies. In later years it has done more: while still fulfilling these functions, it has also acted as a military gazette, systematically reporting every incident and the movements of the individual soldiers. It is now proposed to revert to the original design: to be concerned less with the individual and more with the war as a whole, the necessary "gazette" being issued separately. And to emphasize the change, its title is changed from Intelligencer to Review.

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Two other changes.

Among our January exchanges we note two other changes in old-established magazines. The *Bible Society Record* has arrayed itself in a new costume, the cover conveying the symbolism of the tree, "the leaves of the tree were for the healing of the nations," while the larger type of the contents within will be welcome to many of its readers. *The Missionary Herald* of the A. B. C. F. M. is also indulging in a new dress and rearrangement of matter. After all, as the Editor points out, "the great attraction now, as heretofore, must be in the story that is to be told, the fresh witness from many lands that God is in Christ reconciling the world to Himself."

* * *

Spiritual Awakenings.

Our Missionary News Department is of special interest this month. In the Notes by Mr. Loomis on Christianity in Japan, we learn how the tendency to independence and the spirit of union affects the spiritual life and activities of the native church. And we note with thankfulness that there is an increasing readiness on the part of Japanese Christians to consecrate themselves and their means to the spread of the Gospel and the development of the Church.

The remark by one missionary that "during thirty-two years in Japan he has never before seen such a marked hunger for soul food which shall give life more abundantly" makes us realise how widespread is the expectancy throughout the Christian world of a great revival. It is characteristic of the growth of the Church of God that the "spiritual advance is not at a uniform rate. Forward movements are followed by periods of stagnation; times of intense religious interest by seasons of apathy and coldness. And these again, by their very nature, lead to deep concern, repentance and a return to God." In the article "How the Spirit Came to Pyeng Yang" we have news of a remarkable work of grace. Our readers will join with us in thankfullness that God did hear confessions and that hearty reconciliations are taking the place of heartbreaking misunderstandings and breaches.

As we go to press, a midwinter conference of the Christian workers of the Shanghai, Ningpo, Hangchow, and Soochow fields of the Presbyterian Mission is being held in Ningpo, as a result of the longing for a deeper work of the Spirit. This yearning for newness of life in one of the oldest mission fields in China is another characteristic illustration of the strenuous desire for revival. News from a new field, under the heading "Pentecostal Blessing Among the Aborigines of West China" (extracted from the January number of *China's Millions*) will be heartily welcomed.

* * *

The Late Bishop Burdon.

MANY of our readers will hear with regret of the death of Bishop Burdon on the 5th January at the age of eighty. In this centennial year it is well for us to think of the efforts of these veterans of missionary work in China. We understand that in 1852 Mr. Burdon was ordained deacon by the Bishop of London, and priest in 1854, by Dr. Smith, the first Bishop of Victoria (Hongkong). For nearly half a century from that time he laboured in China in connection with the C. M. S. in Ningpo, Shanghai, Shaohying, and Peking. In 1876 he was consecrated the Third Bishop of Victoria, retiring in 1895, when he was succeeded by the late Bishop Hoare. In many ways he will be missed, but it will be cause for thankfulness to all workers in China to know that his well-known and successful literary work still remains a lasting memorial to his devoted labours.

Shortly after the commencement of the Imperial Shansi University in Taiyuan-fu the Chinese Government conferred the first grade Mandarin button on Dr. Richard and the second grade button on Mr. Duncan, who was then Principal of the University. Recently fresh rewards have been bestowed on the foreigners, whose labours have made the University a success. Dr. Richard has been granted the order of the Double Dragon—the same as that conferred on the Inspector-General of Customs. Dr. Duncan has been granted the posthumous honour of a first grade button. The acting Principal, Louis R. O. Bevan, M.A., has received the button of the second grade and Profs. Nystrom and Swallow the button of the third grade.

Missionary News.

How the Spirit came to Pyeng Yang.

BY REV. GRAHAM LEE, PYENG YANG, KOREA.

In August, 1906, we Pyeng Yang missionaries had a Bible Conference which lasted one week, and the object of which was the deepening of our own spiritual life. Dr. Hardie, of Won San, came and helped us greatly. At that meeting was born the desire in our hearts that God's Spirit would take complete control of our lives and use us mightily in His service. Immediately after our conference we went to Seoul to attend our Annual Meeting, and there met Dr. Howard Agnew Johnston, from whom the Seoul missionaries had received a great blessing. Dr. Johnston came to Pyeng Yang and while here spoke to our Korean Christians, telling of the wonderful manifestations of the Spirit in India, and his telling of it gave some of our people a great desire to have the same blessing. From that time until the blessing came Koreans and missionaries have been praying that it might come.

We returned from Annual Meeting and held some special services, praying for an outpouring of God's Spirit, but at that time did not receive the answer. The Koreans enjoyed the meetings, but the Spirit was not with us in power. We kept on praying, however, and at Christmas time there was born in the hearts of us missionaries a desire to have a special week of prayer. This we had with great benefit to us all. Before these meetings closed our Winter Training Class for men had begun and about seven hundred men spent two weeks here in Bible study. God gave us a great desire in our hearts to have a special blessing on this class, so we Presbyterian missionaries agreed to meet every day at noon and pray for the class. This we did with great profit to ourselves, for those noon prayer meetings were a very Bethel to us.

On January 6th we began evening meetings for the class and the people of the city in the Central Church, the four Presbyterian churches uniting. Knowing the building would be too small if we had a mixed audience we arranged the meeting for men only, asking the women to meet separately in four different places and the school boys to meet in the Academy chapel. The Central Church will hold about fifteen hundred people, and it was full every night. The meetings grew in power each evening until Saturday evening, and that meeting was the best of all the week. On Sunday we had the regular services in all the churches and then Sunday evening we gathered again at the Central Church in a continuation of the union meetings. We expected great things from that Sunday evening meeting, but instead of receiving a great blessing we had a most peculiar experience. The meeting seemed dead and God's Spirit seemed to have departed from us. After an address and a few perfunctory testimonies which testified to nothing we went home with heavy hearts, wondering where the trouble lay. During the meetings before there had been testimonies which had life in them and confessions of sin

which were real and earnest, but Sunday night everything seemed blocked and the meeting a dead formal thing. The Korean brethren felt just the same as we missionaries, and Sunday night was a night of gloom. At our noon meeting on Monday we cried to God for help, and God heard us, for on Monday evening the blessing came.

We went to that Monday evening service, not knowing what would happen, but praying all the time that God would hear and answer. When we reached the building I think we all felt that something was coming. After a short address we had audible prayer together, all the audience joining in, and this audible prayer, by the way, has been one of the features of these meetings. After the prayer there were a few testimonies and then the leader announced a song, asking the audience to rise and stating that all those who wished to go home could do so, as we intended to stay until morning if there were men who wished to remain that long and confess their sins. A great many went, but between five and six hundred remained. These we gathered into one ell of the building and then began a meeting, the like of which none of us had ever seen. After prayer, confessions were called for, and immediately the Spirit of God seemed to descend on that audience. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room, "Pastor, tell me is there any hope for me; can I be forgiven?" and then he threw himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confession the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping, and we would all weep, we couldn't help it. And so the meeting went on until two o'clock a.m. with confession and weeping and praying. A few of us knew that there had been hatred in the hearts of some of the prominent men of the church, especially between a Mr. Kang and Mr. Kim, and we hoped that it would all come out and be confessed during these meetings. Monday night Mr. Kang got the strength and told how he had hated Mr. Kim and asked to be forgiven. It was wonderful to see that proud, strong man break down and then control himself and then break down again as he tried to tell how he had hated Mr. Kim. When two o'clock came there were still men who wished to confess, but as the building was growing cold, and as we had still another evening, we thought it best to close.

Tuesday noon at our prayer meeting we missionaries met with hearts full of thanksgiving for the wonderful meeting of the evening before, and again we asked God for greater blessings on the Tuesday evening meeting. We conducted the service in the same way as on Monday. After an address by Mr. Kil, our most gifted Korean preacher, we dismissed all those who wished to go home, and again nearly six hundred remained. The meeting was much the same as the Monday evening meeting, but the

manifestation was greater. Some of us were praying for two men, especially Mr. Kim and Mr. Chu, for we felt that these two men had things in their lives that needed to be confessed. The climax came when Mr. Kim gained the needed strength. He was sitting on the platform, and suddenly he arose and came forward and was immediately given an opportunity. He confessed to hatred in his heart for the other brethren and especially for Mr. Blair and then he went all to pieces. It was terrible beyond description the agony that man went through. He fell to the floor and acted like a man in a fit. When he broke down the whole audience broke out in a perfect storm of weeping and they wept and wept and wept. We missionaries were weeping like the rest, and we simply couldn't keep from it. While they were weeping Mr. Kang got up to pray, and that poor man agonized in prayer and then he broke down completely and wept as if his heart would break. The brethren gathered around put their arms about him, and soon he became quiet, then it was beautiful to see him go to Mr. Kim, put his arms lovingly about him and weep with him. When Mr. Kim broke he turned to Mr. Blair and said; "Pastor Blair, can you forgive me, can you forgive me?" Mr. Blair got up to pray, said the word "Father" twice, and he could go no further; he was beyond words. The audience kept on weeping, and it seemed as if they could not stop. At last we had to sing a hymn to quiet them, for we feared that some might lose control of themselves. During the singing they quieted down and then the confessions began again, and so it went on until two o'clock. One of the most striking things of the evening was a prayer by one of the college students. He asked that he might be allowed to make a public confession to God and was given the opportunity. In a broken voice he began to pray, and such a prayer I never heard before.

We had a vision of a human heart laid bare before its God. He confessed to adultery, hatred, lack of love for his wife and several other sins that I do not remember. As he prayed he wept; in fact he could hardly control himself, and as he wept the audience wept with him. We all felt as if we were in the presence of the living God.

With that meeting the class closed, and we wondered if these manifestations would now cease. What a joy it was to find that in our four prayer meetings Wednesday evening was manifested the same mighty power. I had announced that two elders would be elected at the Central Church on Wednesday evening, and on the way to the service I was wondering if it would be best to try and have an election that evening. As soon as I entered the building I felt that there would be no elders elected that night. One could feel that God's Spirit was present.

After a short address all who wished to go home were dismissed. As soon as the audience was quiet we had audible prayer together, and immediately after a number of men jumped to their feet signifying an intense desire to confess their sins. After a few confessions the climax came, when Elder Chu got the strength to make his confession. All through that wonderful Tuesday evening meeting he sat and looked like a man who has received

his death sentence. We felt sure he had some terrible sin to confess, and we prayed that God would give him strength. He had been sitting on the platform, and suddenly I found him standing beside me, and then my heart gave a bound of joy, for I knew he had surrendered and that God's Spirit was now able to cleanse him. He began in a broken voice and could hardly articulate, so moved was he. As he went on his words grew clearer, and then it all came out. He confessed to adultery and misuse of funds, and as he told of it he was in the most fearful agony I have ever seen expressed by any mortal being. He was trembling from head to foot, and I was afraid he would fall, so I put my arm about him to hold him up. In fearful distress of mind he cried out, "Was there ever such a terrible sinner as I am?" and then he beat the pulpit with his hands with all his strength. At last he sank to the floor and writhed and writhed in agony, crying for forgiveness. He looked as though he would die if he did not get relief. It was terrible to witness, but oh! it was so beautiful to see the Korean brethren gather about him, put their arms around him and comfort him in his time of anguish. As soon as Mr. Chu broke down the whole audience broke out in weeping, and they wept and wailed and wailed, and it seemed as if they couldn't stop. I had to begin a song to quiet them. We held the meeting a little longer and then dismissed the audience, thankful that God's Spirit was still manifest among us, and more than thankful that Elder Chu had obtained the strength to make his confession. . . . .

On Thursday morning the Spirit fell on the primary school for girls. As some of us were going by the school room we heard the sound of wailing and knew the same power was there. Miss Best went down immediately to look after them. Hearing of what was going on at this school Mrs. Bernheisel went down to the girls' school in the city to see how matters were there. She said a few words to the girls. and immediately they began to weep and confess their sins. At our own prayermeeting on Wednesday noon was manifested this same power. Instead of a half hour prayermeeting we stayed until two o'clock, weeping and making confession of our sins. I never attended a prayermeeting like that before. The Spirit of God literally fell upon us, and we couldn't help but weep and confess our sins. It seemed as if God was trying to cleanse from our community everything that would hinder or cause offense. . . . .

On Monday and Tuesday evenings were held meetings for women only and again was manifested God's mighty power. So great was the strain that one woman became unconscious and others nearly lost control of themselves.

The meetings have closed and the people are rejoicing with a great joy, but out in the country districts the work goes on. Mr. Blair and I have just returned from a country class, and at that class the manifestations were exactly the same, terrible agony on account of sin and great joy and peace resulting from confession of it.

And thus has begun in our city a work of grace, for which we give to God our most grateful thanks, praying that what we have seen, may simply be the

earnest of the greater blessings that God has yet in store for us and not for us only but for this whole land. To God be all the praise, to whose name be glory for ever and for ever.

Christianity in Japan.

By Rev. H. Loomis.

The one thing that has been especially prominent in the recent development of Protestant Christianity in Japan has been the growing desire and purpose on the part of the Japanese Christians of conducting the work themselves and developing it along such lines as seemed to them best suited to the needs of the country.

Already the Congregationalists have assumed the entire control of their work, and the foreign missionaries are only assistants to the Japanese; and all of their churches which are entitled to recognition or representation in the council of that body, are required to be self-supporting.

The same tendency to independence is not yet quite so strong in other bodies; nor has it reached the same stage. But since the Japanese have been able to conduct two wars to a successful issue, and at the same time retain their financial standing, it has led them to the conclusion that in religious matters also they are quite competent to have the direction in their own hands. That they are not unreasonable in their expectations is shown by the number of churches that are receiving no foreign assistance; and at the same time the extent of the evangelistic work and its encouraging results.

The spirit of union is also prevalent and making steady progress. It is a growing conviction in the minds of the Japanese Christians that the continuance of the diversity of sects which is found in other lands is not only unnecessary but evil; and so there is a general determination to avoid as far as possible any schisms in the body of Christ in Japan. The Presbyterians and Reformed branches have led in this movement; the English and American Episcopalian churches are also united; and the Baptists have what may be called a federation.

For some years there has been a demand for union among the members of the different branches of the Methodist church. Such a movement has been very slow of consummation; and not until July last were the home authorities able to come to an agreement upon a plan for its accomplishment. That has now been settled; and not for Japan only, for it marks a step in the line of unity in other lands, and probably at home as well.

In the same line there was appointed at the last meeting of the Japan Branch of the Evangelical Alliance a committee for the consideration of the subject of a general union of all the various denominations who are connected with that body. Just what will be accomplished in this line it is impossible to tell; but no doubt a considerable reduction will be made in the number of Christian organizations in Japan.

An important and interesting question is what effect this state of affairs has on the spiritual life and activities of the native churches. It seems that no unprejudiced person can but see that the leaders, as well as the ordinary members, are taking up the responsibilities with commendable zeal and courage, and

going forward on such lines as will bring about the most important results.

In the first place there is an increasing readiness to consecrate themselves and their means to the accomplishment of the work which has fallen upon their hands. In the last Annual Report of the churches the native Christians alone are credited with having contributed during the year ending about April 1st, 1906, a total sum of Yen 181,966 ($90,000 gold). When the financial ability of the people is considered this is certainly a very large sum.

But in addition to the amount given for the support and extension of the work there is evidently much personal effort being put forth; and as a result there is now a deep religious interest in many places and converts are being rapidly multiplied. In how many places the work of the Holy Spirit is being manifest we are not able to say, but from present indications we look for large accessions to the churches in the near future, as well as a marked increase in the spiritual life and activities of the members. Many feel that a real awakening has begun, and that we are entering on an era of rapid development in the growth of vital Christianity in this land.

As a remarkable and unexpected result of the war there has been a marked increase among the people in the study of Christianity. During the conduct of the war the practical value of Christianity was so fully demonstrated that the nation may be said to have been impressed as never before with its power and value. Gen. Baron Kodama, Chief of the General Staff, is said to have remarked that for a long time he had been anxious about the welfare of the soldiers without being able to find any solution. When he investigated the work of the Army Y. M. C. A. he found that it had solved the problem. Before the Russo-Japanese war he doubted the efficiency of Christian soldiers in case of war with a Christian nation. But he had found that such fear was groundless.

From the beginning to the end the military authorities enthusiastically co-operated in making the work practical and effective. Some of the officers gave time and money to the work. Gen. Oshima, the Military Governor of Manchuria, contributed 1,000 Yen to continue the permanent Associations. The War Department has welcomed the decision of the Association to maintain permanent work at Port Arthur, Liauyang and Tiehling, and offered free transportation on railways and transports for all secretaries and supplies. In Newchwang one bank manager promised at least 500 Yen for an Association building, and in Tientsin five firms are giving fifty Yen a month for the combined Church and Association work. Also in Dalny the city authorities and citizens have given several thousand Yen to church and other Christian enterprizes.

In an address recently delivered in Yokohama by the Hon. S. Shimada of Tokyo he made the statement that during the Chino-Japanese war the victories achieved were attended by the disgraceful reports of fraud and embezzlement on the part of the officials to whom was entrusted the holding and disbursement of the funds.

To obviate such conduct in the last war Christian men were selected to fill such places; and

from the beginning to the end the administration was efficient and satisfactory.

He also said that whereas addresses on Christianity were but a few years ago unpopular among the pupils and teachers, now there is an urgent and universal demand for the same, and eager crowds attend them.

The relief that was given to the famine sufferers in the North by the Christian people in the United States and elsewhere made a deep impression upon the minds and hearts of the people and has been followed by a spirit of inquiry in many places. In one little village the head-man wrote that there were 174 wanting to know more about the Christian religion and some were ready to be baptized. One of the missionaries at Sendai writes: "I have not seen the work in such a favorable condition since I came to Japan. In the last two months I have baptized about 100 persons. At one of the churches in Sendai we are having an extraordinary religious awakening. Some eighty have been added to the church within the last few months. There is new life in the churches; but we believe that this is but the beginning of a great movement that will reach over the entire country."

Reports of a religious awakening are coming from various places and different sections of the country. One missionary writes that during thirty-two years in Japan he has never before seen such a very marked wide hunger for soul-food that shall give life more abundantly. At one church in Yokohama there are more than seventy inquirers; at another there have been seventy baptisms. At one church in Tokyo there were seventy-eight additions; and at one at Tsuyama seventy-six and 120 inquirers at Maebashi. Sixty-one pupils at the boys' school at Nagasaki have decided to become Christians, and 100 at Wakayama. These are but indications of the condition of things in other places.

The World's Student Convention is to meet in Tokyo on the 3rd of April and will be opened by an address by Dr. Charles Cuthbert Hall, of New York. More than 500 delegates are expected, and no doubt a very deep impression will be made. Following the Convention there will be a visitation of the various educational centres of Japan by delegations and thus the influence of the movement will be disseminated to various parts of the country. In the present attitude of the young men of Japan towards Christianity the field seems especially fitted for such a religious campaign. It is not too much to say: "As goes the schools of Japan so goes Japan."

Pentecostal Blessing among the Aborigines of W. China.

By J. R. ADAM.

An-shuen Fu, in the province of Kwei-chang, is a very malarious district, and both Chinese and Miao suffer very much from malaria; moreover, in the hot season they are greatly troubled with skin diseases. Through our giving away quinine and specific ointment, a large number of Miao began to come about us, especially on market days, when scores of them would remain with us for an hour or two. One day I said to a Miao man that I had a magic lantern, and should like very much to visit his home and village and show his friends and fellow-villagers my pictures. At once he gave me an invitation. I went to his home and gave a lantern exhibition, which was attended not only by the people of his own village, but by many from other villages also.

Subsequently I was enabled, as a direct consequenee of that first visit, to go to many other places also. In fact, I have been all over that district from village to village, spending a night here and a night there, preaching the Gospel and showing the lantern.

In 1898 we began to enrol candidates for baptism and to gather them into classes. The following year (1899) we built the first Miao chapel, in a village two miles from An-shuen Fu, and opened a boys' school. At the beginning of 1900 great crowds of these tribespeople were coming to us, and at the time of the Boxer trouble our visitors from the Flowery and Water Tribes were from 250 hamlets and villages. The Boxer trouble broke up this movement, and we had to leave for Shanghai. During our absence a military official and a headman went all over the district threatening to kill the people should they remain Christians. As most of them had but recently begun to learn the Gospel, they, "having no root," fell away. They had reason to be afraid, for the Chinese had already killed many foreign missionaries in other parts of the country, and put to death over twenty Black Miao for being Christians.

Upon our return to An-shuen Fu from Shanghai, in 1901, we found that a few tens of Flowery Miao had remained faithful and had attended Gospel meetings all the time we were away. In 1902 we had the joy of baptizing over twenty converts from this tribe, and one of the number has since become a native helper. For more than a year after our return from Shanghai we continued the services at this village chapel. The attendance, however, was small, so we invited the Christians and those interested to come to the city services. Ultimately we closed this chapel, in order to be free to devote ourselves to a more hopeful, albeit more distant work, which was opening up amongst the Water Tribe.

We came upon this Water Tribe twenty miles north of An-shuen Fu. To reach their district a river has to be crossed. For a long time no Miao would take me over that river. as they said the Chinese would kill them if they did so. At last, however, I found that the Flowery Miao Evangelist had a relative who had married into the Water Tribe. Through this man and his wife I secured an introduction to the tribe over the river. The first night I spent amongst them was at a place called Meng-mang. On the second day of my stay in that village, a strange thing happened in a village higher up the hill, called Tsen-ten. A man, while ploughing, suddenly fell down dead. When told of this sad event I immediately went up to Ten-ten and preached the Gospel to the people. The Lord gave me a good time and I made many friends.

These people at once began to come to the city services; at first twice a month and latterly once a month. The work quickly spread from village to village, and ere long we had people from scores of villages attending the services at An-shuen Fu.

Later on we built a chapel and opened an out-station at Ten-ten. The Miao gave the site, trees for pillars and stone for building, also money and free labour. The Mission helped with a little money. Now there are at Ten-ten about sixty-four church members, and two or three hundred people attending the services on Sundays. . . . .

Of course there has been the usual accompaniment of a real work of grace—persecution of the subjects of it. The Chinese have risen up against these tribesmen. They have molested them on their journeys, have attacked and robbed them of their money and goods—cloth and silk which they had bought in An-shuen and were taking to their homes. They have been accused of rebellion, and told that they came to us for poison with which they poisoned the wells they passed on the road. . . . .

In order to assist Paul in his work I sent up two aboriginal evangelists, one from the Flowery Miao and the other from the White Miao, a practically unreached tribe as yet. After their arrival, thousands began to attend the services. At Ko-pu they erected a large chapel, 105 feet long and 35 feet wide. It is built entirely of wood; huge trees being used for pillars and cross-beams. The walls are pannelled and the roof is covered with tiles. The building was put up by the people themselves; they gave the money, engaged the necessary carpenters, and provided free labour. During my last visit we had, inside and outside, congregations of between two and three thousand. Five hundred were presented as candidates for baptism, and out of this number I selected, examined, and baptized one hundred and eighty last spring, a large

number being left over for the autumn baptisms. There are now two hundred and sixty church members at Kopu, and we have a boys' boarding-school of seventy boys, with a Christian schoolmaster in charge.

One of the most hopeful signs of the movement is the wonderful way the converts tell others of the Saviour they have found. They go out two by two visiting the villages far and near, preaching, singing, and praying. Often when visiting these villages one's heart has been delighted at the eager way in which the people seek to learn and gain the most benefit from the visit, even if it is only for one night. They will sit up listening till one or two o'clock in the morning. Frequently have I retired at that hour and at daylight have awoke to find them still learning to read texts of Scripture or some hymn of praise, or perhaps giving earnest heed to one of the Christians, as he taught them to sing a hymn tune that they did not know. . . .—Condensed from *China's Millions*.

Missionary Journal.

BIRTHS.

AT Lu-chow-fu, 7th February, to Rev. and Mrs. J. Y. McGINNIS, a son

AT Tung-chow, 7th February, to Rev. and Mrs. H. S. GALT, A.B.C.F.M., a daughter (Dorothy Gertrude).

AT Wenchow, 7th February, to Rev. and Mrs. A. H. SHARMAN, E. M. M., a daughter.

AT Shanghai, 21st February, to Rev. and Mrs. W. A. ESTES, M. E. M., a daughter (Ruth Katherine).

AT Chefoo, 17th February, to Rev. and Mrs. W. C. BOOTH, A. P. M., a daughter (Elsie Eleanor).

MARRIAGES.

AT Nagasaki, 29th January, Mr. R. D. SMART, M. E. M., So., Soochow, and Miss MABEL W. DAVISON.

AT Tientsin, 31st January, Mr. R. K. GONDER and Miss R. L. DODDS, both of C. I. M.

AT Shanghai, 31st January, Mr A. ROSENBERG Meth. Pub. House, and Miss O. L. D. DEAVITT, M. E. M.

AT Ningpo, 6th February, Dr. F. W. GODDARD and Miss H. M. AUSTIN, both A. B. M. U.

AT Canton, 7th February, Mr. OLIN D. WANAMAKER, Canton Christian College, and Miss K. M. HUME.

DEATHS.

AT Peublo, Colo., 2nd December, Mrs. W. W. HICKS, A. P. M., Peking.

AT Hengchow, Hunan, 20th January, MARGARET MARY, aged four years and seven months, daughter of Rev. and Mrs. G. L. GELWICKS, A. P. M.

ARRIVALS.

AT SHANGHAI:—

January 28th, Miss McQUILLAN, Ch. of Scot. Mis.

February —, Mr. and Mrs. T. M. ELLIOTT, for Y. M. C. A., Korea.

February 4th, Rev. and Mrs. C. F. HANCOCK, Rev. J. W. VINSON, all for S. P. M.; Dr. and Mrs. H. N. KINNEAR, A. B. C. F. M (ret.).

February 6th, Miss WATERMAN, C. I. M. (ret).

February 10th, Dr. and Mrs. A. S. TAYLOR, S. B. C.

February 7th, Miss A. B. RICHMOND, A. P. E. C. M. (ret.)

February 18th, Rev. and Mrs. H. M. CLARK, C P. M. (ret.); Rev. A. NILSON, Prof P. WALDENSTROM, D.D., Ph.D., and Mrs. WALDENSTROM, Scan. China All. Mis; Mr. H. G. WHITCHER, B. M. S., Miss WHITEWRIGHT, B. M. S., Dr. and Mrs. R. T. BOOTH, Rev. and Mrs. R. W. ALLEN, Rev. and Mrs. H. B. SUTTON, all W. M. S., and all returning; Miss NORA BOOTH, W. M S., Mrs LARSEN, Mr. BAGDORF, for educational work Szechuan.

DEPARTURES.

FROM SHANGHAI:—

2nd February, Rev. and Mrs. C. VINGREN, S. B. C., for U. S. A.

5th February, Rev. and Mrs. W. S. MOULE, Miss STOTT, C. M. S., for England.

8th February, Miss J. V. HUGHES, Dr. MARY STONE, M. E. M., for U. S. A.

22nd February, Mr. and Mrs. R. W. KENNETT and family, for England, Mr. and Mrs. C. N. LACK and family, for Australia, all of C. I. M.

23rd February, Mr. A. MARTY, C. I. M., for N. America.

25th February, Dr. G. A. COX, for India.

To Educationists in China.

DEAR SIRS,

Having in recent years taken up the business of supplying to Schools the British and American Publications in demand, the encouragement met with in the effort to do so led to my availing of the opportunity of personally visiting LONDON, NEW YORK, BOSTON, TORONTO and MONTREAL to obtain information and select everything one could find to contribute to success in the undertakiug.

I had interviews with quite a number of the firms making this a special feature of their business, and met with a very manifest interest in, and appreciation of, the unique opportunity which China now presents on these lines.

Several Publishers have effected arrangenents with me to carry a supply of their Publications on Sale to be increased as wants are known.

Others have urged me to make known their readiness to send specimen of any Books desired to Teachers, and generally I have obtained the direct interest of the School Book Trade in meeting all wants for Chinese Schools. Being thus in direct and intimate connection with them, I am hoping to be made use of by Educationists here in bringing within their reach all that may be thought of in aid of complete supply.

Whenever any School Principals wish to select a Book to put into their Curriculum I will be happy to correspond with them for obtaining specimen to examine, and whatever is selected I will arrange to carry in stock a sufficient supply to meet probable requirements.

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The undersigned would express the hope that his effort to meet the requirements of Schools will obtain for him a share of the patronage of Educationists in China.

EDWARD EVANS,

The Missionary Home Book Room, Shanghai.

March, 1907.

NOTES.

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ai⁴-hsi²		愛惜	to love, to pity; to be sparing of; love.
ai⁴- i³-kuang¹ yin⁴		愛惜光陰	to economise time.
ai⁴-hsi² p'i²-jou⁴		愛惜皮肉	to care for the health.
ai⁴ hsiao³ p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴ jén² ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e g*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig).
ai⁴-t'ai²-kung⁴		愛搶摃	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

愛 *page 3, col. 1 in Giles; page 619, col. 3 in Williams. M. page in Mateer.*

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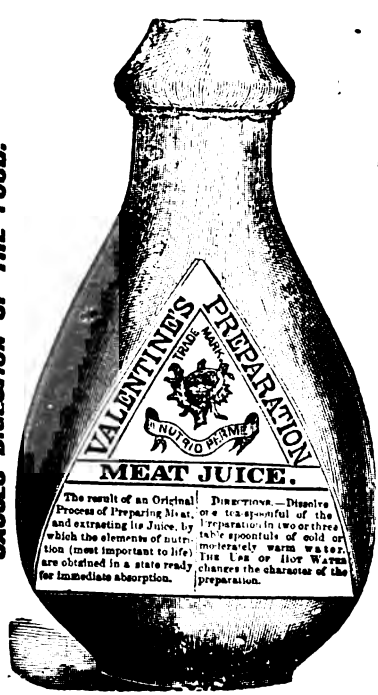
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VOL. XXXVIII. APRIL, 1907. NO. 4.

The Era of Preaching in Sinim.

BY HAMPDEN C. DUBOSE, D.D.

AFTER some preliminary sentences concerning the differences between times past and present in general evangelistic work, a few theories about the true object and aim of missions will be noticed, and then the special theme, "The Era of Preaching," * will be briefly unfolded.

I.

The first feature of the centenary era is

THE INFLUENCE OF WOMAN IN THE STREET CHAPEL.

This in a figurative sense may be denominated "An Angelic Ministry." The heading is intended to attract the eye of two thousand "elect ladies" who labor with us in other departments of mission work and lead them to consider the opportunities of the hour in honoring the daily service with the light and joy their presence affords. The attendance of Priscilla makes the assembly reverent, gives solemnity to the meeting, keeps the audience in a more attentive attitude and helps Aquila to speak like Apollos. After the first or second discourse is finished, and the "women's side" is filled, the female portion of the congregration is led into an adjoining hall for special instruction. In many places the street-chapel has for decades borne the burden of daily preaching "To Men Only;" now there are at present both men and women. Let us take it as a happy omen for the women of Cathay.

* See "Preaching in Sinim."

DIVINE SERVICE.

There is a suggestion that we call the church where Christians assemble on the Sabbath "The Worship Hall" and the chapel to which the heathen come during the six days, "The Preaching Hall." Let this be as seems best to the united body of evangelists. The tendency should be to elevate the daily service so as, in a measure, to approximate the worship on the Lord's day. The offering of short prayers while the people stand, the reading of brief passages of Scripture, the singing of hymns written in large characters on scrolls, are essential parts of the devotional service. The ideal street-chapel has a choir, composed perchance of pupils from the school on the premises.

THE OLD PREACHER NOT UP TO DATE.

In this the writer may be mistaken, but it has seemed to him when listening to a father address a non-Christian audience that his style was more suited to the Morrisonian age than to the present era of preaching in Sinim. The very elementary statement of first truths is not quite compatible with the nation's rapid advancement in Western education. Knowledge has begun to run to and fro in this land, and though the spiritual darkness is great, yet truth need not be clothed in thought and language which pertained to the early part of the last century. The style of preaching during the last decade has changed. Because the hoary-headed minister came out to China in a sailing vessel it is not necessary in this day of reform "to round the Cape" when addressing a pagan audience.

THE STUDENT IN THE LANGUAGE SINENSIS.

The question arises, Is there the same zeal, the same diligence, the same energy displayed in preparing for preaching as ten years ago? Has not the introduction of English into the school system, the association with Chinese who speak a few words of our mother tongue, and the seeking of a short-cut to active work had a tendency to injure voice-culture and the acquisition of language? Is there not an inclination on the part of some who have retiring dispositions to seek the sweet quiet of the mission compound—avoiding the busy thoroughfare—and at four p.m. to use the tennisonian method of taking bodily exercise? May there not be quiet satisfaction in

preparing for future work on the knees without also by diligent study seeking for the first gift of the Holy Spirit the "gift of tongues?" Alas for the day when the favourite hymn in the Missionary Psalmody is

"When this poor lisping stammering tongue."

Why should the lips lisp and the tongue stammer in this linguistic era?

This is not generally the case. Model students are legion. Using in the study the score of grammars, vocabularies, handbooks and lexicons, they throw themselves for hours daily among the people and swim in a colloquial sea. They thus learn to think in Chinese and speak like a native.

In preparing for the crisis in missions the main point is to master *modern Chinese*, to become familiar with the thought as well as the style of the native press, and to keep abreast of the new publications issued by the leading native publishing houses. In the perusal of this literature a mine of new expressions is opened and a wealth of current idiom is obtained, which, used in the pulpit, has a magnetic power in attracting both "the classes" and "the masses." Daily add to the native vocabulary and God will add the unction. With an enlarged sphere of language let the deeper truths of the Gospel be preached; yet not "with excellency of speech" nor "with enticing words of man's wisdom."

II.

We shall now consider some theories in reference to the missionary work. The first is

THE INFLUENCE THEORY.

It may be stated thus. The holy walk is the principal thing: to let the heathen behold in us the beauty of Christian graces, to show forth in our example the life of Christ. We are of the opinion that missionaries alone maintain this theory. At home the pastor may be spiritually minded, but to hold his congregation he must possess pulpit power. Patients are not satisfied with a godly physician; he must have skill. The lawyer may be an elder or a vestry man, but it is his legal ability which secures practice. There is no question but that the missionary must be a "holy man of God," yet he need not keep his words within closed lips, like ointment shut up in a bottle: only occasionally pulling out the cork. This may be termed a lazy theory.

Take the picture of Paul at Thessalonica. "Ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord." But did he pose—to use the figure of the studio—as a man renowned for his piety and not preach throughout the provinces of Asia Minor and the cities of Macedon and Greece? The Master states both sides of the question, "These ought ye to have done and not to have left the other undone."

THE PASTOR PASTORUM.

The second theory is that the missionary's great work is *to teach*, and there are frequent references by those not engaged in the direct work of preaching to the prophetic office of our Lord and Master. His disciples were the future pastors and He was the Pastor Pastorum. Christ did teach the twelve when He was separated from the host of followers. This was His private ministry. Eye hath not seen, nor ear heard the wondrous power of this instruction!

While this is true we should carefully study the public ministry of our Lord, as is expressed in the words, "And seeing the multitudes;" "and He taught" (that is, *preached*) "in their synagogues being glorified of them all;" "and great multitudes were gathered together unto Him, so that He went into a ship and sat; and the whole multitude stood on the shore;" "and Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom;" "and His fame went throughout all Syria . . . . and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Where were the congregations of four thousand and five thousand? The disciples said: "Master, the multitude throng thee and press thee." Did not blind Bartimaeus hear the tread of a "great number of people?" Who wished to see Jesus at Jericho but "could not for the press?" When on "the last day, that great day of the feast, Jesus stood and cried," is it not said, "Many of the people heard?" During the week preceding His crucifixion is it not written, "He taught the people in the temple and preached the Gospel?"

The Book of Acts is considered the model for the church's evangelistic work. In this we are told that the apostles preached. At Pentecost Peter spoke to a mighty assemblage. Shortly afterwards in the temple "all the people ran together" to listen to his discourse. He preached the first sermon to the

uncircumcised. Paul's life is largely a book of sermons. We therefore conclude, To preach is first and foremost the work of the evangelist.

THE NATIVE MINISTER VERSUS THE FOREIGN MISSIONARY.

A third theory is the relative importance of the Chinese and the Western preacher. The plea is that the call at this time is not so much for foreign missionaries as for native ministers. The small stipend, the gift of language, and the racial instincts are presented as arguments by those who urge the superior efficiency of the former agency.

There is no question that we need a thoroughly equipped Chinese ministry. Also that we should obey Christ's command and pray to the Lord of the harvest. Why this should be used as an argument against sending to China thousands of Anglo-Saxon evangelists we cannot conceive. Each missionary hopes that his labors will be blessed in leading men to serve God in the ministry. If we have a thousand Western clergymen, we may be blessed in having ten thousand Chinese preachers; if we have ten thousand ordained missionaries in the middle kingdom, we may in years have one hundred thousand Chinese ministers.

The Anglo-Saxon has the advantage in a better intellectual equipment, in a wider experience and a more well-balanced judgment, and if he is a fluent speaker he attracts large congregations, so it will be a blessed thing if for some generations the Western Paul and the Chinese Barnabas may labor side by side in the work.

MEN SET APART FOR LITERARY WORK.

A fourth theory is that men engaged in the preparation of Christian books should give their whole time to this work. In many cases it is absolutely necessary, as in Bible translation. Sinologues who are separated for this work become eminent in their knowledge of the Chinese language.

The writer is incompetent to give an opinion on the question and simply remarks that it is well to keep in touch with the people so as to avoid preparing theoretical volumes, to maintain the intellectual and practical balance, and to keep the heart warmed by daily preaching. In the medical department, as a general rule, only the works of practicing physicians are considered standard, and in medical schools the teachers are usually regular practitioners.

EDUCATION, THE MOST HOPEFUL METHOD.

The fifth theory is, to meet the present crisis in China, education is first and evangelization second Of the practical advocates in giving education a place in the front rank perhaps Americans are in the majority. It has been said, "If we desire to transform China, by far the most hopeful method is through the speedy development of our existing educational plants." We do not question the importance of Christian education, but its place in the kingdom of God is that of an auxiliary. Many of the schools in China teach the higher branches of a Western education, but only the church teaches the alphabet of Heaven. Learning is valuable, but religion is essential.

III.

Passing by these theories we come to the main topic,

THE ERA OF PREACHING IN SINIM.

1. IT IS A DAY OF CHANGE. "O! rock! when wilt thou open?" was the cry of a man of old. The rock is split in twain from summit to base. The changes—governmental, political, commercial, educational, social, martial and naval—are all radical.

The hoary systems of the past are like an oak-built ship which has struck a reef and been broken in pieces, and as its timbers are borne along on the tide, who are the men brave enough to risk this current, and what are the grappling-irons by which these great beams can be drawn to the shore and a larger, stronger, grander vessel be built which will be able to convey its passengers to the "desired haven?"

2. THE UNITY OF SENTIMENT.—The recent boycott has proved that the Chinese can, when the occasion arises, be as the heart of one man. We behold "Multitudes, multitudes in the valley of decision;" let us hear the voice of the pentacostal prophet, "Put ye in the sickle, for the harvest is ripe." The question before us is, How China is to crystallize on the all-important matter of religion? We may let this day pass and the church's opportunity be lost. Shoot on the wing or the birds of passage may light on the other side of the stream. There are Gospel currents from the shores of the Pacific and Atlantic; alas! a great infidel wave is sweeping across the Yellow Sea! The labourer must hear the apostolic alarum, "Awake thou that sleepest!"

3. THE DENSE RELIGIOUS IGNORANCE OF THE HIGHER CLASSES.—In our modern Corinth, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." We deal with a race of Gallios. There are many exceptions, but it is astonishing how many of the gentry are unacquainted with the vital truths of Christianity. They are ashamed to read the Bible.

4. THE FINE CONGREGATIONS.—The people gather to hear the Word. Often the elders from the towns remark, "I have been frequently to your chapel." Or a district magistrate is heard to say, "When at the capital I was a constant attendant on your services." The hearers who come to the house of God represent all classes of society, especially the prosperous and the thoughtful.

The medical work, though increasing in importance as stations with foreigners are increasing in number, is not at this era so essential as in the first opening of the stations. As the government schools follow in a measure Western lines, missionary institutions of learning have heavy competition, especially in the upper branches. Evangelistic work, on the other hand, is meeting with high success, for this is the day of the church in Sinim.

5. SUNDAY IN THE SCHOOLS AND FACTORIES.—Seven years ago the teachers tried one day in ten, but the seventh day, as a holiday, is now universal. This is a wonderful thing! On the Lord's day we may spread the net and catch the youth of Cathay. The holiday may be turned into a holy-day. Some of the factories and silk-filatures close every other Sunday.

6. THE COUNTRY WORK.—Here is three-fourths of China. Throughout the land the greatest success is not in the large cities. Nearly every town desires a church; sometimes as a mark of respectability. The Christian church in the Soochow prefecture is growing. Self-support adds zeal and interest to the little bands of followers. Chapels are not only being rented but also purchased by the converts and inquirers. "When thou hearest a sound in the tops of the mulberry trees, then bestir thyself."

7. PREACHING IN THE THEATRES.—A score of years ago in the Sunrise Kingdom great meetings were held in the theatres or large halls, and the Japanese would sit for hours listening to a series of discourses. The question comes, as the Chinese are holding public meetings and are beginning to taste

the pleasures of eloquence, if throughout the great cities this method might not be utilized? Union services with selected speakers, fully advertised and backed with a good choir of fifty voices, might prove successful. Educational meetings are held on Sunday, as on that day the teachers are free, and might not 1,000 or 1,500 be gathered to hear the Gospel preacher? It is a day of great things, and the city in which this feature of missionary services is initiated may become the Antioch of China.

8. PREACHING IS A HAPPY WORK.—It is following the Lord's commands. It is walking in His footsteps. There are no discouragements, for the burden of souls is rolled upon the Lord. We walk in the light which is the path of duty. When in the pulpit the voice is never heard, "What doest thou here, Elijah?" but the sweet notes come to the ear, "Lo! I am with you alway." O! taste and see that preaching is good. After holding about 16,000 chapel services the writer speaks from experience.

There is great need for intercessory prayer to be offered in the closet, at the family altar, during the hour of weekly prayer and in the sanctuary for the protracted services that are held in the city, that the speakers be endued with power and the hearers quickened by the Holy Ghost. If special services for a couple of weeks are held, the quickening of the united devotions is quite noticeable; how much more should those be remembered who in summer and winter, spring and autumn, stand daily between the living and the dead?

9. THE SCHOOL AND THE PULPIT.—In the past generation the school and the pulpit were related as the fountain and the stream; unfortunately under the "new education" they have become partially divorced. The question at the Centenary is, How shall this happy relation be restored? Our answer is, Let the teachers be preachers and lead the pupils into active Christian work. Let the "Preaching Hall," where the pagan is taught the way of life, be an adjunct of the college and the senior students take part in evangelistic services. Thus a desire to make known the glad tidings to their countrymen will be developed along with their intellectual and spiritual life. Considering questions like this will keep the Centenary Conference on the main line of saving a dying nation and not let this general assembly of Protestant ministers be *side-tracked* on the minor details incident to missionary work in general.

10. THE RESPONSIBILITIES OF THE HOUR.—There are now two hundred thousand Christians in China, and with the adherents who come to church the number under our influence is fully a million. There yet remains 399,000,000, and the problem is to present God's plan of salvation to this great multitude now living, but soon to be numbered among the dead. The missionary body cries, "Who is sufficient for these things?" The workers and the work are largely in the eastern section and the great west is very thinly occupied. Let all aid. Besides the host militant, let Presidents and Directors, Bishops and Superintendents, Agents and Secretaries, Editors and Publishers, Doctors and Nurses, Professors and Teachers, each give a tithe of his time to telling the old, old story to some of the 399 millions yet without the fold! The influence of this evangelistic movement will prove an inspiration to the native church, enlist the energies of a multitude of workers and be the precursor of great revivals. The revival of preaching in the foreign missionary ranks will be a forerunner of mighty conversions.

THE NESTOR OF SINIM.

At the Centenary Conference the Life and Labors of Morrison, the pioneer, will be the topic of one evening. A greater than Morrison, sent out by the same Society, has lived in Shanghai; the late Dr. William Muirhead, the Nestor of Sinim. He came from the land of prayer and psalm, and trained in the Kirk he knew his Bible, and with the Word as his sword he joined the feeble band who faced the proud hosts that bowed at heathen shrines. In the afternoon at three with Dr. Medhurst, who daily left the delegates' desk, he went to the chapel, and soon with tongue of fire he began to preach, and for the space of five decades never failed to tell lost men of Christ the Lord. The clear notes of his voice, so strong and yet so clear, filled the largest halls, and in open spaces, under the dome of the blue sky, he held spell-bound vast Chinese audiences, who beheld him as an ambassador from Heaven's high court, beseeching men to be reconciled to God. Gathered from the plains of Central China, probably from his lips for the first time a couple of millions heard of Jesus the Saviour of men. These words of grace, spoken from the pulpit, his ministerial throne, have their part in ushering in the Gospel light of our second missionary century.

Denominational Distinctions in Mission Work.

BY REV. ARNOLD FOSTER, B.A., LONDON MISSION, WUCHANG.

(Concluded from p. 133, March number.)

(ii). One cause of a disunity in the Mission Field that is very noticeable wherever it unhappily exists, is the open disregard that some missionaries and some Missionary Societies—happily a decreasing number—show to the work of others. I will give a typical instance of this evil. In a place where one Mission is already working, another Mission—teaching and working, it may be, on altogether different lines—comes in, and commences an entirely independent work. In some cases no doubt the excuse may be offered with more or less show of reason that the population of the place in question is far larger than one Mission can possibly reach. But in other cases this excuse does not exist, for the place is a comparatively small one. Henceforth Christianity is represented in that place by two organisations, and the small band of converts that may be gathered by both Missions meet week after week for Sunday worship in two separate buildings, each within only a short distance of the other. This kind of proceeding and other exemplifications of the same spirit of disregard for the work of others, have within my experience caused much bitterness, and have done much to represent Christianity in a false light before the Chinese. No doubt something might be done by means of formal federation to prevent such performances where two Missions are both parties to the federation, but the evil is not to be met merely on lines of rules and compacts and formal understandings. Far nobler is the solution that *love* suggests to this difficulty, making it impossible for those who are looking at Christ's work *as a whole*, and not simply as a matter for each Society to deal with as it likes, to have any part, under any circumstances, in acts of intrusion into another's sphere.

More than fifty years ago the great missionary, Dr. G. A. Selwyn, Bishop of New Zealand, a strong churchman, but one who valued unity among Christians above all considerations of Churchmanship, wrote, "We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet if the ground has been preoccupied by any other

religious body, we forbear to enter. And I can speak with confidence upon this point from observation ranging over nearly one-half of the South Pacific Ocean, that wherever this law of religious unity is adopted there the Gospel has its full and unchecked and undivided power. Wherever the servants of Christ endeavour to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one faith, one baptism, one God and Father of us all."

For myself, I must say that it is increasingly along the line of *right feeling* and *thoughtful love*, treating generously and frankly each difficulty caused by denominational distinctions *as it arises*, that my chief hope for a universally prevailing visible unity among Christians moves. Spiritual forces, it is true, move much more slowly than improvised plans of "moral compulsion" devised by man, but it is also true, in more senses than one, that the "kingdom of God cometh not by observation"; not while impatient man is saying "it is here," or "it is there," or "where is it?" and pointing to, or enquiring for, some visible organisation that is obvious alike to the eyes of all men; not while men are elaborating schemes for differentiating between necessary and unnecessary articles of belief, that will include all the Christians whom the framers of these schemes think ought to be included, and shut out only those whom these same persons think are too "broad," or too "narrow," to be comprehended in their plan; not thus cometh the kingdom, but, like the King himself, it "cometh" in an hour and in ways that are least expected, for in truth both the kingdom and the King are *ever present* in the conscious experience of those who love one another, and who, without regard to name or party, are ever trying to be helpful to all who in any way are seeking only the glory of the Lord and the welfare of men.

It is a sad fact, but one I think not without deep significance, that some of those who in the past have been most insistent on the importance of union and co-operation between the Missions of different denominations, have been conspicuous for their own inability to co-operate heartily with members of the Missions to which they themselves belonged, except on the condition of everyone else in the Mission falling into line with their particular wishes and accepting their dictation! Nor is this altogether to be wondered at. The

more energetic people are, and the more they have of a personality of their own, the greater the grace required to enable them in their work to keep their individual preferences within due limits,—to exercise on the one hand a wholesome spirit of self-effacement, and on the other, a patient resistance to methods of teaching or working that they believe to be injurious in their tendency. Have we not all realized that it is possible to esteem people highly whom we should find it exceedingly difficult to co-operate with in all the details of a common work? We can attend, e.g., occasional religious services conducted by brethren whom we love in the Lord, and can enter into the spirit of them by closing our eyes to certain aspects of the worship. But to have to attend *continually* on such services, and to take part in them, would jar on all our feelings of reverence. We can patiently listen to a preacher whom we admire, enunciating before his own congregation doctrines or sentiments from which we entirely dissent, but it would be quite a different thing to have to hear the same sort of teaching given Sunday after Sunday to congregations for whose religious instruction we ourselves were partially responsible. Friendship is often possible and very helpful between two persons who would be by no means happy if they were to enter into the closer relationship of marriage. On the other hand, it is not probable that people who cannot in the closer relationships of missionary life co-operate with those with whom, in the providence of God, they are already closely united in one society, will be able to inaugurate successfully a larger scheme of unity which shall bind together other people of very varied views and tastes and ecclesiastical traditions. Alike to the masterful mind, and to the mind that is unable to see the importance of any theological or ecclesiastical distinctions, it is easy to evolve a system for harmonising denominational differences in the line of formal compromises of opinion and practice, but overlooking the one thing essential, the personal equation, the *sine qua non* of love. The former will only treat as essential every point on which he himself holds a strong and definite opinion that he will not give up; on all other points, however important, about which he personally is absolutely indifferent, he will allow all variations of doctrine and practice that anybody desires, and allow them in all good faith. The latter, while feeling very strongly the importance of his own theological beliefs, does not see exactly how at any point these

beliefs are inconsistent with, or exclude, their opposites. It is needless to say that while the breaking down of denominational barriers on either of these lines of action may be possible for many, they are absolutely impossible for others. The very attempt to obliterate what theologians know to be important and very practical distinctions, is only likely to sow seeds of active dissension, even in the same Mission, between those who on the one side have had no theological training and hold lightly by all theological distinctions, and those on the other side who have carefully studied theology. These know that some, at all events, of the differences that have kept Christians apart in their church organisations in bygone days, are as real as the differences that in the world of medicine make it necessary for the homeopathist and the allopathist to work in different hospitals. Such distinctions cannot be lightly ignored. Other distinctions are of a less essential character, and these under modern conditions tend increasingly to fade away by a sort of natural process; but even here the work of uniting separate bodies may, if prematurely attempted, lead to unlooked for and most disastrous results, as in the union of the Free Church of Scotland with the United Presbyterians. That union in itself may have been, and I believe was, *wholly good*, but the existence of a small dissentient minority entirely marred the lesson of Christian unity which the majority had hoped to exhibit before the world.

One other point should be always borne in mind, viz., that even though such names as "Lutheran," "Calvinistic," and "Wesleyan," which have meant much to the church in the West, should die a natural death in China as they probably will, it cannot but be that as the church takes root in China, and as great teachers, thinkers, orators, organisers, from among the Chinese spring up and influence deeply the conscience and religious thought of the nation, China will have its own problems of denominational distinctions to face. Names of men of great personality and great religious influence will certainly adhere to different religious societies in the Chinese church unless Chinese regenerate human nature is free from some of the weakness that regenerate human nature in other lands has shown. May these great Christian Chinamen, when they arise, be saved from dividing their followers into hostile camps, or doing anything to violate the unity of the Spirit!

And this leads me to the last point on which I wish to dwell. It is my deep conviction that the welfare of the church in China demands that we who know something of the slow growth in Western lands of the Christian ideal and of the full apprehension of truth as it is in Jesus should refrain absolutely from seeking to suppress by any system of uniformity differences among Christians that are not necessarily due to any perversity or self-assertion of human nature, but that correspond with various aspects of the truth in all its greatness and manifoldness.

The perfection of the Divine ideal for the church is not to be symbolised by a vast choir singing in *unison* merely, but by one singing in richer harmonies than earth has yet listened to. The Church of Rome sought in the past for a unity that was essentially unspiritual. No better symbol of that unity can be suggested than that which is afforded to-day by the worship of God in all lands being carried on by the Romish church in a dead language! Well said the reformers of the English church in one of their Thirty-Nine Articles: "It is a thing plainly repugnant to the Word of God and the custom of the primitive church to have public prayer in the church, or to minister the sacraments in a tongue not understanded by the people." But as Rome could only recognise one language in which public prayer should be offered to God, so it could only tolerate one statement of truth, one theory of the ministry, and one view of many other things. It had come to first frown on and then persecute all others. There was no room in the Romish system for spiritual liberty, elasticity of church organisation, or recognition of the rights of the individual conscience and of the claims of reason, and no room for different interpretations of Scripture. This unspiritual unity had to be shattered in pieces. "Above all the ideal of an infallible church holding plenary powers from an absent King had to be rooted out before men could begin to see the *gradual development* which is God's Word to successive generations. . . The seventeenth and eighteenth centuries were the after-swell of the storm and only the nineteenth was free to take up the work which the Reformation made possible, even in countries where it was rejected. That work is hardly more than begun, but we can already see its character. Our losses are no doubt immense. The old social order is gone, the old conception of miracle and inspiration is overthrown, and a growing tangle of practical questions represents the growing complexity of

life and thought. But is there no gain in our wider knowledge of truth? in a more strenuous and earnest life? in a quickened hatred of social wrong? in a higher tone of that national conscience which under any form of government speaks the final word? Is it nothing to know Christ as He was never known before? to see the realms of grace and nature joined in their incarnate Lord?"*

It is for missionaries to realise that it has not been given to *us* any more than to a previous age, to settle what extent of divergency is allowable in the Church of God, either in regard to orders of church government, the interpretation of Scripture, the method of administering baptism, or many other questions. After the break up of the old order in the Reformation there appeared, not unnaturally, amongst the reformers, a considerable lack of the sense of the *proportions* of the faith, and in addition to the great fundamental truths that they all held in common, it seemed as if separate parties among them felt impelled to snatch each at one or more fragments of the truth that Rome either had exaggerated or disregarded, or condemned, and then to exalt those fragments to the disparagement of other fragments not less really important. Not content with the fragmentary kind of church life which this action involved, these rescued believers tended to dispute with one another as to the relative importance of the fragments that each section thought of special value. When the principle of public prayers being offered without a liturgy was asserted it was not necessary, as everybody sees now, to denounce the use of a liturgy among those who preferred to retain it. Nor was it necessary for those who retained it to refuse to allow to others who preferred to be without it, the right to worship God in the way they found most helpful. When the theory of the validity of the ministerial office being dependent on a mechanical succession from the apostles, or on a transmission of the office through Episcopal lips and hands, had been discredited as the *sole* method of lawfully ordaining ministers, it was not necessary for those who saw God's blessing manifestly resting on a Presbyterian ministry to question the right of other Christians still to hold by a three-fold ministry. But in those days all bodies alike were afflicted with the spirit of intolerance claiming to be zeal for the truth, and with a spurious conception of unity, which all alike had derived from Rome.

* Professor Gwatkin, "The Eye for Spiritual Things," pp. 54, 55.

Only very slowly and gradually, under the teaching of the Spirit, have the churches of the Reformation been coming to a larger and healthier outlook than was theirs originally, and this work of grace is not yet complete. It has been reserved to modern times to perceive, but even now only in part, the true principles of toleration, though they were seen by solitary individuals many years before. "We seek liberty," said the Pilgrim Fathers, as they went forth from the shores of England, where an intolerant church of the Reformation was denying to others the liberty it had claimed for itself. "We seek liberty, but not the liberty to do as we like, which is the liberty of brute beasts, but liberty to obey God unrestrained by man." The Church has not yet attained to a full orbed view of the exceeding breadth of the law of God, of the law of truth, and the law of the Church's development. Let us not then think by feeble compromises to hand on to the Church in China a patched up doctrine of the Christian Ministry to suit all comers, a teaching that for the sake of unity all Christians will have to be content with concerning either baptism or the Supper of the Lord, or a compromise in regard to anything else. Let those who believe in Episcopacy practice it and teach it and endeavour themselves more fully to perceive what it stands for and what it does not, and above all, how, holding it, Christ would have them to demean themselves in love to those who will under no circumstances submit themselves to any second ordination which implies a denial of the value of all ordination that has not been accompanied with the laying on of episcopal hands. Let those who conscientiously believe in either Presbyterianism or Congregationalism simply *be themselves* and develop their churches on Presbyterian or Congregational lines showing, *so long as they see it themselves*, the excellency of the method and its conformity with New Testament ideals, but all the time treating with absolute brotherliness those who adopt another form of church government.

It is not necessary to go through the whole list of points in which at the present time special religious bodies seem to have been specially entrusted by God, each one with some aspect of the truth, or some religious custom, the value of which has been either wholly or in part overlooked by others; but if we are to be true to our stewardship in the Household of Faith, we shall not lightly consent to give up half a truth, the whole of which we have not yet ourselves fully grasped in all its

greatness, in order that we may unite with somebody else who has only got half another truth to offer us as our portion and reward. We sometimes hear it said: "It is impossible that all Christian sects can be right." It would be more to the point to say: "It is highly improbable that *any one of them* has the whole range of truth in sight, or that any one of them has nothing that is not better represented elsewhere." Let us not believe that the duty of the missionary is to settle in consultation with his fellows what residuum of truth we shall extract from the beliefs and practices that are to-day common to all the reformed churches of the West and decide that on that basis a native church in China must spring up to develop itself subsequently on its own lines. Let us rather each one remember that "other foundation can no man lay than that which is laid, which is Jesus Christ"—Christ crucified, Christ risen, Christ ascended. It is ours to hand on a gospel of *life*, and we shall do so most satisfactorily if we simply move each one on those lines of "life" which we have proved for ourselves and which are natural to us, at the same time showing all love to those in whom the one life manifests itself through means of somewhat different symbols and different forms of teaching. If in this spirit we are ever regarding the work and practice and teaching of others with a candid and open mind, can we doubt that God will, through the lessons He has in the past been teaching to others more perfectly than we have learned them, show us fresh light on some of the questions on which hitherto we have differed from our brethren?

The true remedy for the present denominational distinctions will, I cannot doubt, be found in that larger outlook which, distrusting compromises and shunning curtailments of Christian truth, looks forward to a unity that will, before all else, be the unity of a more spiritual understanding of God's ways, and that will be inclusive and not exclusive. "It is easier indeed to present in a definite shape systems of human reasoning than a view of the ways of God. We need to make watchful and unwearied efforts in order that we may rise little by little to the spiritual heights of the Bible. We are tempted to use temporal measures for the eternal: to judge of the unseen by the material." It should ever be remembered that contentment with imperfection that is universal, represents unity of a certain kind, but the character of the unity for which our Lord prayed on behalf of His disciples is far other than that. The unity He prayed that

His church might realise, was one that should be perfect as is the unity of the Godhead. He did not ask that His disciples might be led through unity to perfection, but through perfection into unity. Some ends are only attained by seeking others. The selfish man, it has been well said, is ever seeking that which he can never find—his own happiness. The unselfish man, in this matter, is always finding that which he can never seek. To the extent to which Christians become holy as the Lord our God is holy, perfect as our Father in Heaven is perfect, they become one with all their fellow-believers, and their outward differences, however marked, only serve to show before the world the fulness, the comprehensiveness, the grandeur and the elasticity of the communion of the saints, even as the varying colours of the rainbow show the beauties of the light.

Such is the law of the Kingdom of Heaven. Such is the only method by which we shall be able to present ourselves before the Chinese as an united Church of God on earth. And such is the only way in which we shall be able to do a more important thing still, viz., teach the Chinese how alone the Church of China is to become truly one and how alone its unity can be maintained from age to age. This will be the best contribution missionaries can render to the rearing in China of that holy temple in the Lord, in which each several building fitly framed together, groweth—through the constant working in of additional living stones—to be a fit habitation of God in the Spirit.

I will venture to conclude with a parable. In the year 1897, I was returning to England on furlough, and I chanced to travel by the last mail-ship from China that would reach London in time for the Diamond Jubilee of Queen Victoria. From each port at which we stopped, we took passengers who were anxious to be home for that great occasion. From Hongkong, Singapore, Penang and other British possessions along the route, we took small contingents of Asiatic soldiers, subjects of the great and beloved sovereign of the British Empire; these, along with companies of soldiers from other races and lands, were to form a part of the cortége in which the Empress of India on that memorable June day would pass in state through London to St. Paul's Cathedral to return thanks to God for the blessings of her long reign, and then back through a long and circuitous route to her palace, that as many of her

subjects as possible might share her joy and that she might share theirs. Chinese, Malays, Sikhs, Cingalese, and others in their characteristic uniforms produced a picturesque scene on board that steamer. But more impressive far was the quickening of hearts and of sympathy amongst all the English-speaking passengers on board, gathered from many lands, as from port after port they joined our party between Shanghai and Gibraltar. Arrived in England one topic was in every-one's heart and on every one's lips—the Diamond Jubilee of our Queen, the mother of her people, the one who, as all felt those days, joined us British folk in *one family*. Our political parties, our ecclesiastical divisions, seemed during that never-to-be-forgotten week to have vanished into thin air. We saw nothing in the papers then of "conservative" and "liberal," "churchman" or "dissenter," Englishman, Scotchman, Irishman, Welshman, or Colonial,—at least nothing implying that we were *not* all one family. All seemed full of mutual admiration. And then how proud everyone was to see foreign princes, ambassadors, and grandees of various hues, all for the nonce admitted to our family party, and the Americans there of course in numbers as our cousins. Those were days when to thousands and tens of thousands of Christian eyes the heavens were opened, and they saw the vision of the King of kings and of the days to come when He shall reign visibly over all hearts. Even over the thieves and criminal classes of our great London on that Jubilee day the spell of the good Queen's personality seemed to have passed, for along all the route of her procession hardly a single case of theft or violence occurred. What had happened to the nation? It was *deeply in love:* love to one great majestic central figure, who had through a long life lived for her people and had gained their enthusiastic devotion, and this was the way in which love to the Queen evinced itself in a love that stilled all party animosities and petty strifes amongst her people, and while leaving everyone still in possession of his full personality and personal beliefs and convictions, had for the time dwarfed all differences by the incoming of one great sense of unity which bound all together in a common bond to the beloved sovereign. "And this commandment have we from Him, that he who loveth God love his brother also."

Letters from an Old Missionary to his Nephew.

VIII. On Work.

(Concluded from p. 145, March number.)

THERE is another aspect of the question, too, which I fancy has escaped your eagle eye. It is that there is such a thing as solidarity—a joint liability and responsibility—we are members one of the other in our service. It is possible to cultivate a sense of detachment, a splendid isolation, in which we fancy ourselves absolved from all the weaknesses of the organization of which we form a part, but which still leaves us free to share in and glory in all its triumphs. This, to use plain language, is mean and despicable. We need to take our full share of all—failure as well as success. Those who follow a leader, should loyally identify themselves with him and stand or fall with him. To those who continued with our Lord in His trials He promised a kingdom and a throne. Most of us are keen to share the glory, but not quite so ready to share the cross, and yet we cannot have the one without the other. And it is pharisaism of the worst order to stand on one side and decline to share responsibility with other workers when they are exposed to blame and contempt. Let us quit ourselves like men, stand up for our fellow-workers, and bear the cross with them ; it is an ill bird that fouls its own nest.

I feel free to confess that a feeling of wonderment possessed me as I read over some of your correspondence. It was, and still is, somewhat of a mystery to me, where your work comes in. I know your capacity, and am quite convinced that a few hours' application of your young and vigorous mind will effect great things ; still, after making all allowances, I am haunted with some misgivings. But perhaps I am speaking in parables ; let me make my meaning clear.

At various times you have mentioned a good many things which go to fill up your day. You have referred to the rubber chest developer, which is fixed on the wall of your bedroom, and which you use most regularly each morning for half an hour. And your muscular development you say is most satisfactory. As it seems a pity to lose your hold of classical learning, you give some time daily to your Greek and Latin authors. Common prudence has taught you to keep a cow, so that you may have the pure lacteal fluid with no admixture

of bean curd, water, or other deleterious substances. But as you have not implicit faith in your cowherd, you superintend the milking yourself. Your garden, too, you aver, gives you beautiful flowers and fresh vegetables, and also helps you to maintain contact with nature in its various moods—a most important thing, according to your favourite poets, in developing an all-round sympathy with creation and the Creator. A small album that you sent me is half full of photographs, taken, as you informed me, "as a recreation from sterner duties." The hens you bought soon after reaching your station continue to lay fresh eggs, but, as you remark, you need to see after them, lest any should be annexed by the cook. In one of your letters you mentioned casually that you found it necessary to keep up your music, as it seemed a pity to lose what it took so long to acquire, and which cost your father so many pounds sterling. And you felt that an hour a day devoted to instrumental and vocal music was well put in. Old coins and stamps, too, you said, seemed to have a kind of fascination for you, and your collection was growing apace ; while your sitting room could boast of several pieces of furniture which you had made with your own hands. The offer of a lathe from our mutual friend Turner was exercising you a good deal, as also the kind gift of a book-binding outfit which you were only beginning to learn to use, but which was of great value in binding up your loose sheets of manuscript. Your bicycling tours also seemed to be helpful you thought. And then of course there was *the* letter which must go by every mail, "I have, too, to spend a month or six weeks during the hot season on Mount Pisgah with fellow-believers and discuss, with afternoon tea, those weighty problems concerning the unity and consolidation of the kingdom, which are so essential to its welfare."

Now all these things indicate great versatility of mind and a liberal education, and while it may be a good thing to have so many accomplishments, the possession of them calls for a good deal of self-restraint on the part of the possessor. They remind me of a bill I once saw outside a Y. M. C. A. building. It was between two and three yards long, and had printed on it, in bold type, a long list of subjects taught in the building, together with a list of the various clubs for touring, boating, cricket, etc., which had their headquarters there. At the bottom, in microscopic type, was the legend,

Bible Reading every Sunday afternoon from 2 to 2.30. Brief, Bright, Breezy.

I was given to understand that the attendance at this latter function was generally sufficiently large to claim the fulfilment of the ancient promise, "Wheresoever two or three are gathered together," etc. The question for you to ask yourself is, what is the output? To succeed in everything else but the main thing would be a great pity. "Give thyself wholly to them" is good advice, and needs to be laid to heart if you are to make a success of your work. Attention to everything but the main thing would, if you were in business, soon land you in the bankruptcy court.

While on the subject of your letters may I be permitted, without offence, to caution you against using too high and soaring a style in writing about your work? Flowing periods, I know, come natural to you, and herein lies one of your dangers. The man who has to think hard before he writes, and who dislikes the manual labour of writing, is apt to use words sparingly and cautiously, whereas the one who is gifted with a fatal gift of fluency is liable, as the Chinese say, to 筆底生花, let flowers spring up under his pen, and adopt a flowery style. This is good in its way, but if not watched it will produce flowers which will wither under the icy influence of a comparison with facts. A plain unvarnished tale of work is much better than an account which conveys an exaggerated impression. Avoid the habit of speaking about common things in a pompous manner. Choose your adjectives and be sure not to use them all in the superlative degree. The use of italics is usually to call attention to something special, but if a page is strewn with them promiscuously they lose their force. When a man is always calling on God to witness that what he says is true, no one believes him. One of the newest avenues to wealth and fame seems to be writing advertisements. A good part of the art appears to be how to say a thing is the best, in a hundred different ways. In your own case you need not take any lesson; the art of writing interestingly about nothing is not worth cultivating. It was said of Lord Roberts during the Boer War that "he was a terror for his size, but he didn't advertise;" this he left for his achievements to do. Be sure and have something to write about when you put pen to paper, tell your story simply, truthfully, and when you have finished, leave off. It is the easiest thing in the world for some natures to be rhapsodical over nothing; drought never appears to visit their springs of emotion; they gush all the time and their writings

and deliverances are always gushing in consequence. I received a short time ago a magazine which illustrates what I mean. You may have seen it ; it is called "Advance," and is the organ of the Sedge Vale church, presided over by the Rev. Olive Green. The last number contained the following account of a valedictory meeting, when one of the members of the church started for the Far East :—

"On Thursday evening we had a most soul-thrilling function in the church, a function which will, if we mistake not, linger long in the memory of all who were privileged to be there. Great crowds of young people flocked round the doors long before it was time to begin. After the doors were open the members of the choir rendered several most inspiring numbers in captivating style. One that specially calls for more than passing mention was an anthem which bore marks of latent genius, composed by a lady member of the choir. It was entitled "We will spare you mother, dear," and the effect of the magnificent rendering of the last verse which ended with the touching words, "When we dry the eye, Brother," was simply electrical.

"The platform was bedecked with flowers, and ranged round in picturesque style were a camera, a complete set of Kipling's works, a football, the model of an automobile, a sewing machine, two volumes of a standard work on Political Economy, a complete kitchen outfit, How to Deal with Raw Material, by aker, together with a complete set of garden tools, etc., and a copy of Pin Points on abbreviated services, by Rev. B. Short, D.D. The hero of the evening, their young friend Bloom, was accorded a most enthusiastic welcome when he entered with the pastor. After a most effective rendering of a ravishing quartette the Rev. Green addressed the meeting. In the course of his remarks he said, he felt it to be a privilege to be there that night. If he did not mistake, their meeting marked a new departure. Their young brother, who was dear to so many of them, was leaving them. He was glad of this ; he did not wish to be misunderstood ; he was thankful that he was going. They had doubtless seen the new majestic ship leave the ways and slip like a thing of life into the waters, and another take its place, and no doubt such would be the case in the present instance. But chiefly he was glad, because if he did not misread the signs of the times their presence there that evening was an illustration of the quotation, 'The old order changeth.' The articles grouped so artistically on the platform by fair hands (applause) and which formed so large a part of their young friend's outfit were, so to speak, a parable. They spoke of something new, of a new conception of

missionary work—something broader, more comprehensive than anything known to their predecessors. They would focus, as it were, some of the latest results of our advanced Christian civilization. The Chinese, he had been given to understand, knew a good thing when they saw it (hear, hear.) Why not then give them good things to see (cheers.) Why not have a commercial exhibit in every mission station? The patent saucepan would be an object lesson to the natives of that benighted land and teach them one way of disposing of raw products. Trading was a line of things which had been carried on with great success by our well-beloved friends and fellow-labourers, the Jesuits. Sewing, thrift, how to make '*cash*' go as far as possible; the relation of the precepts of Christianity to political economy and customs' dues, all needed to be taught to the dwellers in heathen darkness. How could they be expected to know about these things? He was glad that their young friend had taken lessons in farming as a part of his training; he would now be able to commend his message to the dwellers on the lovely Chihli plain by showing them how to more profitably cultivate cotton and silk. When his hearers remembered him, they might think of him as engaged beside the purling brooks and wooded glades of that lovely plain, in imparting really helpful instruction to the meek-eyed natives.

"Comparisons he knew were odious, but he could not but feel glad that the old style of things was being rapidly superseded by a more generous view of mission work. Time was when outgoing missionaries were presented with a Bible and commentary and told that these contained all they needed for their work. This view, he was happy to believe, was passing away. If they would excuse a personal reference to his own ministry he would like to say that he spent a good deal of time on his 'bike,' and got, while on it, much of the inspiration for his work. Any references his hearers might have noticed to nature, botany, electricity and other subjects were usually brought to him, while he with Shakespeare saw sermons in stones, or saw the express train speed on its lightning way. He was always glad that the torpedo was invented by a clergyman, as it showed a knowledge of men and things possessed by few, and doubtless future historians of our era would say that the blessing promised to the peacemaker was his in a special and peculiar sense. Carey, he was well aware, was regarded as one of the pioneers of the Modern Missionary Movement. But it had often occurred to him that he would probably have done more good if he had fraternized more freely with those worshippers of the true God under another form—the Buddhists, from whom, if he did not mistake, we had still much to learn. And had Carey taught the natives of India more of the art in which he excelled—the art of shoemaking—he would have

provided them with a better understanding and gone to the sole of the matter (laughter). In conclusion, he would only say that it gave him peculiar pleasure to say 'Good-bye' to their dear brother, and he felt he should only be expressing the deepest feelings of his audience when he wished him all possible success in his philanthropic and enlightening mission." (Loud applause).

As your work develops you will do well to organize it. This, according to Moody's definition, is to set others to work. You can only do a certain amount yourself, but if you can intelligently direct the labours of your Chinese brethren, there is no saying how much may be accomplished through them. They can do what you cannot begin to do. Do your best to make each Christian feel responsibility, to help forward the progress of the kingdom. It is for this purpose Christ gave pastors and teachers "for the perfecting of the saints unto the work of ministering," i. e., that they may, by reason of the teaching and shepherding they receive, be able to serve. There is abundance of talent waiting to be utilized, and to utilize it is to build up an energetic self-propagating church. While you pray the prayer, "Send forth labourers," do your best to make them. To accomplish this will need tact and patience. Many Chinese as well as foreigners are born with a kink, and it needs skill to straighten it out. Carlyle, in speaking of his wife, said that she possessed "a soft invincibility"—she overcame many of his peculiarities by gentleness. Many men are all right in heart, but are wrong-headed. It is said that what is known as refractory ore yields the best gold, though it takes much labour to get it. So you may find among your helpers good qualities, combined with much that is trying; never mind, think of yourself, and how much patience God has had with you, and you will then be encouraged to persevere. And in the day when you hear the massed multitudes of redeemed Chinese singing the praises of free grace and dying love, you will not think that your labour has been in vain.

> Toil on, and in thy toil rejoice;
> For toil comes rest, for exile home;
> Soon shalt thou hear the Bridegroom's voice,
> The midnight peal, "Behold I come."

Wishing you every success, I remain,

YOUR AFFECTIONATE UNCLE.

Native Helpers.

BY JOHN A. ANDERSON, M.D., C. I. M.

PAPERS dealing with different aspects relating to native Chinese helpers have recently appeared in the RECORDER; but several important and fundamental questions relating to their support, their work, and their training have been scarcely touched upon. I desire now to consider these questions.

I.

THEIR SUPPORT.

First, there is the question of support. Who ought to provide the funds for the support of our native preachers? Ought they to be supported entirely by funds contributed by the native churches?

It is understood that some missions have adopted a definite policy, having this end in view. Under this policy foreign financial support may be continued in certain cases to old evangelists; but except in very special cases no new ones would be taken on. They would be expected to get their support from the native churches.

When the glorified Christ as Head of His Church ascended to heaven He gave evangelists, pastors, and teachers. Our Chinese helpers may be divided into these three classes, each merging into the other, yet each distinct from the other. The evangelist is like a quarryman hewing living stones from the quarry of unregenerated humanity. The pastor and teacher are like stonemasons and builders, preparing the stones and building them into the church—the temple of God on earth. The pastor completes what the evangelist begins. They are both Christian ministers; yet their work is quite distinct from one another. The evangelist's field of work is the unconverted world. The pastor's field of work is the Christian community. So also the support of the evangelist and pastor differs as much as their fields of work. The New Testament indicates that a pastor should receive "wages" from those to whom he communicates spiritual things. The Chinese pastor therefore should, as far as possible, be supported by his flock. But this, owing to the nature of things, is impossible for the evangelist. The apostolic custom of "taking nothing from the Gentiles" is opposed to his taking support from the heathen among whom he ministers. That is to say, he must take nothing from the heathen as a reward for preaching the Gospel. For any other kind of honest labour, mental or physical, he is certainly free to take "wages," when this is necessary for his self-support, as

did the Apostle Paul with tent-making. There is presently a great opportunity for Christian Chinese who know English to teach in the government schools and colleges in the interior and to use their spare time in preaching the Gospel. In this and other ways self-supporting workers exercise a great influence, reaching the literati and leading men of the towns where they live.

If necessary, however, the Chinese evangelist should be supported by foreign money. If an objection is raised, if it be said that the native church should support the native preachers whom it sends forth, as well might it be said that foreigners should now leave China and allow a quarter of a million of Christian Chinese to evangelise the rest of China. The native church gives men and money for evangelistic work (it might give more), but its resources are inadequate to the needs of the field. But the Master's command still stands for the whole church, "Preach the Gospel to every creature," and Wesley's reply is still the true one, "The world is my parish." It is right here that the words apply, "Freely ye have received, freely give." Why should we import the racial spirit into the work of God in China by refusing to support the Chinese evangelist with foreign money? Such a rule would not be tolerated for a moment in the home lands of Europe and America, where in many instances missionaries sent forth by the poorer churches get their financial support from churches enjoying a larger share of this world's goods. In such cases the poorer churches have the privilege of giving the men, and the richer churches the privilege of giving the money to support them—a Divine arrangement by which all become helpers together in the grand work of carrying the Gospel to all mankind.

In the face of the unprecedented openings for the preaching of the Gospel in China, who will say that these well known laws along which God is working, should be ignored; and that no foreign money should be used to support the native Chinese evangelists?

Moreover, it is not through the foreign missionary, but through the natives themselves that the great mass of our Chinese Christians have been converted, proving the well-known axiom that "China must be converted by the Chinese."

The native evangelist knows his people's feelings, and customs, and language better than the foreign missionary can ever hope to know them. His support costs less than one-sixth that of a foreign missionary. He is fitted to do the very work that the missionary societies exist for. He is Christ's gift to us for the evangelisation of this land. A policy that refuses to give him foreign support is surely a mistake of the greatest magnitude.

II.

THEIR WORK.

Here at the beginning of the 20th century China has a thousand counties with walled towns, and countless villages and hamlets awaiting the coming of the Evangel. Up till the Boxer trouble most of those counties were closed to us.

The prayers of the church for the opening of China had been ascending to God for a hundred years. Three generations of missionaries had longed and laboured and wept and prayed for it; but it required the terrible Boxer crisis with its agony, and blood, and soul travail, to unify the whole church, in all the world, in one great earnest cry for an open China. The daily prayer meeting in Shanghai for six months of 1900 was an index of this world-wide appeal to God, as it was also an expression of the soul-travail of the missionary community sheltered there. Those were dark days; but with eyes turned to God we waited, and God answered the prayers of His people. With a swiftness and a completeness that seems almost miraculous, China was thrown open.

What the church for one hundred years has been waiting for, God in this our day has accomplished. We no longer pray as before for the opening of China. Our prayer is turned to praise. China is opened and awake. Her people are eager for learning and are waiting for instructors. The greatest opportunity of the ages is upon us—a quarter of the world's population open to be evangelised. Are we ready for it? Every missionary body in China should have a band of native Chinese evangelists, trained and ready, to carry the Gospel, in the power of the Holy Spirit, to the thousand counties still without a missionary, and a few selected foreign missionaries to accompany and superintend them.

We have gone to the home churches and told them how God has opened the long closed doors and have asked if they were prepared to give the men and the money. In the present case we turn to our own missions and our mission committees, and in doing so we turn to those who know the dark pall that hung over mission work here in 1900 and who have seen how God so wondrously threw the closed doors wide open.

Fathers, brethren, are we ready to enter? Do we understand the times?

Every missionary community in China has a place in the fight, and the strength of all will depend on the preparedness of each.

Let us trust in God and go forward, for now is the great day of opportunity:

III.

NATIVE HELPERS—THEIR TRAINING.

The importance of this part of our subject can scarcely be over-estimated. Yet the lukewarmness that exists towards it in certain missionary circles is alarming. One mission has in one province some 5,000 church members and fifty missionaries, but no training school for native helpers. The missionaries met in conference ten years ago and asked that one of their number be set apart to open such a school. The request was not granted, and it is impossible to tabulate the loss the work has sustained in consequence. About the same time elaborate preparations were made for the evangelisation of an inland province. Failure resulted, because there were no trained native helpers available to accompany the foreign missionaries who volunteered for the work. In various parts of China there have been great ingatherings of converts extending over months, and in at least one case gradually gaining in force and extent for a number of years until thousands have turned from idols to serve the true God; but as if smitten with palsy and with blindness, the mission opened no school to train the necessary native helpers. There are whole provinces in China without the semblance of a Bible training school for native helpers and where the work is consequently carried on at a maximum of cost with a minimum of efficiency.

There are men in the native ministry doing good work, although they received no special school training; just as men like D. L. Moody and C. H. Spurgeon took front rank as evangelists and pastors, although they were not specially trained for the work. But this is no proof that the majority do not need the schools, and these men themselves are the first to say so. In support of this it is only necessary to mention Spurgeon's Pastor's College and Moody's Training Institute and Schools. Very few missionaries have time to train their own helpers satisfactorily; but it can be better done in a Bible training school, or theological institute.

God's work has had its schools of prophets from the days of Samuel, the son of Hannah, till now. They are a Divine institution, necessary alike for Israel and for the church of Christ. John the Baptist had his school of disciples. Christ at the beginning of His public work selected twelve apostles to live with Him that He might train them and then send them forth to preach. He said: "Follow me and I will make you fishers of men." The Apostle Paul trained Timothy and Titus and left Titus in Crete to train and appoint native helpers in its churches. He instructed Timothy to select and teach able, faithful men, who would be able to teach others also.

At Ephesus the great apostle disputed daily in the school of Tyrannus, and he doubtless selected from among the disciples men likely to be teachers and preachers and gave them special instruction. When saying farewell to the local leaders of that Church he mentions having taught them night and day for three years. If we would in the apostolic way commit our converts to God and to the work of His grace, we must first give them a native ministry that has been carefully taught as were the Ephesian elders.

Monthly classes for Bible study are of great help to our church members; and they form excellent feeding grounds for training schools for native helpers; and where nothing better could be done, native helpers have been selected directly from these classes; but it would be a mistake to continue to do so. We are laying the foundation of what will soon be the greatest national church in the world. Its leaders should be men, who at least are carefully taught in the Word of God. A two years' systematic course of study is the shortest that should be allowed; and in all cases it should be combined with practical work; hence a populous neighbourhood is a valuable asset to a training school. The students should not only be taught the doctrines of the Bible, but be trained to study, and to teach, and to preach; and every help should be given to strengthen their own spiritual life.

The needs for a training school might be summarised thus:—The native helper needs it for his own sake to clear his mind from the superstitions of his race and to put him on good lines for Bible study and to equip him for the sacred work of the ministry. He needs it for the sake of the Christians to whom he ministers that he may lead them into work for Christ, give them their portion of food in due season and preach the Word with power and wisdom and with a sound mind, free both from heresy and from worldly compromises. He needs it for the sake of the unconverted literati that he may deal successfully with their difficulties and lead them to a saving knowledge of the truth. He needs it for the sake of the religious devotees, and for the hard working sons and daughters of toil that he may the better speak the word in season to their weary hearts. And preëminently he needs it for the sake of the whole church in China that by attaining his own highest possible excellency of service he may lead her onward and upward to the full stature of Christ. If we believe the time is nearing when the church in China will be self-governing it is imperative that we teach the coming leaders the Word of God as thoroughly as possible and that we seek for them the filling of the Holy Spirit with His power for service.

Conclusion. The missionary has many important questions calling for consideration; but there is none more important

than these now before us. Many things we may ignore; these we dare not. To do so would be to hinder the progress of the Christian church in China and to neglect our Master's last command. It would be disloyalty to our glorious Saviour.

Before us is an opportunity that is overwhelming in its vastness and grandeur; and opportunity means responsibility.

Some of the Greatest Needs of Christian Missions.

BY REV. T. RICHARD, D.D., LITT.D.

I SHALL endeavour to write what I consider the three greatest needs of China now.

1. The Press.—In Christendom the Pulpit and the Press are the right and left arms for guiding public opinion, the greatest forces. But in China the Missionary Societies have spent all their money practically on one only and neglected the other, i.e., there are 3,500 missionaries, male and female, in China, but not ten devoting all their time to the Press or to provide literature for the leaders of thought in the land. During the last ten years the Japanese have seen our neglect of this opportunity and great power and have got possession of the greater part of the Press and literature in China to propagate their non-Christian materialistic views. Even the Viceroys of Chihli and Canton, not finding that the missionaries have provided books on the Christian religion such as they need, have written books of their own to instruct their subjects on our religiou. About half of the funds of the missionary societies should be devoted for the Press, or we fail.

2. A Missionary Council in China.—There are so many important matters of national and international interest coming up often now with the marvellous reformation in poiltics, in education and all other departments, that it is simply impossible for any missionary busy with his local interests to understand. If he cannot understand it is impossible for him to provide a remedy. An organized body is a strong body, a disorganised body is weak and anarchic. In the face of organised Rome and organised Confucianism we, a disorganised body, cannot hope to succeed. Li Hung-chang some years ago said: "Take away your missionaries and your religion will collapse

in China." When we remember that such a thing has happened in Palestine, Asia Minor, Turkey and the whole of North Africa, are we right in not taking heed of the warning? This Council of the most experienced missionaries in China would be the best organism in China and the best advisers of the need of China to the Missionary Societies at home. It has been proved again and again that they could easily make every million dollars spent in China be ten times more effective of good than at present. Any busines man would jump at once at such a chance.

3. The Science of Missions.—If we want to build a railway we never entrust its construction to any who are not competent engineers. Even when we send forth medical missionaries the first question is, Have you got a medical degree? But when a man offers himself to do evangelistic work in a heathen field, of which he knows practically nothing, and which is the highest of all problems and the most difficult, to convert individuals and nations, nobody thinks of asking the candidate, Have you studied the Science of Missions? It is gratifying to find that many Missionary Societies encourage the study of Comparative Religion, for the best missionaries have long known that without it no one can expect to make very much headway as a missionary in a civilized country. But that is only an introduction to the vital study of the Science of Missions, on which there does not yet exist a single book worthy of the name. And the best books which do exist are not recommended to the missionaries for study before they begin work. The result is that many missionaries—perhaps the majority—are engaged in kinds of mission work which have been proved for the thousandth time to be of very little value, however enthusiastically carried on. Modern science has in so many ways proved that those who know the science have been able to improve their departments a hundred fold. It is quite plain to the missionary seers, of which God still has a few (in this age as well as in the past, though the ignorant do not recognise them till they are dead), that twenty missionaries who know the science can easily do more than 2,000 without that knowledge.

If these ideas commend themselves to your judgment, put them before intelligent men who have power and authority wherever you go.

Statistics of Missions and Churches whose Headquarters are at Hangchow, for the Year 丙午 ending February 12th, 1907.

Missionary Societies, Missions and Churches.		Actual Communicants.		Adults baptized during the year.		Accepted Catechumens.		Contributed by Chinese:	
		M.	F.	M.	F.	M.	F.	Church Fund.	Miscellaneous.
CHURCH MISSIONARY SOCIETY, C. M. S.	1864, *Hangchow*	106	86	20	17	22	16	$272.34	$468.36
	1879, *River Hsiens*	28	49	5	5	12	7	41.74	9.14
	1877, *Chuki W.* (Church)	189	71	30	7	50	20	160.00	80.00
	,, *E* (Church)	100	70	20	11	33	17	120.00	40.00
	P'u-kang	7	2	11	3	...	...	...	2.20
	C. C. M. S. District (3 Hsiens.)	15	9	17	10	17	...	47.00	11.00
	I. Totals ...	739		156		194		$1,251.78	
AMERICAN PRESBYTERIAN MISSION, NORTH. A. P. M. N.	1865, *Hangchow*	102	79	7	15	15	10	$250.00	$354.00
	Sin-z	97	33	20		15		140.00	32.00
	Tong-yang	40	36	5		10		8.00	8.00
	Hai-ning	7	5	...		3	1	...	55 00
	P'u-kyang	10	4	3		5		...	12.00
	I-u, Dzang-loh.	16	7	4		10		...	10.00
	II. Totals ...	436		54		69		$869.00	
CHINA INLAND MISSION, C. I. M.	1866, *Hangchow*	27	38	...	4	3	2	$76.85	$77.57
	Fu-yang, Sin-dzen	46	9	3	...	23	15	1.00	39.27
	Yü-'ang Lin-an	42	18	11	1	33	22	Accounts not rendered.	
	Dong-liu Chuki, P'u-kyang	41	14	...	...	42	6	Do.	
	Siao-san	16	18	1	3	6	9	Do.	24.00
	An-ts'ang	25	8	3	...	45	19	20.00	108.15
	An-kyih	Returns not sent in.						...	...
	III. Totals ...	302		26		225		$346.84	
AMERICAN PRESBYTERIAN MISSION, SOUTH. A. P. M. S.	1868, *Hangchow.* *T'ien-swe Gyao*	28	56	10	6	9		$91.30	
	T'ai-bin Gyao	35	24	8	3	15		$57.50	$238.15
	Tso-kya Gyao	10	7	2	...	17		17.51	13.35
	Teh-ts'in District	193	84	41	16	40		258.10	127.34
	Lin-an (Wang-pan)	20	1	4	...	11		7.50	...
	IV. Totals ...	458		90		92		$810.75	
AMERICAN BAPTIST UNION. A. B. U.	*Hangchow*	40	21	...		14	7	$42.47	87.77
	V. Totals ...	61		...		21		$130.24	
Totals presented, Feb. 13, 1907		1,996		326		601		$3,408.61	
Jan. 25, 1906		1,804		293		628		3,191.06	
Feb. 4, 1905		1,676		243		614		3,056.00	
,, 16, 1904		1,479		229		377		3,048.58	
,, 10, 1899		990		115		322		1,493.30	
,, 6, 1894		685		79		117		707.14	
Jan. 31, 1889		430		32		75		496.13	
,, 28, 1884		350		36		41		320.00	

MY DEAR SIR: Last year ill-health kept me from the China New Year's Day meeting in our church; and both the conduct of the meeting and the collection of statistics were in the hands of Pastor Yü and my son. This year, on the fortieth New Year's Day I have kept within the walls of a Chinese city, I found myself well enough to take my accustomed place and present the usual statistics in the recently enlarged and well filled church. Nearly four hundred Chinese, mainly Christians, were present, with over twenty English and American missionaries.

The returns are again *not markedly discouraging*. From the five Missions in review 192 communicants were reported *more* than last year, thirty-three *more* adults baptized, twenty-one *fewer* catechumens accepted, and $217 *more* collected. In the last item there are elements of discouragement as well as of hope. For instance, in two (Anglican) pastorates contributions towards church maintenance have fallen off by $30, whilst the aggregate collections, both of that Mission and of all the Missions, except C. I. M., show an increase; the Southern Presbyterian, a marked increase. The "Miscellaneous" contributions included, as last year, collections for native missionary enterprise, an English school at Shao-hing, and church building or enlargement; and, a new item, considerable gifts to the Kiangpeh Famine Relief Fund.

The causes for anxiety I referred to last year are, I regret to say, in no degree removed. I speak mainly of what comes under my observation *in our own communion.* We have enlarged our pastoral districts too widely and too fast to leave it possible for our pastors, however zealous or capable, to exercise adequate supervision. Hence I observe tokens of a very slow spread of Bible knowledge and family religion, the continued paucity of female Christians, and the multitude of catechumens—sham catechumens one is prone to think many of them—chiefly of the male sex. My conviction that these signs of unhealthiness are traceable, at *least in part*, to the inadequacy of the pastoral force, is comfirmed by the observation that in the city pastorates, where the pastor has his flock all within a reasonable distance, and in districts where missionaries are superintending or giving effective co-operation, they do not appear. For instance, and quoting only C. M. S. returns, the two country pastorates—Chu-ki East and West—return together 430 communicants, of whom only 171 are females, little more than half the number of males. In Hangchow city the numbers are 106 men, 86 women; not as it should be, but far less disproportionate than the Chu-ki figures. Again, the newly-baptized in Chu-ki were fifty male and eighteen female converts, or nearly thrice as many male as female. And whilst sixty-eight only were baptized last year, 120 persons have been accepted as catechumens! In the city the figures are ten men, nine women baptized, and twelve men, nine women catechumens.

These features of my report point to the value of the assistance of experienced missionaries co-operating with pastors at this stage of our work, but also, as I think, to the vital importance of "ordaining elders" as pastors "in every city," nay in every area of three to four miles diameter, as fast as it becomes evangelized. I ventured to say indeed to the meeting that I thought it *generally* unwise, and not in accordance with scriptural example, to evangelize faster than pastoral care can be provided. We (C. M. S.) have, I fear, seriously erred in this matter in more than one of our fields.

One respected Brother, Zen Sien-sen, whose statistics I have collected and tabulated ever since I began the work twenty-five years ago, the representative here of the C. I. M., has all my sympathy on this account; and I venture to appeal to the Directors of that important Society to take counsel with him on the subject. His returns were not always so imperfect, and I cannot help attributing their imperfection, and some other of their features, to the growing and now serious disproportion between the field and the staff of husbandmen employed. The field is a dozen *hsien* (counties). In our C. M. S. experience each of two able, college-trained, and earnest presbyters finds a fraction of one *hsien* too large a field for combined evangelical and pastoral care. Yet, to the best of my knowledge, Mr. Zen has not half a dozen colleagues of any sort to divide his toil with him and no assistance from foreign missionaries in the pastoral care. I feel for him all the more because in a long acquaintance I have admired his capacity, his strenuousness, his fraternal spirit, and, I trust, his Christian devotion. But he is left to attempt what I do not find St. Paul attempted at any stage of his great work. I may add that I have just now heard from one of my own presbyters cordial testimony to the earnest Christianity of Mr. Zen's people some twenty or thirty miles from my informant's country station.

The Baptist Mission is for the moment without any missionary in pastoral charge; and Mr. Millard, the head of the Wayland Academy of that Mission, tells me that he has postponed the reception of converts by baptism till the return of Mr. Sweet, now on furlough. The number of catechumens reported, and the amount of contributions, are both above last year's figures.

Once more asking for your readers' prayers on behalf of the churches thus briefly reviewed, I am,

Yours very faithfully,

G. E. MOULE.

Hangchow, February 20th, 1907.

NOTE.—Fuller returns from two of the C. M. S. districts have made corrections necessary which swell the number of communicants and newly baptized persons by seven and twenty-two respectively; *diminish* the number of catechumens by thirty and add $24 to the contributions. The table presented on New Year's Day has been corrected accordingly. It is probable that similar corrections would result from fuller returns from the C. I. M. country field.

G. E. M.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Suggestions regarding a Union University.

BY REV. W. N. BREWSTER, HINGHUA, FUHKIEN.

I. WHAT?

WHILE it probably would not be wise to tie it up in its charter, so that a Liberal Arts department never could be formed, yet the primary idea would be that the University do that in education which is not now being done in any place in China, namely, highest grade post-graduate training in the learned professions and technology of all kinds. Our colleges simply give a general education as a foundation for special training, then we drop them. Result—most of them take the first clerical position offered, as that is all they can do, and they seldom get beyond that. We must extend and specialize our educational work if we would turn out men who will lead the empire.

Naturally we think first of the professions, as:—

(1). *Medicine.*—Our training in hospitals all medical missionaries agree is wholly inadequate, laborious, and unsatisfactory. But these hospital students would make splendid material for a real medical school.

(2). *Law.*—Constitutional government is in the air. It is coming. But how, without trained lawyers? As far as influence upon China's political future is concerned, this seems to be the most essential thing now.

(3). *Theology.*—Every experienced missionary deplores the fact that nearly all of the best output of our schools ignores and avoids the ministry as a calling. How can it be otherwise so long as we have no really post-graduate school for such men to attend? One school of theology with seven of the strongest men in the country composing its faculty (one on furlough and six on the field all the time) would in time elevate the standard of the ministry for the entire country and would draw to its halls the best minds among our young men. The graduates of

such a school would make it possible for the equally necessary local training schools for native evangelists throughout the provinces to become far more effective than they can ever be under the present policy of drift.

(4). *Dentistry.*—An entirely new and much needed profession in China, with its four hundred millions of people with thirty-two teeth apiece.

(5). Technology of all kinds is in ever increasing demand. Engineering has a boundless field. Railroads are not being built not for lack of money but of competent men. Mining engineers are scarcely less needed. Departments of agriculture and forestry are of the utmost practical importance now to prevent frequent famines and semi-famines.

Architecture.—How unsanitary are the Chinese houses and wasteful in material and ground! Who will build the thousands of government buildings needed during the next generation? Here is a department that might be self-supporting almost from the start and help save tens of thousands of dollars of consecrated money by drawing plans for mission buildings in the best manner.

The whole field of electricity comes in here.

(6). The mechanical arts could not be ignored; indeed one of the most important needs of the hour is a central institution for training men and women to take charge of industrial departments in the various Christian schools of the land. Without such an institution it need not be expected that any marked progress will be made in this important department of Christian education. It was from the need in this line of work that the thought grew into this universal scheme, for it will be easier, I believe, to raise ten millions for the whole scheme than half a million for a school for mechanical arts alone.

II. HOW?

First, How much?

The mere mention of "University" in these days takes us into the millions. Chicago, Stanford, Berkeley have more than twenty millions each, Harvard more than ten. It would seem that one university for four hundred millions of people would require even more than any one of a dozen amongst the eighty millions of the United States. It would seem then that ten millions gold or two millions sterling would be a very conserva-

tive figure even to make a good beginning. Let us not be frightened at such a suggestion. It is no more than the cost of one battleship of the *Dreadnought* type. Is it too much to put the cost of a first class *man-maker* at the price of a first class *man-killer?*

But how secure such a sum?

Not from the missionary societies. They are all strained to the utmost to keep their current work going. But the societies can help. Let the Centenary Conference ask all the mission boards to appoint a China Centenary Day, say the first Sunday following the arrival of Robert Morrison at Canton. Let the Boards send out to all the pastors a call for a special celebration of this memorable event and with it a free-will offering from every Sunday School scholar, and a special offering in every Protestant congregation in Christendom for this great Union University. Aside from the money received, it would be a spiritual uplift to the whole world; it would be the first universal union effort of the Protestant churches; but it would not be the last. The secular press would give unstinted space to such an enterprise, as well as the religious press. It is probable that at least two million dollars gold might be received in this way from all the Protestant countries of the world.

Then another million might be raised here in China. They are now wasting millions in misdirected efforts. They know that this would be carefully, ably, and honestly managed, and it is probable that from the throne down they would give to it with great liberality.

But after all, the bulk of the money must come, as all such great endowments have come, from a few far-seeing, liberal philanthropists of great wealth. One reason that these men and women have not given to work in foreign lands in large sums is because they have had no schemes presented that were comprehensive enough to call for it. This plan has in it the elements of magnitude, opportunity, and freedom from sectarianism; the three things which appeal to this class of philanthropists most strongly. The money can be secured.

But How?

Perhaps as good a way as any would be in the resolutions to ask the Centenary Conference to appoint a permanent committee of the most representative character, consisting of, say,

fifty persons, not necessarily all from its own number, nor all missionaries, nor indeed all foreigners. That this committee be nominated by the chairmen of all the standing committees of the conference, or in some better way, if there is one. That this committee appoint a small commission of the most effective and representative missionaries to go at once to America and Europe to present the plan to the various societies and secure their approval and co-operation and to secure the funds. Doubtless the initial expenses of such a commission would be subscribed right in the Conference itself. Another special commission should be appointed to raise funds in China.

III. WHERE?

It seems best, to those with whom I have consulted, not to complicate the proposition with the question of location. Four possible places naturally suggest themselves.

Peking, the political metropolis; Shanghai, the commercial metropolis; Hankow, the geographical center; while Nanking also has several strong points in its favor. Would it not be best simply to decide that a special commission be appointed upon location; that it visit all these places in turn, when the proper time comes; and that its report be submitted to the permanent Board of Trustees for action? All cannot be satisfied by any decision, but the wisest settlement is likely to be reached in some such way.

As to further details they can only be worked out as they are met. It seems to me that there are two key-words that need to be made prominent in resolutions, which words will give surest access to all hearts and minds: "Interdenominational and international." These will be our "open sesame" in the Conference and in the work after the Centenary has passed into history.

IV. A FEW OF THE PROBABLE BENEFITS.

1. A great impetus to the much longed-for Union of Protestant Churches in China and indirectly in the whole world.

The difficulty with nearly all propositions for union is that *vested interests* are interfered with. Here the ground is clear, as vested interests are non-existent. Moreover, the Union University will naturally cause every Christian college in China to

articulate itself with it. This will hasten the union of Liberal Arts Colleges in the provinces, for as the tree is so will the branches become. And ultimately, with the Christian young men and women educated in union or interdenominational colleges and in the university, is it not probable that within a generation at most these Chinese Christian leaders will solve the whole problem themselves by organizing all the Protestant bodies into one great Church of Christ in China?

2. Unification of the Christian educational work of the Empire. Perhaps the scheme in India of only the university granting the B.A. degree upon examination rather than leaving it to each college, will prove to be the most practicable. Then the Chinese government need be asked to recognize only the degrees conferred by the one union university, not by each college. This would be far simpler and more just; and it would compel every college to attain to the necessary standard.

3. It would confer upon China an incalculable benefit at the time when it is most needed and would be most appreciated. It would help to bridge the widening chasm between the Chinese and foreigners. In his great speech in London, July Fourth of this year, Mr. Bryan spoke upon the "White Man's Burden." The *Outlook* of July 14th said editorially:

"Among the blessings which the Christian nations are bound to carry to the rest of the world Mr. Bryan specified five: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life."

I believe that all of these supreme duties would be met in the best way in China by carrying out this university scheme, and I do not see how they can be accomplished in any but a very limited degree without it.

4. But how will it help in China's evangelization? This is the one question which many good people will raise, and perhaps see no answer but in the negative. But this discredits all our higher educational work as it now exists, of which Mr. John R. Mott said ten years ago: "After visiting nearly all the mission colleges of China, and studying them with care, we were convinced that no money is being expended on the mission field which is yielding larger returns when one views the mission problem in its entirety." (Strategic Points in the World's Conquest, page 165).

The Chinese worship education; highly educated Christian leaders are needed everywhere, but in China they are doubly necessary.

One of the chief gains to the direct evangelistic work, however, would be the standing Christianity would be given at once before the whole nation. Our doctrine would receive a more respectful hearing from all classes. That is all that the truth needs to gain converts. It would add power to every Christian sermon and every testimony for Christ. In a few years the graduates of the various departments would be occupying places of highest responsibility and greatest service in the nation. Every part of the Empire would become more accessible to the good news, because of this stupendous fact.

But the reason above all others why the accomplishment of this plan would greatly help in China's evangelization is that it is following the example and spirit of our Master, who "went about doing good." We of the West have these blessings. We rejoice in them. We follow Him when we give the good things we have to those who have them not.

Correspondence.

A MARRIAGE SERVICE QUERY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The question of the Christian marriage service came up at our recent conference, and we should be much obliged if we could learn the *general practice* of our fellow-workers, either through the columns of the RECORDER, or (if not impossible) from the delegates and others attending the Centenary Conference. The principal items are:—

1st. How many ask bride and groom, "Are you willing to take this man or woman, etc., etc."

2nd. How many use the formula, "With this ring I thee wed, etc., etc."

To objectors to the above, or to any who tried to chaff, would it not be sufficient to say: This is a church custom?

Trusting to learn how others deal with this question,

I remain,
Yours sincerely,
E.

AGE WHEN ENTERING CHURCH.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Herewith the information I promised *re* the ages of the church members of our two churches in this district.

Trust you will be successful in obtaining the ages from all parts of the Empire, then we shall have an interesting report.

I am,
Yours very truly,
GORDON HARDING.

Ages at which members have entered the church.

Tsinchow, S. E. Kansuh :—

Under	20.	30.	40.	50.	60.	70.
	13.	14.	27.	29.	13.	12.

Fukiang, S E Kansuh :—

Under	20.	30.	40.	50.	60.	70.
	3.	4.	6.	4.	10.	5.

THE HALF-THOUSAND CHARACTER SERIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As an itinerant, who spends all his Sabbaths in the country, I desire to speak a word in behalf of the old and middle-aged men and women in our churches—a very large class. The suggestion is for the approaching Conference to appoint an Executive Committee to see to the preparation of a series of books containing 500 characters only. Rev. P. F. Price's "Easy Steps to Great Truths" proves its practicability. Books already prepared can be utilized by reducing the number of characters and using the same characters over and over.

The following are needed :—

A Catechism.
A Hymnbook.
Gospel Truths.
The Life of Christ.
Old Testament Stories.
An Easy Statement of Great Doctrines.

This series will be of great use to new missionaries.

Very sincerely,

HAMPDEN C. DUBOSE.

A SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Lately I had a waking dream. I saw the members of the Centenary Conference at Shanghai and other workers from all parts of the world filled mightily with the Holy Spirit. All Shanghai was shaken from centre to circumference. Multitudes of natives and foreigners were converted, Christians were built up, and all were united in love, good will, harmony; all were of "one accord and one mind," and there was no need of resolutions and votes in regard to "unity and federation." What a delightful dream it was! I began to pray daily with all earnestness that such may be the case; and now I ask if all those who expect to attend this Conference, or who *feel any interest* in it, will not unite with one mind and heart for an end so desirable? Do we not all wish it from the depths of our hearts? Think of it—the results of such an outpouring! Revivals would follow in the wake of all these workers as they scatter to their homes in the various parts of the world. God desires—nay *longs* to give the Spirit to those who ask Him. Our Lord says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven." I stand for one of these two—who will be another—and another? "If ye shall ask anything in My name I will do it."

ONE OF THE VETERANS.

THE BIBLE TRANSLATION HOUSE.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: One of the great questions before the Centenary Conference is Bible Revision.

The following view is submitted :—

1. A Translation House.—Ten years ago walking on the streets of Shanghai the B. and F. B. S. agent said to the undersigned: "What do you think of the revision?" And the reply was, "Shut the revisers up in a jury-room till they finish the work." Mr. B. answered, "That's just it."

2. To have one Executive Committee, of which Messrs. Archibald, Bondfield and Hykes are members *ex-officio*.

3. During the sessions of the Conference this Executive Committee to nominate a company of translators, who shall, like Paul and Barnabas, be officially set apart to the work. The consent of the Home Societies to be obtained by cable.

4. To have one Wên-li and one Mandarin version; these to be one and the same Bible.

5. To elect some of the revisers to serve on both the Wên-li and Mandarin versions.

6. That the first draft of one of the Old Testament books be made by one of the Wên-li company and one of the Mandarin company working together.

If it be said that seven or nine prominent men, who can for a series of years be separated for this work, cannot be spared, or cannot be found, it is replied that experience has proved that brethren fitted for this task are generally nearing the sunset hour, and must, before many decades shall pass, put off this their tabernacle.

In giving one Bible to China the labors of the eminent revisers who have laboured in this department will be conserved.

Very cordially and faithfully,

HAMPDEN C. DUBOSE.

NEW WINE IN OLD BOTTLES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I would be the last man in the world to misuse a line of your valuable space, and having entered my protest I should be content, but as Mr. Hudson has utterly failed to understand it I crave your indulgence again. Why should his views have been so microscopic and localised, taking snippets here and there out of their natural setting? For your sake, Mr. Editor, let me in a single sentence dispose of the whole of Mr. Hudson's first two paragraphs by replying that what he says therein has *nothing whatever to do with the subject under discussion*. Mr. Hudson's vision is confined to the Five Sheng Synod, whereas mine covers the whole empire. Practically my main objection to the action of the Five Sheng Synod is that they have failed to recognise that their local union is but a preliminary to a far larger one, and that in the present generous temper of the church nothing should be done which would in any way prejudice the object we surely all have in view. Besides, what urgent necessity was there for the Five Sheng Synod adopting these special symbols? Were the uniting churches not all Presbyterian? And pending the larger union that is coming couldn't they trust one another without these bonds?

In his paragraph 3 Mr. Hudson ought to have been able to see that the expression "vagaries of occidentalism" does not and could not possibly refer to the Theological Standards which I had previously described as "excellent." Had his judgment not been warped he would have recognised that the expression

can only refer to the hundred and one "petty little differences of ecclesiastical order and minutiæ of doctrine" which we have imported from other lands.

Paragraph 4. "Practical."—Why, of course, that was the very purpose of my letter! It's really time we all became more "practical" in our view of the circumstances in which we live and work, and for the sake of a larger gain, not press our ready-made creeds upon the Chinese, nor think that any of the theories of church polity in which we have been brought up are necessary to the church's existence or even prosperity. The words "left to themselves" of course refer to the Chinese being given liberty to draft their own creed and form their own church polity, and that no doubt the "united church of China" will do in due time; but it would be absurd to infer from that, that we foreigners are not to do anything to bring about this glorious consummation. To accomplish this work, too, it is evident that a certain amount of "destruction" is unavoidable, but in this case the "waster" is really the "builder."

Paragraph 5. "Denominational Barriers."—Does Mr. Hudson imagine for a moment that any of the non-Presbyterian churches in China would join him were he to meet them, as he is doing, with the Theological Symbols of the Five Sheng Synod in his hand? Certainly not, and that is just where the evil lies.

PRESBYTER.

AN EARLIER THAN MARSHMAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: S. C. did not think it to be amiss, in these days when Robert Morrison's name is constantly on our lips, to call to mind another name of one who worked for China even earlier, the name of T. Marshman.

For the same reason I may be pardoned if I call attention to the fact that long before even Marshman had appeared on the field, other heroes of the Protestant faith have done faithful work for China.

In Vol. XX of the *Chinese Repository*, where there is a "List of Protestant Missionaries to the Chinese, with the present position of those now among them," an account is given in addition to the preceding notices of the efforts of the Dutch chaplains and ministers in Formosa during the occupation of that island by the Dutch from 1624 to 1662.

According to this account, given by François Valentyn and translated from the Dutch by R. Browne, Esq., the Dutch East India Company settled on the island of Formosa and commenced trading with the Chinese, in the year 1624. Shortly after measures were adopted to provide for the religious interests of the Dutch settlers and to propagate the Gospel among the native heathen. *George Candidius* was the first ordained minister, who was appointed to the settlement on the 4th May, 1627. "He took with him the sick-visitor (in Dutch: zieken-trooster or kranken-befoeker), Ian van Tekkeren, and by unwearied exertions succeeded in establishing among the savage population the foundation of a church, which since so marvelously flourished. Having first applied himself to master the language, and fully understand the idolatrous worship of this blinded people, he next, as a faithful and zealous apostle, endeavoured to lead them to the true way of

salvation; and his labours were blessed in the conversion of several natives." Later on he was joined by Junius, a zealous minister, who not only learned the language of the natives, but also composed catechisms and tracts in their tongue for the instruction of the natives. It is even said that parts of the Holy Scriptures were translated by him into the Formosan language.

"In the year 1635 Candidius and Junius had by their joint and zealous labours so far progressed that about 700 natives of Formosa had been baptized by them." In a letter dated the 11th of March they stated that the opportunities for propagating the Gospel in Formosa were so favourably increasing that according to their opinion employment might be found even for ten or twenty clergymen. It appears that a few years later (1637) Candidius returned to Europe, his departure being considered a great loss to the cause of religion in Formosa.

So far as we know no traces of Christianity have ever been found among the natives of Formosa since the triumphs of Koxinga cut off their intercourse with Christendom; but it would be premature to say that none will ever be found.

Yours sincerely,

I. GENÄHR.

Our Book Table.

WANTED. To buy a copy of the Chinese translation (by Sir George Thomas Staunton) of Alexander Pearson's "English, Recently Issued, Vaccination Rare Book," written in 1805. The book contains a cut to represent a human arm with the position of the vaccination mark with a lancet at the foot of the page, the blade and handle covered with Chinese characters.

If anyone has a copy, or can tell where one may be procured, please communicate with the Presbyterian Mission Press, 18 Peking Road, Shanghai.

道理問答. By Rev. Hugh W. White.

The author's apology for this Doctrinal Catechism is stated as follows: "What the growing Chinese church especially needs is a clear and systematic understanding of the Scriptures. It would avert endless discussions and wranglings from wild speculations. There is no need for the church in China to spend nineteen hundred years learning the elemental doctrines of the Bible, nor to pass through a middle ages of perverted beliefs." The book is "Calvinistic in tone, but not polemical," and is intended to supplement other catechisms now in use. For sale at the Presbyterian Mission Press.

S. I. W.

Japanese Art, by Sadakichi Hartmann, author of "A History of American Art," "Shakespeare in Art," etc. Illustrated. Boston: L. C. Page and Company, 1904. Pp. 288. Price $2 00 Gold.

This little book is a work of art, on art, done in the most artistic fashion. The illustrations are well reproduced; some in colors, others in black and white, and represent in an artistic way the originals from which they were

taken. The pictures of Bodhi-Dharma, Kuan Yin, Autumn Flowers, Orchard in Spring, Character-Portrait and others are especially attractive, and are fair representatives of Japanese art. No picture in the book is perhaps more interesting than the bronze relief of the Goddess Benten, which as a work of art cannot be too highly praised. The pose, the lines, the movement, the life all combine to represent the best features of ancient and mediæval as well as modern Japanese art.

Most books on Japanese art thus far produced have been either very expensive or written only for the specialist, and hence have had a limited circulation. This has been written for the people and deserves to have a large sale, as it has had and will have for some years to come. It is written in a racy style, printed on good paper, in large clear type, with a title page in two colors, and bound in a cream colored cloth binding, on which storks are flying in all directions. Every one at all interested in Japanese art should have this book. And those who are not interested in it will become so before they have read a dozen pages.

I. T. H.

Analytical Vocabulary of the New Testament, by F. W Baller. Second Edition. Revised and enlarged. China Inland Mission and Presbyterian Mission Press Price $2.50.

A missionary commencing the study of Chinese is apt to be perplexed by the large number of dictionaries and hand-books available to assist him in acquiring the language. Whatever he buys, and whatever he refrains from buying, Baller's Vocabulary of the New Testament is a book he cannot possibly do without. There is no other book like it; it is not only without a peer, it has not even a competitor. Men in the diplomatic and customs services may choose some other book with which to commence their studies, but a missionary's first and most pressing duty being to obtain a knowledge of the New Testament and such a vocabulary as will enable him at the earliest possible date to tell intelligibly the good news of God's grace, he must commence with this. The vocabulary has been specially prepared to assist the missionary in attaining the object of his coming to China by enabling him to preach the Gospel, and it admirably fulfils the purpose for which it was designed. The characters are taught by the analytical method, that is, by a scientific, not a haphazard system. The phrases given under each character to illustrate its meaning are, in some respects, the most valuable part of the book. They are invariably good current phraseology, and the man who has his vocabulary filled with those sentences will never be at a loss for the right word at the right time.

The explanatory notes added to 102 characters is an entirely new feature in this edition of the Vocabulary. The references in these notes to illustrative passages in the New Testament show very careful work on the part of the author.

It may be disconcerting to some to read in the Preface that the "work has been enlarged by adding all the characters and expressions found in the Delegates' Version, in the revised version of the easy Wên-li, and in the Mandarin New Testament." The student may rest assured that no expression has been added which he will not

find useful and well worth his while to commit to memory. It is impossible to commend too highly this new edition of a most popular and useful book.

J. D.

Illustrious Chinese Christians. Biographical Sketches by W. P. Bentley. The Standard Publishing Co., Cincinnati, Ohio. Pp. 248. 1906.

This is a collection of twenty-two longer and shorter notices of remarkable Chinese Christians. The book follows the same general lines as a similar volume published in 1905 (Marshall Brothers, London) by Rev. W. S. Pakenham-Walsh. under the title "Some Typical Christians of South China." Two of the sketches in these two books relate, indeed, to the same individuals, Pastor Wang Yuk-ch'o, of Hongkong. and Pastor Ling Nik-sing of Foochow. (In Mr. Bentley's notice the former is represented as still living at the age of fifty-nine, though he died, aged sixty, in 1903).

Very many character sketches of Christian Chinese have been produced during the last half century, but these two books, together with Dr. Ross' "Old Wong of Manchuria" (briefly outlined in Mr. Bentley's book) are all that after much inquiry we happen to have been able to lay hands on in Shanghai. Could a search-warrant have been obtainable doubtless many others could have been found, but their present inaccessibility betrays the strangely slight value attached to them. But such books should on the contrary be the best known and most accessible books of all our "evidences of Christianity," since the lives of such men are the only arguments which non-Christian Chinese have been unable to parry. *Why* do we not make more of them? We advise our friends to look up all the notices of this kind which they can lay their hands on, have them revised to date and published in English, but especially in Chinese. One such attractive biographical outline appearing each week in the *Ta T'ung Pao*, now reaching so many official and literary readers, could not fail to influence them favorably. But there should also be an organized effort to *prevent* the loss of such valuable material. Each mission should appoint one or more of its members, whose duty it should be to look after this. A volume of sketches of notable Christian women, for which there is superabundant material, should be at once prepared. Only one woman finds place in each of the two books mentioned. We would suggest to the Committee on Christian Literature to append to their report a special resolution on this general subject, thus calling attention to its importance. The glory of Christianity is in its beautiful lives, and instead of treasuring them as our brightest jewels, we are at present consigning them to an early oblivion.

A. H. S.

Early Chinese History, by H. J. Allen, F.R.G.S. Published by the Society for the Promotion of Christian Knowledge.

This volume has many claims to commend it to the reader. It is neat in appearance and light of weight. Hence one takes it up with pleasurable anticipation. And to an English reader the book may convey a certain amount of information on the thought of China. But as the volume only gives selections it is not probable that the reader will get a connected view of the

intellectual position of China's scholars. It is questionable, also, whether the best and most illuminating passages have been selected.

The translator has endeavoured to smooth the way for the reader by giving the English equivalents for many of the names. The omission of some as in others renders the book lacking in uniformity, and is inconsistent on the part of the author. The translator has also left words in their Romanised form, which needed to be given in English.

For instance, we find a passage as follows :—

"In the autumn of the year Sweet Luxuriance and the *shu chang* appanage were sent to attack T. Yang" (p. 162.) Take again page 98. There we find the words "chi," "ssū," "kung," "hsiang," which should have been translated into English terms rather than left in the Romanized form, which conveys no idea to English readers. And on the very same page we have the name of two chiefs translated into "Great Net" and "Chief Scholar."

The author may know Chinese, but it is questionable whether he can be reckoned a critic of literature. To compare Chronicles with Psalms demands not only knowledge of facts and dates—difficult under any circumstances —but a literary imagination, in order to do full justice to the subject. This imagination is markedly absent, however, in Mr. Allen's book. Many conclusions are deduced from insufficient data. Affirmations often stand for argument. There are many asides; but none sufficiently weighty to be convincing. The one object of the book becomes increasingly confusing. If it is intended to be a critical work, it contains too much irrelevant translation. If it is meant to be a translation, it contains too indefinite criticisms.

Tsū Ma-ch'ien must have been a great man and his soul transmigrated into a loyal follower. He wrote the 史記, containing 526,500 words, and now we are told that he must have been the author of many other works!! Mêng-tzŭ is a myth, and Ssū Ma the author of his and other books. Concerning Mencius, the author writes: "It is probable that the author was Ssū Ma-ch'ien himself. His travels in Yünnan would remind him of the name of the town Mêng-tzŭ. The syllable Mêng is also found as part of the names of other towns in that region, and it may be connected with the Siamese "Shan Muong," a state of Mêng-tzŭ, the eunuch who wrote verse 6 in the Book of Poetry. Mencius' name was *Mêng Ko;* the second syllable being homophonous with Ko, cowrie; and we know that Muong cowries were sent as tribute by the Ailao tribes after their subjugation by Chinese, B. C. 110, which fact may have suggested the name to the author!"

The author appeals to the public to decide whether the several classics are or are not a stupendous forgery. The public, as a rule, are incapable of deciding such questions. Experts, even, would find it difficult. The appeal well illustrates the loose thinking of the translator.

E. M.

"Ways That Are Dark." Some Chapters on Chinese Etiquette and Social Procedure. By W. Gilbert Walshe, M.A. Kelly and Walsh. Illustrated and Indexed. Price $3 00.

When Miss Juliet remarked:

". . . . That which we call a rose
By any other name would smell as sweet,"

she evidently had no special reference to etiquette, although she did not object to the promotion of mutual understanding—at least so far as Romeo was concerned. Yet in the matter of the book before us, seeing it has to do both with etiquette, of such importance to the Chinese, and with the promotion of good understanding, so necessary in these days of unpleasant friction, there would be greater expectation of sweetness had the name been "any other name" than the one Mr. Walshe has adopted. In spite of the injunction in the preface not to consider "dark" as "shady" and not to misconstrue the title as implying any uncharitable strictures on Chinese institutions, we think the name is unfortunately but inevitably associated with the "tricks that are vain," for which according to the poem brought thus to our memory, "the Heathen Chinee is peculiar," and certainly out of place in a book which endeavours through its contents to "prevent many unfortunate blunders and much mutual misunderstanding between missionaries and the Chinese."

As good impressions are always desirable, and awkwardness is always unpleasant, Mr. Walshe's book will be invaluable in giving lessons in politeness which, like the air-cushion, although there does not seem much in it, wonderfully eases the jolts of life. Beginning first with the chapter on Personal Appearance and Attitude, then learning proper conduct on the street, and the kinds of visiting cards to be used, we can with the more confidence pay visits to gentry and officials and make our exit with dignity as well as timeliness. We shall know how to treat our servants, our teachers, our juniors and our seniors. We shall know how to comport ourselves in times of sickness, of festivity, in the house of mourning or at a wedding feast.

From the preface we learn that much of the material was prepared for the guidance of missionaries newly arrived in China, but the study and presentation of the subjects includes also the treatment of other questions which are of general interest to residents in the interior of China, as well as elsewhere. Naturally the book gives much illumination on obscure points in Chinese characteristics and folklore.

In spite of the title there is a fragrance in the book and much to please the eye in the beautiful pictures, showing proper positions in bowing, etc., but the one fly in the ointment is an uneasy feeling that the author may have made a mistake in dogmatising for the whole of China from his own parochial experience. Take for example Chapter 23 on Wearing Native Dress. Would he have written as strongly if he had worked in earlier years in provinces where the dress and habits of foreigners were less known than in the districts with which Mr. Walshe was familiar?

We commend the book to the careful study of all who come to work in China, and trust it will run through many editions under a better title.

G. M.

林中美花. "The Flowers of the Forest." 兩兒尋天堂. "Two Children Seeking for Heaven."

Missionaries have taken care that the Chinese should be well provided with religious books and tracts of all descriptions, but very few have thought of supply-

ing good story books for the young, and to-day the need is greater than ever. We are sure that many will learn with pleasure that amongst others the Rev. I. Genähr, of the Rhenish Mission, has done a little to supply this need. He has translated several stories from Count Tolstoi, and lately has translated two short stories, the titles of which are: "The Flowers of the Forest" and "Two Children Seeking for Heaven." The former is translated from the English, and is specially intended for girls, though others we are sure would also read it with interest and profit. The scene is laid in a French village, where there is a boarding school for girls, all of whom, with one exception, are Catholics. The principal characters in the book are, Aimée, a little Protestant orphan girl, who has been sent there by her guardian; and the village Abbé, who is at the same time religious instructor at the school. The sweet disposition of little Aimée attracts the notice of the old Abbé and he has many conversations with her about her religion, and by degrees, through her influence, he is won over from Roman Catholicism and its errors and goes forth to preach the true Gospel of Jesus Christ. This booklet, besides being interesting reading, shows in a friendly though very convincing way the errors of the Catholic faith.

The second book is taken from the German and is a Christmas story. It tells of two children who, after their mother's death, set out to seek for Heaven, where their mother had told them she was going. After wandering through the snow for some time they arrive at a house in a wood which is lit up, and through the window the children see a happy family gathered round the Christmas tree. They knock at the door and ask if that is Heaven! They are taken in and tell their story how they are seeking for Heaven in order to find their mother.

We specially recommend these booklets to all those who are in charge of schools, as they are worth reading and instructive at the same time. Both stories have already appeared in monthly papers in Shanghai. We are sure many, even those who have read them before, will be glad to know that they can have them in book form.

These books are nicely gotten up and are written in very plain book style. They can be had at the Rhenish Mission, Hongkong, at the price of $3.50 per 100 for the Christmas story and $7.50 per 100 for "The Flowers of the Forest."

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chungkuei.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells." She hopes something will be done at the Conference to enlist composers, etc.

NOTA BENE: Mr. MacGillivray has in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

A Century of Missions in China (Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans. The material is *not* based on the China Mission Handbook, but is entirely new; all blanks being filled up.

3. Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5. Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century, with Societies and Dates.
List of Books on China.
Chronological Table.
Index of Societies.
Index of Persons.
Index of Contents.
Map of China.

Editorial Comment.

Conference Announcements.

WE would draw special attention to Mr. Bondfield's Conference Notes and to Dr. Arthur Smith's "Do Nots," which immediately follow this department. In the former we would emphasize the date:—

The Conference will meet to organize on Thursday, April 25th, at 2.30 p.m., in the Martyrs' Memorial Hall.

Also the paragraph referring to the Conference papers. These

" will *not* be read at the Conference . . . . notice being given that copies would be sent to those who applied for

them as soon as they were printed. . . . . It is hoped that delegates do not intend to study the papers during the hours set apart for discussion."

We commend the "Do Nots" to the careful perusal of all our readers, both to those who attend the Conference and those who remain at home. The closing words, "May His Spirit pervade us all," will be an incentive to our brethren and sisters who remain at their stations to pray for a blessing upon the Conference. While the "Do Nots" have both pith and point, along with concentration we have earnestness and inspiration, and the point does not prick badly.

* * *

Robert Morrison.

As the life and work of Dr. Morrison will be constantly in our minds during the Centenary Conference, we have published as our frontispiece a picture of him from a well-known engraving, and in our Missionary News department we give particulars of the Robert Morrison Memorial which it is contemplated to erect in Canton, the southern metropolis in which that pioneer laboured and died. Reference is made to the leaflets which have been prepared to waken and stimulate interest in mission work throughout the whole Empire. We have lying before us the first of these, Robert Morrison's Life and Labours, by Rev. T. W. Pearce. This suitably forms a link on the chain uniting the earliest with the later days of missionary effort, and speaks of Morrison as translator of the Scriptures, as philologist, and as founder of an Anglo-Chinese College at Malacca, and founder of the first Chinese Protestant Church. The second of the series is the Opening Door, or China Awakening, by Dr. H. V. Noyes; while the third speaks of Present Conditions, or the Superstructure on the Foundations laid by Morrison, by Dr. R. H. Graves. The unique position of Morrison as a missionary is referred to, he "being in the employ of the Hon. East India Company as translator and interpreter; his time was necessarily mostly spent in his study and not in contact with the masses of the people. Though he gathered a few converts around him, he can hardly be said to have given his life to pastoral, evangelistic or educational work. The superstructure necessarily differs from the foundation."

* * *

Prayer for the Conference.

COMMENCING with the 2nd of April the missionaries of Shanghai will hold daily meetings for united prayer with the special object of seeking the blessing of God upon the approaching Centenary Conference. Will not the brethren in other places also set apart a definite time each day, either for meeting together, or where this is not practical, for private prayer, to beseech the Lord, whom we serve, to send His Spirit upon us with mighty power that not only may a spirit of harmony prevail throughout the Con-

ference but that the results of the meetings may be far-reaching and lasting for good. We might almost say that a crisis in the work of missions is upon us. Only as the Spirit of God comes down upon us and upon the Chinese Christians, can we hope to be able to solve the problems that confront us and to meet the responsibilities which daily loom up before us with increasing significance and portent. "Not by might nor by power but by my Spirit, saith the Lord of hosts."

* * *

Y. M. C. A. Convention.

It was very appropriate that in the city where the Centenary Conference commemorating one hundred years of foreign missionary work was to be held, that within a month before the opening of this Conference a convention should assemble representing the Chinese Christian young men of the colleges and cities of this Empire. The Convention of the Young Men's Christian Associations of China and Korea, held in Shanghai, March 19th-22nd, is worthy of more than passing notice. We shall have a full account of the Convention in our next issue, but we wish here to call attention to the distinctive features of the gathering, which were: (1). The representative character of the Convention; 200 delegates being present from Korea, Manchuria, Hongkong and from as far west as Szechuen province. (2). The character and ability of these Chinese leaders manifest at each session. (3). The power of the platform speakers, all of whom were, with one exception, Chinese or Korean; that this was accompanied with a corresponding feeling of responsibility was evident. (4). The high spiritual note that characterized each session from the opening Bible study in the morning, conducted by Dr. Y. S. Li, to the closing session at night. (5). The conviction of these men, deepening with each session, that China's great need could only be supplied by the Gospel of Christ. A missionary movement that that can in one century bring from darkness to light such a group of young men as assembled in this Convention has no apology to make before the world. That this has been done, is the best possible manifestation of the triumph of the Gospel. Old missionaries attending the sessions of the Convention expressed themselves as greatly inspired to redouble their efforts for God's Kingdom as they see what God has wrought.

* * *

Mr. Mott's Visit.

East Asia has this month been favored with a third visit from Mr. John R. Mott, the Christian student-leader of the world. In Seoul, Korea, the city was stirred by his mission; 6,000 people seeking admission to an evangelistic meeting, the results of which have continued in a significant revival amongst business men and officials. At Peking Mr. Mott had an opportunity to speak to a group

of the Empire regarding the work of the Young Men's Christian Association. At Tientsin he addressed a meeting composed of 700 government students and 300 teachers. At Hankow a meeting of 1,000 students. At Nanking and Soochow mass meetings were held at each place and more than two-score of students decided to become Christ's disciples. At Shanghai a meeting of 1,000 students and alumni from Christian colleges and schools; 69 of whom answered the appeal to give their lives to Christ. These were only a few of the larger meetings addressed by Mr. Mott. His time at each place was filled with conferences and addresses connected with the work of the Y. M. C. A. and of the general missionary problem of the country. His closing work in China was his addresses before the National Convention of the Y. M. C. A. of China, and were in demonstration of the Spirit's power to move upon the hearts of men through the Message delivered by a faithful ambassador, even if the Message had to come to the audience through the means of an intrepreter.

* * *

Statistics.

WE have printed extra pages in the RECORDER this month, to include several contributions which are considered of importance in prospect of some of the discussions at the Conference. We have also printed in the Missionary News department some figures anticipatory of the official statistics which will be presented then. Doubtless the numbers by that time will be considerably larger than those we give in this issue, which have been kindly culled by the Rev. J. E. Shoemaker from the recent Encyclopædia of Missions with comparisons from the *Missionary Review*. The deductions from these statistics afford much food for thought.

* * *

New Lives and Faces.

BUT after all, it is not the number of Christians, but the beauty of their lives that tells, and we have much pleasure in drawing attention to Dr. Arthur Smith's review of "Illustrious Chinese Christians" in this month's Book Table. We hope that Dr. Smith will compile such a volume of sketches as he has indicated, of notable Christian men and women. We also trust that our readers will take heed to what is said as to the prevention of loss of valuable material. We were desirous of passing on to Dr. Smith the particulars of the life of an old Chinese Christian who died twelve years ago, who occupied a position of trust for over twenty years, during which time thousands of dollars passed through his hands, and never a dollar was misappropriated. A careful search, however, revealed the loss which Dr. Smith deplores. One of the most helpful testimonies that can be borne to the value and success of missionary effort

is the record of these lives transformed through the power of the Gospel. We remember some time ago, in *Woman's Work for Women*, reading the testimony of an old woman who spoke of a hard lump on her forehead which had been made by bumping her head on the floor before the idols. It used to be more prominent and unsightly, but since she believed in Jesus it was gradually going away. We can thankfully think of faces from which the coarsened signs have been smoothed away by the beautifying power of the indwelling Spirit of Christ.

* * *

THE response which is being made by the people of the United States to the call for help for the famine-smitten districts in China, in view of the recent and present boycott of American goods, is a fine illustration of the true spirit of Christianity. As we go to press we read that in addition to former remittances the *Christian Herald* cables fifty thousand dollars gold, besides supplying the cargo of the *Buford*—5,000 tons of food-stuffs. We do not know of what the food-stuffs consist, but even at the low rate of $20.00 per ton, this would amount to $100,000 Mex. The latest reports from the two Committees—Chinkiang and Shanghai—give a total of over six hundred thousand dollars, Mexicans, for the famine, which, with the food-stuffs above mentioned, brings the figures up to some seven hundred thousand. Truly a goodly sum, and doubtless there will be more to follow.

The Famine.

* * *

MEANWHILE the missionaries in North Kiangsu and Anhwui are being taxed to the utmost in supervising and arranging for the distribution of the money and food. They have appealed, and not in vain, for help from other quarters; several having gone from Shanghai, Hangchow and other places. But the greatest need at present in this respect is for reliable, mandarin-speaking natives. And this need will continue for months to come.

Overtaxed Workers.

* * *

IN the March number of the RECORDER we gave a very interesting account by Mr. J. R. Adam, of the work among the Miao tribes of West China. In the February number of the *China's Millions* we notice another account by Mr. B. Curtis Waters, giving further particulars, and mentioning an itinerating trip he had taken in which he had baptized as follows: In "eight days' baptisms," 201, 131, 152, 95, 108, 142, 128, 12;—969 in all; truly a remarkable record, especially when it is remembered that to within a very short period these same people were quite inaccessible and opposed to the Gospel.

The Miao.

Conference Notes.

BY REV. G. H. BONDFIELD, HON. SEC. EXECUTIVE COMMITTEE.

THE "notes" from the Executive Committee in the present number of the RECORDER must be largely a repetition of information already sent out. A few points, however, may be emphasised with advantage.

(1). *Conference Papers.*—It has been repeatedly stated that the papers prepared on the subjects to be dealt with will *not* be read at the Conference, and in the December RECORDER notice was given that copies of the papers would be sent to those who applied for them as soon as they were printed; a charge of course being made to cover the cost of printing and postage. Over 500 delegates and *ex-officio* members of the Conference have been registered, as well as some scores of missionary visitors; but *less than seventy applications* for the papers have been received! How there can be any intelligent discussion unless the papers have been carefully studied is not very clear. It is hoped that delegates do not intend to study the papers during the hours set apart for discussion. Some of the papers have already been sent out and all the remainder will probably be ready by the 31st of March. Copies may be ordered from the Secretary, from the Presbyterian Mission Press, or from the Methodist Publishing House.

(2). *Accommodation.*—The Sub-Committee on Accommodation has had an exceedingly difficult problem to solve, but room has been found for all who have placed themselves in the hands of the Committee. There are, however, considerably over 100 names on the register, from whom the Sub-Committee has not heard. It is presumed that these friends have either arranged accommodation for themselves or mean to do so. At all events, it should be clearly understood that the Committee makes no provision and takes no responsibility unless they have been requested to do so. All inquiries with reference to accommodation should be addressed to Mr. G. Howell, C. I. M., Shanghai. The number of guests who could be accommodated in private families is comparatively small, and it is expected that visitors will fall in with the arrangements that have been made and accept such accommodation as it has been found possible to provide at reasonable rates.

(3). *Registration.*—Notices have been sent to all the friends expected, requesting them to register themselves, *on arrival*, at the Conference Office, Y. M. C. A. building, Szechuen Road. The office will be opened on and after April 20th from 10 to 12 and from 2 to 4.

(4). *Tickets of Admission.*—Admission to the morning and afternoon sessions of the Conference will be by ticket. Delegates, missionary non-delegates and visitors' tickets will be issued, on application at the Conference office, to all whose names are on the register. As a considerable sum has been spent in organizing the Conference, a charge will be made for each ticket.

(5). *Organization and Reception.*—The Conference will meet to organize on Thursday, April 25th, at 2.30 p.m., in the "Martyrs' Memorial Hall," Y. M. C. A. building. The business of this meeting will be to elect chairmen and secretaries for the Conference, to appoint such standing committees as are considered necessary, to adopt rules of procedure, etc. On the same evening, all delegates and visitors will be welcomed at a reception arranged by the Shanghai Missionary Association in the Town Hall. No one should miss this gathering.

(6). *Final Words.*—Only those who have been engaged in the duty of organizing the Conference know the work it has involved. Delegates are not expected to forego the privilege of criticism, but it is earnestly hoped that they will accept what has been done and not attempt to organize *de novo* as soon as they arrive. It is not the machinery that makes a successful Conference, but the spirit which its members bring to the discussions, and the forbearance with which they regard shortcomings in organization or imperfections in papers and resolutions. From our discussions the spirit of bitterness should be entirely absent. Let us all strive so to be and do that every one present shall be the better for this gathering, and the Conference be memorable as the starting point for the greater conquests and deeper devotion of the new century.

Do Nots for the Conference.

(FOR EX-OFFICIO AND ELECTED DELEGATES AND FOR VISITORS.)

DO Not confound the Conference with a Picnic, where people go to have a sociable time and when they have had enough of it go home again.

Do Not come late and go early, attending only a fraction of the sessions—the subjects, the discussions, the interest are meant to be cumulative.

Do Not come to *criticize* the program, the papers, the resolutions, the chairman, and the plans and forms of work. Come to *help*, for which opportunities will be unfailing.

Do Not fail to *pray* daily for the committees, the readers of the papers, the movers and seconders of resolutions, for each

speaker, and for the leaders of, and the participants in, every meeting.

Do Not be on the lookout for slights to *your* Mission (when it is so big) or for snubs (because it is so small).

Do Not *assume* that anybody means anything—no matter what he seems to say—in any other than the kindest spirit.

Do Not undertake to contradict every misapprehension, or correct every misstatement—let them right themselves.

Do Not go in for the destructive, but for the constructive.

Do Not (unconsciously) assume a patronizing air of I-know-it-all ; listen-to-me-and-imbibe-wisdom.

Do Not talk or act as if there were any efficient *power* in a vote of this Conference in favor of anything. It will have just as much weight as there is reason in it—and no more.

Do Not forget that if the Conference is to accomplish anything of permanent and aggressive value, it will be by a more effective union ; that *union* necessarily means *giving up* something for the sake of something else ; and that praise of union combined with a fixed determination on our part *not* to give up anything, is mere chatter, and dishonest chatter as well.

Do Not keep saying that union is "*theoretically* all right," but "in practice it will not work," when the only reason *why* it will not work may be because we *will* not work it.

Do Not deceive yourself by trying to persuade yourself that *your* work, your Mission is "doing very well as it is," and does not need a whip and a spur.

Do Not forget that *efficiency* is the keynote of modern life, and that if your work is *not* "efficient" you cannot hope to make others think that it *is* efficient.

Do Not forget that neither missions nor any other enterprise can live on past memories ; that nobody cares now what was planned at the beginning of the nineteenth century other than as of historical interest, but that all do care what is *doing* at the beginning of the twentieth century.

Do Not forget to emphasize principles and not methods. If the principles are *right*, methods to embody them can eventually be found.

Do Not assume that your convictions are like natural scenery, unalterable facts. Try to keep your mind open for new light.

Do Not try to *force* any delicate and difficult adjustment to a conclusion. If there is a reef ahead, keep at a distance instead of (like the *Dakota*) trying the overland route.

Do Not forget that among the attendants on this Conference as a silent spectator, is to be the Lord Christ. May His Spirit pervade us all.

A. H. S.

Missionary News.

Statistics of the Protestant Missions throughout the World.

Taken from Encyclopedia of Missions (Dwight, Tupper and Bliss).

These statistics are intended to represent the condition of Foreign Missions on January 1st, 1903.

Field.	Date of Opening.	Foreign Missionaries.	Native Workers.	Places of Religious Worship.	Elementary Schools.	High Schools.	Hospitals, Dispensaries.	Printing Establishments.	Professing Christians.
Africa	1752	2,572	15,426	6,081	3 812	90	85	31	31,591
Madagascar	1818	272	6,913	1,793	2,757	23	9	3	49,614
Alaska	1877	125	51	36	21	...	6	...	2,801
Canada	1649	329	106	135	159	14	5	2	16.375
Mexico	1870	236	516	424	123	24	5	7	22,010
Central and South America	1776	637	1,049	480	175	27	4	9	66 069
West Indies	1732	277	2,184	326	261	10	1	1	69.931
China (including Manchuria)	1807	2,708	5,700	3.316	1 570	129	138	24	144,237
Farther India	1813	306	2,300	884	636	52	9	4	85 668
India and Ceylon	1793	3,584	26,938	6,341	9.574	408	200	46	660,874
Japan (including Formosa)	1859	742	1,323	938	95	47	15	5	58.369
Korea	1884	157	306	496	94	9	7	3	31,454
Malaysia	1831	462	881	392	423	15	7	2	85,753
Persia (including the Caucasus)	1835	100	266	144	162	...	9	3	3,159
Turkey (including Arabia, Syria)	1819	509	1,766	477	712	63	30	4	22,670
Australasia	1814	67	419	70	37	2	11	...	18,088
Oceanica...	1797	35	683	302	258	5	...	1	103,527
Roman Catholic Europe ...	...	47	296	214	53	4	...	...	8,100
Aggregate	...	13,371	69,670	24 337	23 527	960	553	147	2,274,117
The *Miss. Review* gives for	1906	18,591	89,678	36,748	29 010	...	...	...	1,843,309

Some Deductions from the Foregoing Statistics.

China has 2.1 native workers, and 1.2 preaching places to each For. Miss.
India „ 7.5 „ „ „ 1.7 „ „ „ „ „
Japan „ 1.8 „ „ „ 1.2 „ „ „ „ „
Korea „ 1.9 „ „ „ 3.1 „ „ „ „ „
*The world's average is 5.2 „ „ „ 1.7 „ „ „ „ „

China has 1 elem. sch. for every 1.7 For. Miss., or 5.3 For. and Nat. workers.
India „ 1 „ „ „ .37 „ „ „ 3.2 „ „ „
Japan „ 1 „ „ „ 7.8 „ „ „ 21. „ „ „
Korea „ 1 „ „ „ 1.6 „ „ „ 5. „ „ „
The world's average is 1 „ „ „ .56 „ „ „ 3.5 „ „ „

China has 1 high sch. to 12 elem. sch., 21. For. Miss., or 65 F. and Nat. workers.
India „ 1 „ „ „ 23 „ „ 8.3 „ „ „ 75 „ „ „
Japan „ 1 „ „ „ 2 „ „ 16. „ „ „ 51 „ „ „
Korea „ 1 „ „ „ 10 „ „ 17.5 „ „ „ 51 „ „ „
The world's average is 1 „ „ „ 24 „ „ 14 „ „ „ 86 „ „ „

China has 1 hospital or dispensary for every 20 For. Miss., or 62 F. & N. workers.
India „ 1 „ „ „ „ 18 „ „ „ 153 „ „
Japan „ 1 „ „ „ „ 50 „ „ „ 137 „ „
Korea „ 1 „ „ „ „ 22 „ „ „ 66 „ „
The world's average is 1 „ „ „ „ 24 „ „ „ 103 „ „

China has 1 mission press or publishing house to 113 For. Miss., or 350 workers.
India „ 1 „ „ „ „ „ „ 78 „ „ „ 663 „
Japan „ 1 „ „ „ „ „ „ 148 „ „ „ 413 „
Korea „ 1 „ „ „ „ „ „ 52 „ „ „ 154 „
The world's average is 1 „ „ „ „ „ „ 91 „ „ „ 565 „

*The *Missionary Review* statistics would make these figures 4.8 and 1.97 respectively.

Robert Morrison Memorial.

Protestant missionaries throughout China are aware that a movement is on foot to commemorate the centenary of Dr. Robert Morrison's arrival by the erection of a permanent and suitable memorial building in Canton, the southern metropolis in which that pioneer laboured and died. Nearly a year ago the Canton Missionary Conference appointed a representative committee to secure funds and formulate plans for this purpose. It was agreed that the memorial building should be erected on a central site and should include an auditorium suitable for large united gatherings. The money, when collected, is to be entrusted to the International Committee of Y. M. C. A., that this body may purchase the site and erect a building with the equipment necessary for an up-to-date Chinese Y. M. C. A. In this way, it was thought, permanency and efficiency would be secured for an interdenominational memorial suited to the present and future needs of an awakening China. Leaflets have been prepared for the committee by Rev. T. W. Pearce, Rev. H. V. Noyes, D.D., and Rev. R. H. Graves, D.D. These are not appeals for financial help, but contain missionary information that is calculated to awaken and stimulate interest in mission work throughout the whole Empire. The committee has felt that it must have a better reason for its existence than the mere raising of $200,000 Mexican, and considers that the educative influence of its work will distinctly benefit the mission cause in every part of China and throughout the whole world. The pastors of all churches in the home lands are being communicated with directly and are asked to arrange for a Morrison Memorial Sunday when Morrison and the land for which he lived and died will be brought before the congregations and a collection will be taken for the memorial building. Representatives of the committee are expected to follow up the literature circulated and letters written by personal deputation work in the United States and Canada, Great Britain and Australasia. Lord Kinnaird has consented to act as treasurer in Britain while the International Committee of Y. M. C. A. receive money in America. Rev. T. W. Pearce is treasurer for China and Japan.

Sir Robt. Hart has shown his appreciation of the project by a donation of one hundred guineas and an able article from his pen, which has been printed and is, through the courteous and hearty interest of the local Commissioner of Customs, being circulated among the foreign members of the Chinese Customs staff throughout the Empire. Sir John Jordan has also expressed his warm sympathy, and has given a donation. Much encouragement has come to the committee from missionaries all over China. The chairman of committee, Rev. W. W. Clayson, recently visited several centres in the North on behalf of the memorial and found many heartily interested.

Chinese Christians in Canton have already promised about $7,000, and we expect this will be at least doubled when a systematic canvass is made among the non-Christian Chinese. A strong local Chinese committee is at work, and it is intended to circulate appeals for financial assistance throughout the churches in all the provinces.

The scheme will be presented to the Conference at Shanghai at one of the evening public meetings. The Committee trusts that fellow-missionaries will assist by prayerful sympathy and practical help in this effort to do honour to the memory of one to whom the whole Church of Christ in China and the whole Empire of China is so deeply indebted.

A New Hospital in Central China.

THE HOSPITAL OF THE AMERICAN BAPTIST MISSION AT HANYANG FORMALLY OPENED.

While the work of medical missions in China is by no means new, the opening of a hospital arranged and equipped according to the best methods of medical science is an event of significance not only in the history of missions, but also in the development of China. Such a building has been erected by the American Baptist Mission to care for the quarter of a million or more people who live in Hanyang. As frequently happens in China, the site for the building was only secured after long and continued effort to overcome opposition and prejudice. Success at last crowned the efforts, and an adequate plot of ground was secured in the centre of the Hanyang valley, a place about equi-distant from the main sections of the city.

The plant at present consists of two buildings—the hospital proper and the dispensary in which is incorporated the chapel. The hospital itself is a handsome building, rectangular in shape, three stories high. There are four main wards, splendidly lighted and ventilated. On the second floor there is a small ward enclosed in glass, adapted for a few consumptive patients. On the third floor, at either end of the building, are rooms which can be shut off entirely from the rest of the building, and are therefore suitable for contagious diseases. A feature of this hospital that is something of an innovation is the provision made for foreign patients in small private rooms. As the number of foreigners in this important centre increases, it is felt that there will be a demand for hospital accommodation, at least in surgical cases. The operation room, finished entirely in white enamel, contains every appliance needed for successful surgical work. The kitchens and servants' quarters are located in a separate building in the rear.

The formal opening of the hospital, which occurred on Tuesday afternoon, March 12th, was appropriate and impressive. Although the weather was threatening, a large number of people came in steam launches and sampans from Hankow and Wuchang. The dedication service took place in the hospital chapel, and was in charge of Rev. J. S. Adams, the senior member of the mission. The address was in Chinese, and was given by Rev. Arnold Foster, B.A., of the London Missionary Society in Wuchang. The prayer of dedication was made by Dr. S. R. Hodge, of the Wesleyan Mission in Hankow. After the benediction by the chairman, the service was transferred to the hospital steps, where the Hon. William Martin, U. S. Consul-General, and the Hon E. H. Fraser, H. B. M. Consul, made appropriate speeches. The building was then formally opened by Mrs. E. H. Fraser, after which

those present inspected the different rooms and partook of light refreshments.

One of the notable features of the occasion was the attendance of all the leading mandarins of Hanyang and the vicinity. Many of these had previously contributed to the erection of the building and had shown a lively interest in the work done. There is at least one kind of mission work in which official China believes.

J. H. D.

An Evangelistic Conference.

BY REV. J. E. SHOEMAKER.

Longing for a deeper work of the Holy Spirit among our churches led the members of the Central China Presbyterian Mission to plan for a conference of all our workers.

The aim was to bring together missionaries, pastors, church officers, evangelists, school teachers and as many of the active church members as could come, to spend a few days together in Bible study, prayer and conference about the work, hoping thus to bring all into closer fellowship and be mutually helpful as we sat together at the feet of the Great Teacher and sought a blessing which would fit us for more effective service. Ningpo being the oldest station of our Mission, "The Jerusalem of the Presbyterian Church in Central China," as the pastor put it in his address of welcome, it was conceded by all to be the proper place for this first general council.

The time decided on as likely to meet with fewest hindrances was the Chinese New Year vacation.

Accordingly on the 9th of the first moon (February 21) delegations came from Shanghai, Hangchow, Soochow and the Ningpo out-stations, amounting in all to a dozen missionaries and some sixty Chinese. The schools not being in session, the matter of entertainment was greatly simplified. The men were lodged in the academy and the women in the women's building.

In arranging the program the Chinese were used as largely as possible. The forenoons were given up to a devotional hour and an hour of Bible study. In the afternoons a series of addresses were given by our ablest Chinese speakers. The topics were: "The Christian's Personal Life," "The Christian in the Home," "The Christian in Business," and "The Christian in the State."

Several song services were included in the program; and prayer formed a very prominent part of every session.

The Bible study hour and some of the devotional services were particularly impressive and helpful.

The addresses on "The Christian in Business" were given by a couple of successful and very consecrated young business men from Shanghai. Their earnest and straightforward testimony to the importance of making Christian stewardship the chief work in life, whatever may be your calling, made a profound impression on all who heard them.

Mr. C. T. Wong, of the Y. M. C. A., happened to be visiting his father, who resides in Ningpo, and accepted an invitation to give an address on the work among Chinese students in Japan, with which he has been connected for several months.

He portrayed the dangers which beset the young student in a foreign land, and told of the splendid opportunities and many results of the Y. M. C. A. with such earnestness and fervor that it aroused every one in the audience to a deep interest in the work.

Sabbath was begun with an early morning prayer-meeting. A number remained after the close of the hour and continued in prayer until almost time for the preaching service. It was doubtless largely due to this volume of intercession that the morning sermon was marked with unusual power, and the addresses on "The Christian in the State," which were given before an audience of four or five hundred in the Fu-zin church in the afternoon, deeply stirred the hearts of all, inspiring them with new hope and filling them with a purpose to be more earnest in seeking to win their native land for Christ.

On Sabbath evening came the farewell service. At the suggestion of one of the Chinese pastors this was closed with a communion service. The solemnity and appropriateness with which the Chinese pastor in charge conducted this exercise made it a genuine spiritual feast. The prayer of consecration which he offered, while the audience knelt, made the crucified Savior stand before us with such distinctness that the emblems of his broken body and shed blood took on a very real significance.

Several of the pastors asked that an opportunity be given to hear reports from the field before the meeting closed. The leader of the evening yielded to the request with great hesitation, fearing lest it might detract from the impression of the communion service, but the event proved his fears to be groundless. After one or two short and spicy reports a young pastor from a neighboring station, in a most masterly way, with a few outline strokes, set before the audience a most vivid picture of unconscious heroism as manifested in the lives of these capable and scholarly young men who turn a deaf ear to the allurements of fortune and give themselves to the service of God and their fellowmen in obscure outposts without even a comfortable home or a decent place to hold services.

It was not intended as an appeal, but it went straight to the heart and brought tears to not a few eyes. Hardly had he left the floor before one man rose to pledge $30 toward a new chapel in that village, and another followed with a promise to be responsible for one-tenth of the entire cost.

Thus the conference closed, as it had progressed throughout, in mutual sympathy and hearty goodwill.

As to the results of the conference we can as yet mention only a few which appeared on the surface, but we trust the real results were yet deeper and more far-reaching. There is undoubtedly an added appreciation of the unity and solidarity of the work of our four stations as a whole. Many of the workers received a personal stimulus, which met a felt want and led the delegates to vote for another conference next year. The honor of the ministerial office and the high privilege of soul-saving was made to stand out very prominently during the convention, and appeals for personal consecration to the Master's service were made, which went right to the heart. One young business man decided to give up a good position and

go into the ministry at a much smaller salary.

Perhaps the best result of all was an added assurance that the Holy Spirit is able to work in and through a consecrated Chinese just as effectively as through those who have generations of Christian ancestry behind them.

Missionary Journal.

BIRTHS.

AT Canton, 21st January, to Rev. and Mrs. G. H. McNEUR, N. Z. P. M., a daughter.

AT Hsinchow, Shansi, 19th February, to Mr. and Mrs. T. E. LOWER, E. B. M., a daughter.

AT Chenchow, Hunan, 2nd March, to Rev. and Mrs. T. W. MITCHELL, A. P. M., a daughter.

AT Shanghai, 11th March, to Mr. and Mrs. J. STARK, C. I. M., a daughter.

AT Shanghai, 23rd March, to Dr. and Mrs. W. H. JEFFERYS, A. P. E C. M., a daughter.

MARRIAGES.

AT Canton, 5th March, Mr. C. C. RUTLEDGE, Y. M. C. A., Hongkong, and Miss ANNA K. EDMUNDS, of Baltimore, Md.

AT Shanghai, 20th March, Rev. O. PUNTULA and Miss H. MATTILA, Finland Missionary Society.

DEATHS.

AT Bath, England, 25th January, Miss K. B. STAYNER, of the C. I. M.

AT Fancheng, Hupeh, 9th February, Mrs. H. N. RÖNNING, Hauges Synodes Mission.

ARRIVALS.

AT SHANGHAI:—

February —, Dr. H. N. KINNEAR and family, Rev. PEET and family, all ret., for A. B. C. F. M.

2nd March, Rev. and Mrs. S. H. LITTELL, A. P. E. C. M. (ret.); Mr. EARLE C. CLEELAND, for the Canton Christian College.

4th March, Rev. F. L. NORRIS, S. P. G. (ret.)

5th March, Rev. and Mrs. J. L. STUART (ret.), DAVID STUART, M.D., and Miss MOFFETT, S. P. M.; Miss H. HEIMBECK, Scan. Mis.; Mr. and Mrs. F. H. RHODES (ret.), Miss T. HATTREM, Miss E. WALLIS, Miss W. HINGSTON, Miss C. M. HARLOW, Mr. PEDER HOLE, all for C. I. M.

17th March, Dr. W. L. BERST, A. P. M., Hunan.

19th March, Dr. and Mrs. HEKKENKEIMO. Miss MATTILA, Finland Missionary Society.

26th March, Mr. WALTER B. SLOAN, Mr. CECIL POLHILL (on a visit from England).

DEPARTURES.

FROM SHANGHAI:—

2nd March, Mrs. A. L. SHAPLEIGH, C. I. M., for America.

4th March, Dr. and Mrs. G. A. COX, for India, Miss H. A. GOUGH, Miss A. SLATER, Miss A I. SALTMARSH, all C. I. M., for England.

9th March, Rev. and Mrs. C. NEWTON DUBS, Reformed Church in America, for U. S. A., via Europe; Mrs. C. J. DAVENPORT and family, for England, Rev. and Mrs. A. ROSE, W. M. S., for England.

16th March, Mr. and Mrs. W. W. LINDSAY, C. I. M., for England.

18th March, Miss M. E. COX, C. I. M., for India.

19th March, Mrs. L. H. ROOTS, A. P. E. C. M., for U. S. A.; Mr. and Mrs. A. J. H. MOULE, C. M. S., for England.

22nd March, Miss BYERLY, A. P. E. C. M., for U. S. A.

23rd March, Rev. and Mrs. G. F. HENKE, M. E. M; Miss M. STRYKER, M.D., Miss M. WILEY, A. B. C. F. M., all for U. S. A.; Dr. MARY HORNER, I. P. M., for England; Mr. and Mrs. J. S. ORR and family, Mr. and Mrs. C. F. BLOM, C. I. M., for England; Rev. and Mrs. C. N. CALDWELL and family, S. P. M., for U. S A., via Europe; Rev. and Mrs. W R. HUNT and family, F. C. M., for U. S. A. via Europe; Miss I. M. A. ELLMERS, for Germany; Miss G. S. ANDERSON, for Norway, both of C. I. M.

The Centenary Conference.

To those present during the Centenary Missionary Conference I beg to call attention to the stock of *Standard Theological* and *Biblical Literature* on hand.

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I had interviews with quite a number of the firms making this a special feature of their business, and met with a very manifest interest in, and appreciation of, the unique opportunity which China now presents on these lines.

Several Publishers have effected arrangements with me to carry a supply of their Publications on Sale to be increased as wants are known.

Others have urged me to make known their readiness to send specimen of any Books desired to Teachers, and generally I have obtained the direct interest of the School Book Trade in meeting all wants for Chinese Schools. Being thus in direct and intimate connection with them, I am hoping to be made use of by Educationists here in bringing within their reach all that may be thought of in aid of complete supply.

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EDWARD EVANS,

The Missionary Home Book Room, Shanghai.

April, 1907.

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An Elementary Arithmetic is in preparation. Donations towards the working expenses of the Committee will be acceptable.

Correspondence relating to the S. S. M. R. should be addressed to the Secretary—

REV. GEORGE A. CLAYTON,

W. M. S., Wusueh, { *vid Hankow (for letters from the West),* / *vid Kiukiang (for letters from other places).*

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VOL. XXXVIII. MAY, 1907. NO. 5.

Chinese Benevolent Institutions in Theory and Practise.

BY REV. T. J. PRESTON.

IT is manifestly unfair in looking for benevolences among the Chinese to expect to find such well-regulated and well-equipped charitable institutions, either in the past or at the present, as are to be found in the cities of Western lands, which rightly boast of modern civilization. This much, however, may be said, the Chinese have never been properly credited with their theories in regard to charity, nor with what they actually do in the way of efforts to relieve suffering and care for those who by reason of age or impotency are not able to care for themselves. Home life in China in point of cleanliness and sanitary regulation is far below that to which Westerners have been accustomed, and it is vain to expect the Chinese in their public institutions to rise above the standard of the average home. The ordinary Chinese house is so constructed as to exclude sunlight, and the drainage is imperfect; often the vile sewage blocking the passage and emitting odors that are intensely disagreeable to ordinary sensibilities, as well as making conditions that are extremely perilous to health. From our standpoint it is a hazardous place to attempt to live, but as the Chinese have for generations been habituated to this mode of existence they seem practically immune from influences which to us would mean certain, and probably fatal, illness. As it would, therefore, be futile to attempt to find charitable organizations and institutions that for efficiency could be compared

with our own, we may content ourselves by looking for the principles of benevolence and charity from their viewpoint and seek to ascertain to what extent these have been practised.

Among the earliest references in Chinese literature to the importance of benevolence is a chapter in Kwan Tsi (管子). [Kwan Tsi, the abbreviated name for Kwan I Wu (管夷吾), or Kwan Chong (管仲), who died 645 B. C. His death was thus ninety-four years before the birth of Confucius.] The book bearing his name is supposed to be a forgery of several centuries later, but in any case it was written not later than the Han dynasty (206 B. C., 221 A. D.), and must therefore have weight as being one of the earliest historical documents treating at any length on this theme. The chapter in question, the fifty-fourth of Kwan Tsi, discusses nine ways in which the interests of the Kingdom may be conserved. Taking these in order they are as follows:

1. On caring for the aged.—In the capital of each kingdom (at that time China was divided into a number of small kingdoms) there are officials called "Chang Lao" (掌老), deputed to care for the old. If the age be in the seventies, and there be only one son, he is exempt from government frontier service, and every three months meats are to be provided; if in the eighties and there are two sons, both are exempt from such service, and once a month the family is to have meat; if above ninety, all the family are exempt from public service, and every day they are to have an apportionment of meat and wine. At death their coffins are to be provided by the ruler. Younger members of the family are urged to prepare fine delicacies. Let them ask of the aged what they desire and seek for that which they relish. This is what is meant by caring for the aged.

2. On having compassion upon the young.—In the capital of each kingdom there are officials called "Chang Yiu" (掌幼), deputed to care for the young. Among the children of both literati and common people, there are small and weak ones, who are not able to care for themselves. He who has three such children, the wife shall not be made to go out on any service; he who has four children, the whole family is exempt; he who has five children must be provided with a nurse, and is to receive food sufficient for two persons. When the young themselves become able to work, this allotment is to cease. This is what is called having compassion upon the young.

3. On pitying orphans.—In the capital of each kingdom there are officials called "Chang Ku" (掌孤), who have charge of orphans. If a scholar die and leave children parentless without means of subsistence, the village clansman who knew the deceased and shall nourish one of the orphans, shall have one son exempt from public service; if he cares for two, then two of his sons shall be exempt; if for three, then his entire family shall be exempt. The official guardian of orphans shall repeatedly go and inquire as to food or its lack, as to the provisions for cold, and whether in appearance the orphans are healthy or emaciated; in any case duly commiserating the parentless ones. This is what is called pitying orphans.

4. On nourishing the disabled.—In the capital of each kingdom there are officials called "Chang Yang" (掌養), who have charge of the physically unfortunate. The deaf, the blind, the dumb, partial paralytics, those whose hands are stiff, those who are not able to care for themselves, must be received and nourished by those in office. Both food and clothing shall be provided by the official in charge until the disease or injury departs; then such help shall be stopped. This is called nourishing the disabled.

5. On the duty of marriage bureaus.—In the capital of each kingdom there are officials called "Chang Mei" (掌媒), who are to act as marriage mediators. Widowers and widows, wherever possible, are to be united, and they are to be given a home and an adjoining field, together with some household furniture. After they have lived together three years, the husband may be allowed to go forth on public duties. This is the duty of the marriage bureau.

6. On looking after the sick.—In the capital of each kingdom there are officials called "Chang Ping" (掌病), who are appointed to care for the sick. If scholars are sick, the physician must ascertain the nature of the disease. If the sick are over ninety years of age, the doctor must visit them every day; if over eighty, he must go personally every other day; if over seventy, every third day. If there should be general sickness, all under these ages he must visit every five days; if the disease be very violent, he must notify his superior, who must himself go and seek the best means of checking its course. The one in charge must go throughout the kingdom and seek to prevent the cause. This is what is called preventing sickness.

7. On alleviating poverty.—In the capital of each kingdom there are officials called "Tong K'iong" (通窮), to help the poor. If there be a poor family with no shelter, or a poor stranger cut off from food, he who is comfortably at home in his own clan and informs the official, shall be rewarded; he who hears the cry of need, but does not inform the official, shall be punished. This is termed relieving poverty.

8. On aiding sufferers.—The officials of this bureau are called "Chen Kwun" (振困). In calamitous years laborers in particular suffer. Many even die. It is then the time to remit punishment, forgive transgressors, and disburse rice freely from the granaries. This is called aiding sufferers.

9. On making continuous family history.—The officials of this bureau are called "Chieh Chueh" (接絕). When the literati or people die, coming to death in battle or some heroic way, those who knew the deceased must receive gifts from the ruler and set up memorial tablets. This is called perpetuating the family record.

Needless to say these respective bureaus no longer exist. Probably in these modern times some changes might be suggested as improvements in this category of benevolences, but as an ancient document it is highly interesting, showing that early in their history the Chinese were seeking through public bureaus and institutions to alleviate suffering and distress among their people.

Confucius (551-479 B. C.), China's ideal of excellence, taught and exemplified a sympathetic regard for the unfortunate. On one occasion a blind music master named Mien came to call upon the sage. He was treated with the utmost courtesy and consideration; Confucius himself conducting him up the steps and showing him where to take a seat. This done, by way of introduction, the sage named all who were present to the sightless visitor. When one of his disciples questioned concerning his course, Confucius replied, "This is most assuredly the way for those who would lead the blind," which, if given a modern application, would mean that it is the duty of a good man, irrespective of station, to be generous in kindness and attention to those who are afflicted with any physical disability. In the Analects there is a striking passage which shows the broad sympathy of Confucius for the sorrow and misfortune of others. Dr. Legge's translation of this passage is as follows: "When the Master saw a person in a mourning dress, or any one with

the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass them, he would do so hastily." The chapter which deals with personal characteristics of the sage touches upon his intense human sympathy. When he saw a person in mourning, whether a friend or not, he would always show his sympathy by changing his countenance; when he saw an afflicted person, though it might be most inconvenient, he would always greet him in the most ceremonious manner. Here and there in the literature of China are to be found references to philanthropic agencies and benevolent institutions, but the foregoing will be sufficient to show that there has existed among the more thoughtful a keen feeling of respect for the aged, sympathy for the sorrowing and pity for the unfortunate.

Turning to the practise of benevolence, growing out of the general teaching on the subject, it is perhaps no violence to facts to state that every city of importance in the empire has some form of organized charity for helping the unfortunate. Charitable institutions have varied in different times, as they now vary in different places. Foreigners as a rule have not found it particularly interesting to investigate personally these institutions, and, if so, the presence of idolatrous and superstitious features has impressed them so unfavorably that there has not been the unbiased frame of mind to award China with credit for what has been, and is being, definitely accomplished by such institutions. Without attempting to cite organizations of a general character, which would apply to the entire empire, it seems fair to the subject to take a representative city in the interior and describe existing institutions, whose aim is directly the good of various unfortunate classes and indirectly that of society in general. The city in question—Changteh, Hunan—is 1,000 miles from Shanghai, has about 150,000 population, and is typical in every respect, neither above nor below the average in point of business activity or character of the people. No extended reference will be made to the Famine Granary (儲備倉), where rice is stored for time of special local need, or the Home for the Infirm (養疾院), where the aged and blind are received and cared for, or the Benevolent Association (體仁堂), which sees to the proper interment of all bodies which have been drowned and recovered. The hall for public exhortation (宣講堂), where men are urged to do good deeds, and the various

provincial guilds (會 館), which look after the interests of those from the same province, might also be included in the list of present-day benevolences. These enterprises are important; each in its own sphere, but the following perhaps represent the more actively operative institutions:—

1. Foundling Hospital (育 嬰 堂).—General contributions from shopkeepers go to the maintenance of this important institution. Like almost every public enterprise, it is open to abuses; and no doubt often a family in which children are supposed to be too many prevail upon some poor neighbor to bring a helpless babe, stating that the child is his and, being unable to provide support, wishes the foundling home to receive the infant for nurturing. Sometimes, though it is fair to say not often, heartless parents cast a child into the streets, leaving it to die or to be found by some charitable person and taken to the hospital; sometimes sheer poverty forces parents to offer a child for admittance. But whatever abuse may be made of the foundling hospital, it is beyond doubt a place where deeds of tender mercy are shown to helpless infants. On one occasion when the writer was visiting this institution, a man, evidently from the country, came in carrying two baskets on the ends of a pole. In one was a variety of vegetables; in the other a quantity of straw. Soon an old woman appeared, and going into the basket of straw she brought forth a fairly healthy looking infant. With an exclamation of satisfaction, followed by the words, "This is certainly a fine child," she passed with the treasured acquisition into the private apartments for the nurses and children. A nurse is provided for every two infants, and an average of about forty children is always in keeping. These are kept—unless death intervenes—until at various ages they are either adopted into families or, be it said regretfully, sold, according to a long-standing custom, for what are commonly called "slaves." Appropriating an expression found in Mencius that "if an infant crawling about is likely to fall into the well it is no crime to the infant," we may add that it would be a crime to the Chinese if provision were not made in such an institution as the Foundling Hospital for helpless children. Eliminate some abuses, and we have here an institution that is in every respect commendable for its charitable motive and for the obvious good that it accomplishes.

2. Work houses for the poor (工 藝 局).—It is the essence of charity to assist others to help themselves. When an institution attempts to furnish a place where the young may

be encouraged in a trade according to given aptitudes, or the middle-aged may have material placed at hand for making certain useful articles in which they are more or less skilled, it is rendering splendid service to society by keeping from the streets those who might otherwise be vagrants and beggars. It must be admitted that this institution is also a kind of reformatory, and might be called a work house for the wayward as well as for the poor. When the young are refractory at home, or are beggars on the streets, or have committed some misdemeanor, they are sent there for correction. A small official is in charge, and the inmates are in practical confinement. The work house, besides furnishing shelter, provides a way by which petty offenders or the extremely poor may help to earn their own livelihood. A liberal per cent. of the proceeds of their labor returns into their own hands. About a hundred persons are kept at the place; a number being taught some simple trade, others working at one already acquired. Some work with bamboo making chopsticks, curtains or various-shaped baskets; some make braid for the hair or bands for the waist and lower part of the trousers; some knit silk nets for women's hair, while others make dusters from feathers gathered here and there. Now that straw hats after foreign patterns are being freely worn in the interior, the writer has seen men in the work-house making hats that, though rough and crude when minutely examined and not of exact shape, certainly had the virtue of wearing quality by being strongly put together. When it is remembered that there are many needing the wholesome influence of the reformatory, as well as poor people rendered incapable of working for others by some bodily affliction, but who have the use of their hands and can, if provided with the material, do much for their own support, it will not be denied that the work-house is a most worthy and useful institution.

3. Beggars' Refuge (棲流所)—As might be inferred this is a place solely for beggars. Pity, frequently accompanied by disgust, is usually the mental attitude towards a beggar. Some are driven to a life of dependence on account of physical infirmity preventing them from earning a livelihood; others seem to have been denied by nature that sense of manhood which prompts one to toil for his needs, and hence there is no compunction, but rather brazen effrontery in being a human parasite. For the first class there is always pity, for the second

usually disgust. In keeping both classes from the streets and providing shelter and food the refuge is doing distinctly benevolent work.

4. United Benevolence Hall (同善堂).—This is an institution maintained by cloth merchants. No contributions are requested from any other source, and the extent of this benevolence may be inferred from the fact that, according to information received from the manager, the annual average expenditure is six thousand taels. The association owns a large and substantial building, and has responsible men in charge, who seek to administer the benevolences wisely. The forms of its charities are varied. To the observant in this part of China a familiar object on the by-streets is the lantern resting in its own unpretentious roofed house as a protection from the weather. Many a person traveling at night has had occasion to appreciate such a light placed on side streets or in the outskirts of the city, where there was a single stone slab for a bridge, or at some point where the steps needed to be carefully taken. Such a one might thank this benevolent association, as it furnishes these lamps, provides the oil for their nightly use and attends to the lighting.

The free ferry boat is an institution of importance in this part of the empire, where rivers run in every direction. At the stern is a small roofed cabin, in which lives the pilot, usually an old man, who directs the rudder. The passengers themselves do the rowing. These free boats, which are kept at the crossings on all main lines of travel, are maintained by this benevolent association.

Where pains, boils and ulcers afflict people as they do in China some healing ointment is necessary. The Chinese have this in a well-known plaster (膏藥). A man is kept busy day after day at the united benevolence hall making ointment plasters for free distribution to the poor. From a pot of ointment he takes a portion on a chopstick, rubbing this in a circle on a piece of white cloth four inches square. After a single fold the plaster is ready for the next person suffering from an ache or sore of any kind.

The poor are everywhere in China, and without comfortable homes or sufficient clothing, the winter months cause untold suffering and misery. In the united benevolence hall are huge stacks of heavy cotton wadded garments, which are given to the needy in the severe winter months. A large quantity of

cotton is bought in the summer and made into heavy clothing or bedding. Much misery is relieved by a careful distribution of these winter garments. The association also provides coffins for the poor. Rough coffins of all sizes are kept in quantities, and where a poor beggar has gone the way of all the earth, or any other poor person, worthy or unworthy, has died, a coffin may be obtained by application to those in charge. In a word, this institution, by providing lights where otherwise none would be, free ferries for crossing rivers, ointment for the sick or suffering, heavy garments for the poor in winter and coffins for the dead at all seasons, justifies its appellation—United Benevolence Hall.

The purpose of this paper is not to defend existing benevolent institutions as perfect, but to commend them as serious efforts in the right direction. If they are not wholly praiseworthy, they are at least deserving of some credit. One regrettable feature is that a vein of idolatry and superstition runs through them all. Let this be eliminated, and the charitable in China will have learned more perfectly how to commiserate and help the unfortunate of every class.

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I have been asking myself 'Just what was Paul's position with reference to appeals to the Civil Power for protection?'

And 1st, What was his theory in regard to the nature of the Civil Government? His own answer to this query is, "The

powers that be are ordained of God," and "He is the minister of God to thee for good;" and again, "For they are ministers of God's service." Holding this view of the Civil Power, he could be both a thorough-going Jew or Christian and a royal Roman citizen. But he vehemently protested against Christians taking their private disputes before Pagan rulers.

2nd. His Roman citizenship was a part of this established order; and he received it as from God, to be availed of by him for the furtherance of the Gospel. He said: "All things are yours; for ye are Christ's, and Christ is God." His citizenship was one of the "All things lawful" for him; and sometimes it was also expedient for him to avail himself of it.

3rd. Let us examine the uses which he made of it.

The first, and perhaps the most striking instance, is that at Philippi. Paul and Silas had been accused of being mischievous Jews trying to pervert the Romans, and as such had been savagely punished without trial or hearing. Had Paul let this go uncorrected, it would have put his work in an entirely false light and would have established a precedent for holding the preaching of the Gospel to be a violation of Roman law. Paul by requiring the Rulers to recognize him as a Roman citizen in good standing before the law, took a very wise and proper step. But mark this, *he asked not that anybody should be punished.* Instead of this he generously gave the rulers an opportunity to set themselves right, and so extricate themselves from the evil plight into which they had got themselves by publicly beating an uncondemned Roman citizen. His conduct here was Christian. He was just, he was generous; wise as a serpent and harmless as a dove.

At Thessalonica, where a somewhat similar charge was brought against him, and the brethren immediately sent Paul and Silas away by night, we read afterward of very severe persecution of the Christians (I. Thes. 2nd and 3rd chapters, II. Thes. 1st chap.)

In Phil. i. 28 we read of adversaries; and in verses 29 and 30 that it was granted them not only to believe on Christ, "but also to suffer in His behalf; having the same conflict which ye saw in me, and now hear to be in me." Still we hardly get the same impression of severe persecution from Philippians that we do from the two epistles to the Thessalonians. But we never find Paul making complaint against anyone before the Civil Authorities. At Thessalonica the rulers had not done anything

which trespassed on Paul's rights as a Roman citizen, and so he followed the leadings of Providence and fled to the next city. If he left the converts to suffer, he did not leave them to endure anything worse than he was facing all the time, year in and year out. We even find him exhorting Christians not to be affrighted at the tribulations which were befalling him himself.

The next case is that where the chiliarch, Claudius Lysias, was having Paul bound to be examined with scourging, and Paul secures an instant stay of proceedings by informing the centurion that he was a Roman citizen; and that not by purchase, as he informed the chiliarch, but free born. From then on for several years he was a Roman prisoner in name, but in reality guarded from the fanatical fury of those Jews who sought his life. When he learned of the plot to waylay him, he reported it at once to the chiliarch, and was transferred to Caesarea, where his situation was much like that in which the friends of Luther placed him, when his enemies sought his life by any means fair or foul.

The two years which he spent in easy and safe captivity were of practical value to him in enabling him to become familiar with Latin morals, manners, and modes of thought. Just so also it is a blessing in disguise that the young missionary has to spend a few years in linguistic captivity before he can have free swing at his great and complex work.

At last Paul appeals to Cæsar; and to Rome he goes under the shelter of the Roman power. He is a prisoner in name, but an honored guest in fact all through the eventful voyage. At Rome he calls together his fellow-countrymen and tells them how he has been constrained to appeal to Cæsar; but he adds, "*Not that I have aught whereof to accuse my nation.*"

Here then we have Paul's position. His Roman citizenship was a gift from God for his protection, and he used it as such; but never, never did he use it as a weapon of attack.

So I hold that our legal status here in China under consular jurisdiction, and the treaty rights of the Chinese Christians, are given to us and to them of God for protection; and it is our privilege, and sometimes our duty, to use the means thus given us.

Years ago in a case of aggravated persecution I gave way to the Christians and had the chief offender punished a little. But I afterward concluded that I had in this fallen into a very

grave error. But in the spring of 1901, when the consul asked me what I thought about having some punishment inflicted on the Shaowu district, I took the position that it was not consistent with my calling to demand that punishment should be inflicted, especially, as whatever punishment might be inflicted would fall on innocent as well as guilty ones. But in the case of theft, robbery and the like, I am inclined to think that, in view of the lack of public spirit in such matters among the Chinese, we ought to have the law take its course, when we are sure that it has the real culprit in its clutches.

Many years ago, when I was comparatively a new comer, I heard Rev. Charles Hartwell commenting on a case where *exemplary* damages had been demanded for the destruction of a chapel, and he seriously disapproved of this as wrong in principle and unwise in practice.

This last summer I had a few cases where money had been extorted from Christians for idolatrous purposes; and there was one case which I took to the consul. The preacher in charge gave me the names of the offenders and showed what seemed to me a vindictive spirit; but I simply reported that contributions for idolatry had been extorted from Christians at a certain village, and requested that the proper official be duly communicated with in regard to the matter; and when the latter informed the offenders that they must let the Christians alone, they quietly refunded the money, and everything was peaceable. But they had planned to put up a fight until they found that no accusation had been lodged against anyone.

To my mind the conclusion of the whole matter is that God has given to the Chinese Church a legal means of *protection*, and that it is right for us to use it; but it must be strictly limited to defense and never used for attack; and even in defense there is need of moderation and reserve. There is especial need of reserve because of the difficulty of getting at the exact facts. In one case which bothered me a good deal last summer, I discovered, after a time, that there were complications which put the Christians partly in the fault. Yet the preacher in charge could not seem to see that these complications had anything to do with the case. But I am glad to say that our older men are coming more and more over to my position in this matter; first, great forbearance, and then, as a last resort, appeal for protection, and for protection only.

The Intellectual Life of the Missionary.*

BY REV. J. MENZIES.

THE doctrine has been taught, and some good brethren have done their best to live up to it, that the intellectual life of the missionary is not of very much importance; that his work is a spiritual work, and therefore the spiritual life is everything.

We would all agree perhaps in considering of the very highest importance the spiritual preparation of the missionary, who goes forth in the strength of the Holy Spirit to battle against forces largely spiritual, but we must not ignore the intellectual side of his preparation.

Let us then define our subject. The intellect is the faculty or the sum of the faculties by which we acquire, retain and extend our knowledge, as perception, memory, judgment, etc. It has to do with the head rather than with the heart. In other words we might define our subject by the question, What should a missionary do with his head, that is, with what is inside his head—with his brains? As in our mission a certain amount of education and intellectual capacity are necessary before appointment is made by the Boards, we are quite safe in assuming what? that we have already graduated and will do? By no means. We can go no farther than to assume that we have brains to use, brains to develop, brains to cultivate, and on the way we use and develop those brains, will depend to a very large extent our success or non-success as missionaries. You see my remarks are largely intended for those who like myself are beginning work as missionaries, those who have still a great deal to learn, and I would say very earnestly to every missionary, whether man or woman, bond or free, use to the very utmost the brains God has given you.

Many of us no doubt were qualified at home to fill the most important positions as city pastors, teachers, surgeons, nurses, and the like, and our friends when they bade us goodbye felt we were simply burying our gifts and our talents by coming to China. It may sometimes be true that one who would have made rather an indifferent success at home makes a successful missionary; but on the other hand, I do not think any really

* Read before the Canadian Presbyterian Mission Conference at Weihweifu, Honan, January 29th, 1907.

great missionary in any land has ever found himself burdened by an intellect greater, or store a of knowledge more extensive, than he could use in his missionary sphere.

As most things have a beginning, we might ask, When should the training of the intellect, the development of the missionary's brain, begin? To answer, as one wise man did, "a generation before he is born," might seem foolish to us, but for the fact that many of us are in our homes training missionaries, and there may be advantages for them we never enjoyed. Do not think I am forgetting the subject under discussion when I say this question of training is of very great importance. While not forgetting for a moment that I am addressing men and women who have all been equipped at home for Foreign Mission service, and many who have seen years of earnest honorable service, let me say plainly that your education is yet far from being completed, and graduation day is still a long way off. Some of you have lately been discovering this as you tried to tell a Chinese friend that you thought him a gentleman, and ended up by looking silly and leaving him in doubt as to whether you were complimenting or reviling him.

To be full of thoughts and ideas and to be unable to express them is hard, to be longing to preach to these poor perishing people, and yet to be able to do nothing more than babble in an unknown tongue, is harder still; but here as elsewhere there is no royal road to learning; you must climb the hill step by step, and the steps are sometimes very slippery.

I do not intend to say anything about the acquirement of the language, though that is very much in line with our subject; there is a certain "School of Higher Critics" with large powers from Presbytery that will be able to give you all the information you require on that subject. There is another kind of knowledge, very important too, harder even than the Chinese language to acquire; some sinologues even have failed to get it; that is a knowledge of the Chinese people, and here we missionaries are very much handicapped. All the training we have passed through from our earliest years, the way to do things, the things when they are done, the way of looking at things, the things looked at, the way of thinking about things and the things thought about, are so foreign to this land that they may be less a help than a hindrance in our learning the Chinese people.

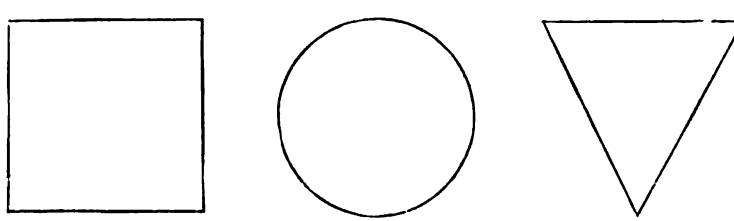
The man who comes to China only to teach or to preach had better return by the next steamer, for if he is ever to be worth his salt as a preacher or a teacher, he must begin by being a student over again, and to some extent he must begin as a little child again. All the precious learnings of childhood and youth you have largely lost, for you have never been a child or youth in China, and these things you cannot learn from books. With all your ability and learning, the dirtiest little urchin on the street knows many things you do not know, but which are well worth knowing. And now we are once again getting near our subject, and the question comes to us, Why is this knowledge necessary, and how is it to be attained? Why necessary? When you preached in the city missions and in the mission fields at home, you were preaching to men and women very much like yourselves. Theoretically, at least, they knew the meaning of every term you used, and your aim was to lead them to walk in the way they already knew was the right way, but here you come with a message to men and women who do not understand the meaning of the message, and who do not know of the existence even of Him from whom the gracious message comes. More than that, they do not know you. You are alien, alien in look, alien in gesture, alien in speech, in everything alien, and being alien you cannot but be outlandish. How helpless then you are and how impotent your message unless you are able to some extent to place yourself on a level with your hearers and looking at things from their standpoint, and feeling with them as one who to some extent at least has entered into their lives, you are able to tell them not merely what you yourself know, but to make them see for themselves with their own eyes opened, wonderful things out of the law of God.

And the second question is, "How can this knowledge be obtained?" There are books on the subject you will find helpful, such as Dr. A. H. Smith's Chinese Characteristics, Village Life in China, and many others, but you will never make more than a bare pass on the subject if you depend altogether on books. A note-book is invaluable, but keep it in your head or you are apt to mislay it. You must fall back largely on those faculties of the intellect we mentioned at first, viz., perception, memory, judgment and the like; in other words keep the avenues to the brain always open; except when you sleep, let eyes, ears, nose and tongue gather for you all the information they can, and do not forget to jot things down.

Two men walk through the street of a city, the one sees only dirt; the only thing that affects his eyes is dust. The other sees on every hand things of interest. He notes the shops and the stores as he passes by without rudely staring at them. He sees the mechanics at work, the blacksmiths squatting at their little forges on the ground, the carpenters with their queer saws and planes making lumber out of worm-holes, the coolie splitting firewood with a pickaxe, the grain seller scooping just what you can notice of the grain from the levelled bushel. He notes the difference between an opium shop and a coal hong and notes the barber's sign and the dirty sheet of paper that indicates an opium den. He sees much he does not understand, but the next time he sees it he will.

Two men walk through a city street, one is conscious only of horrible smells, and with contracted nostrils he hurries along, glad to know that beyond the city God's pure air may once again be breathed. The other, too, notices things strong and pungent, but as he goes he learns that the city is not one continuous glue-factory or charnel house. He notes that some of the strongest smells come from the food-shops and from foods as grateful to the palates of Chinese people as his own superior food (however horrible from a Chinese smell-point) is to his. He learns that a dye-shop and a tannery do not smell alike, and that though the Chinese are careless in the dumping of garbage, they are not likely to be poisoned by sewer gas. And so we might go on; while eyes, ears and nose only afflict the one, the same organs are a constant source of information and often delight to the other. To the one there is little or nothing worth seeing, to the other everything is worth seeing, one has little to learn, the other has everything to learn; we need not indicate which of the two will be the better qualified to teach.

To further illustrate my meaning, let me use a simple illustration. Many years ago a peculiar puzzle fell into my hands. It was a thin piece of wood with three holes through it—one square, one round, and one triangular.



The side of the square, diameter of circle, and base and height of the triangle were all equal, and the trick was to make something that would pass through and at the same time exactly fill each of the holes in turn. While studying the subject before us this old puzzle has often been in my mind till it seems to stand before me as a spectre and say: "Here is what your intellectual missionary ought to be," and so I show you the puzzle, and if you can solve correctly and exactly fill those three holes, you will surely be a very excellent missionary indeed.

The first you notice is a square. Now a square is a four-sided figure in which all the sides are equal and all the angles are right angles. A square is the same from whatever side you view it, never two-faced, one thing to-day and something different to-morrow, one thing to one man and something different to another. It is perfectly upright, and never tips or bulges beyond its base. It has a good many angles, but they are not offensive ones, they do not stick into anything.

A missionary who is not perfectly square in everything in his dealings with the Chinese, with his servants, with his colleagues, is off the plumb and needs making over again. It is something to make us thankful to know that wherever we go and become known, the Chinese trust our word. Bankers will advance us thousands of taels on the mere promise to give them a check on Tientsin or Shanghai for the amount, and when the check is given, though they cannot read a word that is written on it, they never doubt its genuineness. And why? Because they know we are square and do business on square principles.

The next hole is a round one. At first glance you may say nothing square can exactly fill a round hole, but it can, and to fill such a place as that, a missionary, be he ever so square, must be an all-round man as well. I may perhaps seem to take an extreme view of this side of the question, but I think a good many missionaries to some extent fail here, they don't quite fill the circle. There is at home at present a great field for specialists. There will in China in the future be an increasing demand for specialists, but at present the great demand is for all-round men and women who can fill almost any position a missionary's life may call them to. A doctor may wish to study only eye and ear diseases. He may become a specialist in that line, but he will not be much of an all-round medical man. A man may be very fond of theology and

read largely on that subject; another revels in preaching, another in surgery, but neither of these alone will make a man fit to fill the place of an all-round missionary, either clerical or medical. An all-round man has hands as well as a head, and surely hands were made for more than holding a book or driving a pen or a spoon. An all-round man is in relation to environment all around him. First of all he is in relation to the Chinese people—the educated and the ignorant, the rich and the poor, the well-dressed and the ragged, official and servant—he must meet with them all and win the confidence of all, for his message is for all classes. Never too high to see in the dirtiest beggar or the lowest criminal a possible candidate for the kingdom of heaven, and never too low to hope that the most corrupt official or the proudest Confucian scholar may yet become a humble servant of Jesus Christ.

Then, secondly, he is in relation to other missionaries in the same mission, at the same station; and here is where the all-round missionary becomes a thing of beauty. If you put a number of round articles together in a receptacle and roll them together, the one polishes the other till all come out smooth, round and bright, but if you introduce with them a rough angular thing the whole process is spoiled and instead of a smooth polished surface, there are scratches and scars on everything. As missionaries we are bound to rub against one another a very great deal, much more than we would at home, and if we are blessed with angles and sharp corners in our nature, let us spend time in grinding them down as blunt as possible. Then, too, an all-round missionary is in relation to himself, to his own personal needs. When he came to China he cut loose from a great many things that added very materially to his comfort. Now in China he must either do without these things (which often would mean real discomfort), or use his brains and his hands, and do things and make things for himself that at home he used to either buy or hire. He realizes that his neighbor's time is at least as valuable as his own, and he never admits he is stuck till he finds himself absolutely unable to dig himself out, but on the other hand, he is willing always to help his neighbor who really needs his help. We must not forget the relationship of the all-round missionary to the home church.

He is here not to work only, but by writing and speaking to keep the home church in close touch with that work.

And now we come to the triangle. It seems unlikely that

so large a square or so large a circle can ever pass through so small a triangle, but they can and exactly fill it too. Now there are some real advantages in a perfectly square all-round missionary being triangular; and first, because, as you see, this kind of a triangle is not likely to get off its base, and that is important. It would be a very difficult thing to upset such a triangle, as it is almost equilateral, and should it be upset to one side or the other it still rests on a very secure base. It is very far from being top-heavy. There are angles here, acute ones, too, but they are quite inoffensive, except to the man who tries to sit on them. The triangle means pioneer. It shows too an admirable and most necessary quality in a missionary, that is enterprise. He comes to a new field or a new station, and conditions are all against him. He is not wanted; there is no place prepared for him. Be he ever so square or all-round he has to make his place, and here the wedge shape of the triangle is invaluable. I think it was Napoleon who said: "Other men are influenced by circumstances, but I make my circumstances." To a great extent this may be true of the missionary. In many places it has been his ability to heal the sick that has opened the way for mission work. In other places he has won his way by teaching, or by the introduction of some machine or mechanical device. He made the people feel the need of his machine and then they felt they needed him. I want to give you here a good illustration of enterprise as given by the late Sam Jones. "One day, as I was addressing a very large audience, two men—one large and the other small—approached the outskirts of the crowd. The big man looked away across to the platform, but seemed discouraged by the depth of the crowd. Not so the little man. I saw him stoop and put his hands before him, and then lost sight of him. A long undulating line in the crowd indicated some disturbance beneath. After a little I looked again. The big man was still out of earshot in the outskirts of the crowd, but the little man was standing in the very front row next the platform. Now that is what I call enterprise." Do not think that such work as we have mentioned is unbecoming in a missionary. The great Missionary to the Gentiles, quite the equal at least of any of his successors, was not above working with his hands, and in my own experience the finest student I ever knew, knew how to use his hands as well as his head, and in case of sickness no one could be a better nurse than he.

I have been talking largely about intellectual or brain exercise; let me close with a few words about intellectual nourishment. Perhaps, to have been strictly logical, the nourishment should have come first and the exercise later. Good books are plentiful and easily obtained, and what we lose by being prevented from listening to lectures and attending conferences, we can, to a large extent, make up by the reading of good books. One should always have at least one good *hard* book on hand. At present, though we cannot hope to read the half that is being written on important subjects, such as the Higher Criticism for instance, yet one should keep himself fairly well posted as to what is being done, and no square all-round man will be satisfied to read on one side only. Then, too, we should know what is happening in the world from day to-day. China is no longer a nation unconscious of any world outside her own boundaries. She is now, through the medium of daily papers, the telegraph, etc., hearing what is happening in the world as soon as we can, and it will not do for us to fall behind the Chinese people in the knowledge of what is being done in our own land.

Novels, too, good, bad, and indifferent are plentiful, and may form a pleasant kind of dessert, but a healthy man or woman does not live on dessert, and the popular novel of our day is very apt, if too freely indulged in, to cause intellectual dyspepsia.

And now I have finished. There may be a good deal in what I have said that may not seem to have much to do with the intellectual life of a missionary, but I think it has something to do with the life of an intellectual missionary.

Let us each at least make a brave attempt to solve the puzzle in missionary geometry.

The essence of intellectual living does not reside in the extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts, and this preference may be the habit of a mind which has not any very considerable amount of information. . . . . It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct. Intellectual living is not so much an accomplishment as a state or condition of the mind in which it seeks earnestly for the highest and purest truth.—"*The Intellectual Life.*" *P. G. Hamerton.*

MOUKDEN DISPENSARY AND PART OF THE MOUKDEN HOSPITAL, BEHIND.
Showing the Munro Memorial marked X

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Union University.

AS the educationalists of China approach the Centenary Conference the question of chief importance before them is that of a union university. The greater number of educational questions are more fittingly discussed within the Educational Association and not brought before the entire body of missionaries. In fact, as one surveys the field at the present time and observes the enthusiastic, intelligent effort that is being made by a multitude of Christian workers in this line of effort, he feels that there is really little that calls for discussion. The problem is to do the work, not to discuss how it should be done.

But in this question of a union university a problem presents itself that must be submitted to the entire body of workers to meet with definite acceptance or rejection at their hands. The question is not one within the scope of the Educational Association. It is not within the scope of anyone except this general council of the missions. This Conference can endorse the plan, and by its approval present it to the Christian world in such a way that it is almost certain to be undertaken. Or, on the contrary, by tabling or rejecting the plan it can put it, temporarily at least, outside of the sphere of things possible. This then is the great matter of importance before us at the present time.

The question has been presented to the missionaries of China in three ways. First, by the articles in this department by the Rev. Arnold Foster entitled "The Educational Outlook in Wuchang." Again, in last month's issue of the RECORDER by the Rev. W. N. Brewster, and most prominently in the Conference Report on Education by Dr. F. L. Hawks Pott.

The plan set forth by Mr. Foster and urged as specially applicable to conditions in Wuchang was based upon the

English system. The plan was that many denominations should unite their educational work in one district. Each should maintain a separate college with its distinctive religious life. The faculties of the colleges should unite in furnishing common courses of instruction, and there should be a University Council to conduct the examinations and grant the degrees.

This plan has many arguments in its favor. It seems to be an easy method of uniting schools already in existence. It can begin as a small undertaking and develop into a large one. It seems to avoid some difficult problems of religious differences. In a word, it seems to be an easy, practical, and spontaneous way of going on from our present position to a more developed one.

The arguments against it, however, are serious. It is a plan hardly susceptible of united initiative. Of course it is impossible that every mission should contribute one college to the university. The undertaking must be left therefore entirely to the different Boards. Each college must remain under an independent management. But if this is the case then any plans for its future must be exceedingly tentative and uncertain. Its lines of development cannot be sketched out with a firm hand, its funds cannot be raised and administered by a central council, and so it seems to be a plan to which no Board at home would be willing to commit itself, nor to back with the necessary expenditure of men and money. If such an university could develop spontaneously it would meet with our unstinted praise, but its growth could hardly be forced. The English universities are the products of the centuries, and I think that it would baffle the cleverest don to create a new Oxford or Cambridge in a decade. He would be proud to say that the thing was impossible. But if it is simply a problem of launching a full-fledged university with eight or ten technical schools and a few thousand students within a half dozen years, the thing is easy. Men and money are all that are needed, or in view of the present interest in educational missions we might say, following Dr. Pott, that what is needed is a man and money.

The other plan, as sketched out in Dr. Pott's and Mr. Brewster's papers, is consistent, strong, and practicable. It calls for an interdenominational Board of trustees who would raise and expend all the money, entirely independently of any

mission Board. They would also choose the president and faculty. The success or failure of the scheme would depend then solely upon the breadth of mind, disinterestedness, and devotion of the men selected as trustees to guide the destinies of the university. I do not think that any of us have so little faith in the Christian manhood of the present generation as to doubt that a corporation could be selected which would with wisdom and foresight and in the spirit of mutual concession lead the university to a work of unlimited usefulness.

As for the religious difficulties,—it is true that the practical always precedes and theory follows. Now as a practical question the problem of religious unity in college life is further advanced than almost any other similar question before Christianity. The Y. M. C. A. has gone a long way toward solving it. We have now seen for many years Christians of all denominations joining in Bible classes, united prayer, and philanthropic work. In America, outside of a few very distinctly marked denominational colleges, the religious life of the students is in common. What is to prevent us from creating a similar atmosphere here?

As a matter of fact, the one thing that has hindered union in educational work here is the fact that all missionaries dread sending the brightest boys of their mission outside for education, on account of the chance of their forming too strong ties in their new home. In a union university this chance is eliminated. Graduation from it leads to nothing except a return to the home from which the student came. There is no call to a particular ministry, no offers from allied day-schools. It fulfills purely and simply its task of service to each religious body that may care to use it.

A review then of the situation leads to the belief that the creation of such a college is practicable, that the religious difficulties involved are by no means insurmountable, and that the good which might be accomplished is very great. There are, however, one or two points on the other side to be looked into,—not conclusive objections, but points which must be considered.

First, the question of money. A university is expensive, and there is no use trying to make plans to improve on existing work unless millions are going to be forthcoming to do it. Now to talk of millions in these days is not in the least

utopian ; millions given for education are too common nowadays for the suggestion to stagger us. But if it is a question of asking the existing Boards for millions the proposition might as well be dismissed at once. The money must be raised by an independent Board of Trustees, working only with the approval of this Centenary Conference and the different Boards. Before the Conference can approve of the plan, therefore, it must have faith that the money can be raised in that way. It must also be ready to ask that the home churches be thrown open to receive those who are advocating this plan ; of course at the risk of a corresponding loss in the support given to the evangelistic and educational work already in existence.

Secondly, no plan can be carried into effect which calls for the surrender of any large number of workers already in the field. If the Educational Association finds it difficult to get one secretary, will the University find it easy to get a dozen professors? This again is not a conclusive objection, because it is practically certain that sufficient workers can be found among the young men at home, and that by the time that buildings are ready there will be a staff on hand capable of undertaking the work. It is evident, however, that such a university cannot spring immediately into birth. Probably five years at least would be required before it could be carrying on any work amounting to anything.

In closing, it might be well to call to the mind of the members of the Conference that we already have two colleges which have set before themselves exactly the ideals which are contemplated in the union university,—the Canton Christian College and the Yale University Mission. Neither is connected with any mission, and each is under an interdenominational Board. They desire to develop their curricula so as to include all branches of the higher education, and they are here simply to be at the service of the various missionary bodies. Would it not be too nearly a duplication of existing work for the missionary body as a whole to begin to enter upon the same kind of work? Of course with the tremendous demand for education that exists at present a union university would by no means supersede these institutions nor lessen their reasons for existing. The fact that they do exist does, however, lessen the need for the development of a new university at this time.

Something might be said, too, about the difficulty of getting Chinese students to carry their studies high at the present time and the adequateness of our present equipment, taking into account the natural development that it will have in the future, with the possibility of a foreign education to supplement it for the favored few. This is an argument against which it is easy to bring a great weight of rhetoric to bear, but as a practical matter it deserves thorough consideration.

To sum up,—if you can get the man and the money, the university is practicable and is capable of yielding great results; if it can be obtained only by a great effort and the sacrifice of other work, is it the best thing into which to throw our energies?

Christian Literature.

THE report of the Committee on Christian Literature is clear, succinct, and admirably adapted to give a view of the present situation. In its compressed pages it presents a large number of the most important questions calling for joint action to-day and deals with them sensibly and suggestively. The report surely calls for careful consideration.

In reading its lists of the best books now in Chinese and of those most wanted in translations one cannot help feeling that the author has not understated his case when he speaks of the need of new literature, the passing out of date of the old, and the call for the Boards to set apart men for translation work.

The proposals reach a concrete form in the suggestion of a "Union Book and Tract Society." Such an institution, if pushed with vigor, could easily rival in influence and importance a union university. In fact, in view of the great amount of effort already devoted to educational work, and the high standard already arrived at, it is more than probable that if we could put a couple of millions of dollars and the services of a dozen scholars into a translation and publishing house the result would be infinitely more valuable for the church in China. The university scheme is a plan to strengthen existing work of great value and accomplishments, the Literature Society would

be a scheme to take up work which the missionary body as a whole has hardly ever begun to take up in the way in which it should be taken up.

This question touches the Educational Association, in that the name of our society appears as one of three societies in Shanghai engaged at this time in the production of Christian Literature which are called upon to unite their efforts. That the Educational Association has largely failed in its ambition to supply suitable text-books for our schools and colleges is notorious. The books issued are not one-tenth of what we wish and could use. That the Association would welcome therefore any form of union effort which would assist it in the attainment of its purposes is undoubted.

The Association is at this time seeking for the services of a general secretary, a large part of whose duties would be translation and publishing. If such a man could be found, would we not instantly be ready to set him to work in co-operation with or even under such a union society?

In the direct interests of the educational work in China at present existing, let the members of the Educational Association give to this proposition the support that it deserves, even if the university scheme fall into the background behind it.

Correspondence.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with great interest the letter in your March number from the pen of your esteemed correspondent "C. B. B."

His proposal to use "Shangti Kiao" 上帝教 as a designation for those who worship Shangti is, I think, a happy thought and a suitable name for such people, whether heathen or missionaries.

I wish he might be as lucky in hitting upon as good a name for the places where they worship.

Yasoo tang 耶穌堂 is objectionable, as Yasoo 耶穌 means Jesus, and Jesus has nothing in common with Shangti. *Tsung Zung tang* 眞神堂 is also a misnomer, since Tsung Zung 眞神 means the true God and Shangti is the name of a false god. If we call the worshippers of Shangti—very appropriately—Shangti Kiao 上帝教, I suggest the propriety of calling the place where they worship, Shangti Miao 上帝廟. This is quite scriptural, as the place where God was worshipped, was

called "The Temple of God." 2 Thes. ii. 4.

It is "Comprehensive," "Indigenous" and *Correct.*

Yours most faithfully,

J. M. W. FARNHAM.

THE JAPAN CONVENTION FOR THE DEEPENING OF SPIRITUAL LIFE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: On August 6th, 1906, at Karuizawa, Japan, a Council was formed, consisting of members of the leading Protestant Societies working in Japan, for the purpose of arranging, under recognized auspices, Conventions for the Deepening of Spiritual Life during the summer months at the various resorts. It was felt that after the constant spiritual strain of the work in each particular station, or after the wear and tear of business life, meetings for the special purpose of spiritual re-invigoration would be heartily welcomed. Accordingly the Council, whose names are appended below, have pleasure in informing their brethren in China that the Rev. Gregory Mantle, who is well known in connection with his extensive evangelistic and social work in the East end of London, and also as the author of several helpful books on the Spiritual Life, together with the Rev. G. Litchfield, for many years a C. M. S. missionary in Africa and India, have arranged to visit Japan this summer on behalf of the Keswick Council, England, for the purpose of conducting a series of devotional meetings in Karuizawa, Gotenba and Arima.

The proposed dates for these meetings are as follows:—

Karuizawa,	Aug.	4th– 9th.
Gotenba	,,	13th–18th.
Arima	,,	22nd–27th.

We trust that all who can so arrange it, will attend these meetings, and by becoming recipients of the blessing which God is waiting to pour out upon His believing people, be the means of hastening the coming of the longed-for revival.

We would ask all who have Japan's spiritual welfare at heart to pray importunately and believingly that God will indeed "pour out a blessing that there shall not be room enough to receive it."

Yours in the one Lord,

Chairman—The Rev. W. P. Buncombe, B.A. (Episcopalian.)
Vice-Chairman—The Rev. W. R. Gray, M.A. (Episc.) C.M.S.
The Rev. W. Axling, M. A. (Amer. Baptist.)
The Rev. Gilbert Bowles (Friends' Mission.)
The Rev. C. Bishop (Amer. Methodist Episcopal.)
Mrs. Braithwaite (Friends' Mission.)
Miss M. A. Clagett. (Amer. Baptist.)
The Rev. J. D. Davis, D.D. (Amer. Board.)
Miss M. King-Wilkinson. (Episcopalian.)
Miss M. E. Melton (Amer. Methodist Episcopal.)
The Rev J. C. C. Newton, M.A., D.D. (Amer. Methodist Episcopal.)
The Rev G. W. Van Horn, M.A. (Amer. Presbyterian.)
The Rev. A. Oltmans, D.D. (Dutch Reformed Church.)
Miss F. D. Patton (Amer. Presbyterian.)
Miss C T. Penrod. (Amer. Christian Convention.)
The Rev. F. A. Perry, M.A. (Amer. Methodist, Protestant.)
Miss K. A. Tristram, B. A. (Episc.) C. M S.
Mr. Paget Wilkes, B.A. (Episc.) Jap Evangelistic Band.
The Rev. A D. Woodworth, M.A. (American Christian Convention.)

Further particulars, if desired, may be obtained from the secretary, James Cuthbertson, Yonago, Hōki, Japan.

Our Book Table.

In response to the many enquiries for Mr. Baller's translation of the Sacred Edict, we are asked to state that a new edition is now in the press and will be published in about two months. The 2nd volume, containing the Vocabulary, is not being reprinted.

All orders may be sent to the Presbyterian Mission Press.

保羅事蹟問答. By Rev. J. Hedley, N. C. T. S.

The North China Tract Society has just published in 官話 a catechism on the Life of the Apostle Paul, by the Rev. John Hedley, English Methodist Mission, Yung-p'ing-fu. The catechism was originally prepared for use in winter classes conducted by Mr. Hedley on his own station, and proved so useful that it was decided to give it a wider publicity. The work is divided into eight chapters, covering fifty-two pages, and gives in simple form a clear and detailed account of the life of the Apostle from the time of his first appearance in N. T. history down to his death at Rome in the time of Nero. Textual references are appended to the answers throughout, and the time and place of the writing of each Epistle is given in its proper place.

A Modern Pentecost. Being the story of the Revival among the aborigines of South West China. China Inland Mission.

In the March and April RECORDERS we gave particulars of this remarkable movement, and we now welcome in a neat pamphlet, at threepence net, the whole story, beautifully illustrated, with an introductory note giving details of the tribes among whom the work has been carried on. The following sentences will be of interest to our readers:—

Each tribe has its own special name, dialect, and dress. All alike worship demons and fetishes. All are equally and grossly superstitious.

Only within the last few years has the fact of His coming been made known to them. Now that they have heard of Him they are coming to him. Coming to Him in crowds. Not only so. They are believing on Him with a faith so simple and so true that in the lives of multitudes of them, old things are passing away, and all things are becoming new. Wine-drinking is becoming a thing of the past, immorality is losing its hold, the worship of fetishes and spirit-trees is rapidly giving place to the worship and service of the one living and true GOD.

In connection with the work of the C.I.M. among the Miao in the KWEI CHOW Province the numbers of communicants are as follows:—At Ko-pu, 1,370; at Lan-long-ch'iao, 250; at Ten-ten, 100; making a total of 1,720. If we include the work of the Bible Christian Mission among these tribespeople, it is not too much to say that thousands of aborigines have accepted the Gospel as their hope and stay. "This is the Lord's doing; it is marvellous in our eyes."

With the sacrifice of praise for His glorious working let there be mingled the incense of prayer.

New Classified and Descriptive Catalogue of Current Christian Literature, by Rev. D. MacGillivray. Christian Literature Society. $1.00.

There is a Chinese proverb which says: "事非經過不知難, If you have not done the work you do not know the difficulty of it," and that saying is certainly true of the making of such a catalogue as this. It is also the kind of work which nobody wants to do, but which is of immense service to the whole

missionary body when it is done. No intending purchaser of Christian literature can afford to be without this catalogue. It indicates, under various headings, the books and tracts which are available on those subjects, also their price and place of publication. Notes, critical and explanatory, are appended to the titles of the more important books; these will be found of great service to purchasers and will enable them to buy with discrimination.

From the note appended to the first two books mentioned in the catalogue it seems that Mr. MacGillivray is a little nervous lest we handle the idols too roughly. He knows they are usually made of mud and are, consequently, fragile. Nevertheless these books are much appreciated by native Christians. The Vindication of Truth is already out of print and ought to be reprinted immediately. It might be good policy to give the native church sometimes what it wants instead of what we think it ought to want. Educated non-Christian Chinese are denouncing idolatry now, in more vigorous terms than those employed by any evangelist. The day has not yet come when we can afford to speak lightly of books which have for their aim the "abolition of error."

On page 39 we have this note under the head of Three Character Classics: "The title attracts buyers, but the heathen cannot fathom prose, much less verse."

Mr. MacGillivray has written a good deal of prose himself, and he expects the heathen to understand it, too, or he would learn another trade immediately. There are no figures to prove the point, but it is nearly certain that more copies of Dr. John's Trimetrical Classic have been sold in China than of any other book written by a foreigner. It is equally certain that the book is understood by the heathen purchasers better than any prose book which can be placed in their hands.

There are a number of awkward typographical errors in this catalogue, but while these indicate that the book was rushed through the press, they do not in any way impair its usefulness.

Only a limited number of copies have been printed. Intending purchasers should apply for the book at once, or they may be disappointed.

J. D.

Sunny Singapore An Account of the Place and its People with a Sketch of the Results of Missionary Work. By the Rev. J. A. Bethune Cook. Shanghai: Kelly and Walsh, and Presbyterian Mission Press.

The title "Sunny Singapore" gives no clue to the contents of this book. It is better described in the first sentence of the preface which states that the author's aim is 'To give a picture of Missions in Malaya in their geographical, historical and social setting.' Still clearer would the title have been had the author chosen to call it a Handbook of Missions in Malaya. From this point of view the volume supplies a lack and deserves a place in every Mission library. The twenty-seven chapters into which the book is divided cover a wide range. The pioneer workers in Macao and Canton, and in Malacca and Singapore, are dealt with in the early chapters, whilst the commencement and development of the present Malayan Missions, both Protestant and Roman Catholic, are described in the remaining pages. Each of the Missions

now working vigorously in Singapore is described or referred to and many figures are given; but, strangely enough, there is no general table showing the church membership or staff of missionaries as a whole. We venture to hope that in the next edition this defect will be supplied.

Naturally the chapters to which readers of the RECORDER will turn with the greatest interest are those on "The Singapore Chinese Churches," "The Chinese Abroad," and others which deal with the problems that are pressing for solution in China. It would have been gratifying had Mr. Cook been able to show us that the Chinese who are released from the bondage of family traditions and local superstitions, and have been living under the more liberal influences of Western civilization, are more susceptible to the influence of the Gospel. But, if anything, the reverse appears to be the case. The Straits-born Chinese, whilst quick to appreciate their educational, political, and commercial advantages, are not responsive to the great Appeal.

The English Presbyterian Mission, of which Mr. Cook has been the representative for over twenty years, reports at the end of 1905, 312 communicants and 194 baptized children. Many of the communicants, we gather, are Christians who have emigrated from China. Their liberal giving ($3,028 in 1905) deserves the warmest praise. The American Methodist Church, which commenced its mission in Singapore in 1885 and is now the strongest Mission in Malaysia, had 1,001 communicants on the roll in 1904; these figures appear to include the Church members in Borneo, Java and the Malay Peninsula as well as in Singapore. A number of details respecting the Anglican Church Missions are given, but there are unfortunately no figures. Mention is made of other workers like Keasberry and Phillips, and the Brethren are referred to in the chapter on Leper Hospitals, but the results of their labours are not tabulated in any form. Thus Mr. Cook's figures give us only 1,313 communicants, a number that would surely be raised to over 2,000 if all the Church members had been reckoned. Equally disappointing are the references to Educational Work; that of the Methodists is spoken of in the highest terms, but to what extent it touches the 300,000 Chinese in the Straits we are left to imagine. But probably it was not Mr. Cook's intention to do more than give a general outline, though we can but think that the value of his book would have been greatly increased had there been a handy summary of results as they are generally tabulated. The statement that there are 94,000 "Baba" or locally born Chinese in the Straits and Malay States is a fact, the significance of which Mr. Cook does not fail to point out.

There are many chapters from which we should like to quote, but we must confine ourselves to the one on "Netherlands India," which is packed with most interesting and but little known figures.

"The Dutch possessions extend from Achin in Sumatra to New Guinea, and contain 611,520 square miles. There are 40,000,000 souls in Netherlands India. . . . . Amongst this vast multitude there are only 133 Dutch, German, and Russian missionaries. There are twenty-four European "vicars," with their 400 native helpers, all sup-

ported by the Dutch government. They speak Malay; but are allowed to work among the nominal Christians only; their sphere and their movements being regulated by the Netherlands Indian Established Church.

The missionaries are free to go to the heathen and the Mohammedans with the Gospel. The great majority of these 133 now on the field—at least 110—have gone out since 1879. These devoted workers do not cluster together in large numbers, but scatter themselves in families among the people. There are one or two American and a few English missionaries at work; among them a small following of the Salvation Army. There are two tried and excellent sub-agents of the British and Foreign Bible Society."

In all Java there are about 16,000 native Christians, of whom 500 are Chinese. In addition, as far as we can follow the statements, there are some 88,000 Christians in other parts of Netherlands India, making a total of 104,000. We wish more had been said on this subject.

It should be added that the book is well printed and well got up, and is a delightful volume to handle.

G. H. B.

"Mars and Its Mystery," by Edward S. Morse, member National Academy of Sciences, author of "Japanese Homes and their Surroundings," "Glimpses of China and Chinese Homes," etc. Illustrated. Boston: Little, Brown and Company, 1907. $2.00 gold.

Of all the heavenly bodies none is so facinatingly interesting as Mars. It comes into close proximity to the earth once every two years, and very close once in fifteen years. Being beyond us it presents a full face for our examination for three months or more. Having but little atmosphere our view is not intercepted by clouds, and according to Prof. Morse, in harmony with the views of Lowell and Schiaparelli, we are able to see the irrigating processes of our Martian neighbors, witness some of the difficulties they encounter, and have some idea of the conditions under which they live.

Prof. Morse spent thirty-four nights with Mr. Percival Lowell, the greatest of all authorities on Mars, viewing the planet through the twenty-four inch telescope at the Lowell Observatory at Flagstaff, Arizona, making his own drawings without reference to those of any one else, and without his attention being called to what he ought to see, and thus gives us some drawings very similar to those of his predecessors. The most valuable part of his book, however, is his "Comments and Criticisms" and reviews of the work that has been already done. The book is crammed full of thought, which is of general interest regardless of its relation to Mars, though it gives a thoroughly interesting account of what is known of that planet in a lucid and logical way and popular form, so that any one, whether he understands astronomy or not, will find the book as interesting as a novel.

The only criticism I have on the book is that he is a bit caustic toward the "Hebraic conception of the origin of things," "Theologians," and all those who do not believe as he believes which, coupled with his confession on p. 84, "A not too strict abstemiousness in any of these matters (narcotics, alcohol and coffee) found me in the observer's chair every night, somewhat fatigued

mentally and physically," might lead his critics to doubt his reliability as a scientific man.

I. T. H.

The Life and Letters of Lafcadio Hearn, by Elizabeth Bisland, in two volumes, with illustrations. Boston and New York: Houghton, Mifflin and Company, 1906. More than 1,000 pp. Price $6 00 Gold.

None of the fast selling novels of any season is fraught with a more thrilling interest than this life of Lafcadio Hearn. From the time the book came into our possession until we had read the last word we never put it aside for a moment, except for duties which would not wait.

Mr. Hearn was a peculiar character; he lived an unusual life, he was one of the most polished writers of the times on subjects which have absorbed the attention of the world for a quarter of a century. The best fifteen years of his life were spent in Japan, for Japan, during the most thrilling period in the history of that most fascinating people. He married a Japanese, he raised a Japanese family, he became a Japanese citizen in order that there might be no question as to the legality of their marriage, and indeed became so enamored of the Japanese customs and usages as to out-Japanese the Japanese themselves.

Not the least interesting part of the book are the quaint sayings of his wife, which Miss Bisland has wisely allowed to go in uncorrected, as for example the following conversation about a picture:

"What do you think of that?" my husband says.

"It is too much high price," I say, lest he should immediately buy it indifferent of prices.

"No, I don't mean about prices. I mean about the picture. Do you think it is very good?"

Then I answer: "Yes, a pretty picture indeed, I think."

"We shall then buy that picture" he says.

As to our financial matter he was entirely trusting to me. Thus, I, the little treasurer, sometimes suffered on such occasions.

The book is well bound, well printed, beautifully illustrated with portraits, and the work of Miss Bisland is well worthy the pen of Lafcadio Hearn himself.

I. T. H.

ACKNOWLEDGMENTS.

A Mission in China. By Rev. W. E. Soothill, Translator of the Wenchow New Testament, Author of the Student's Pocket Chinese Dictionary, Compiler of the Wenchow Romanized system, etc. Oliphant, Anderson and Ferrier. Price $3.00.

On Tramp Among the Mongols. By Rev. John Hedley, F.R.G.S. *North-China Daily News*, Shanghai. Price $1.50.

We hope to publish a full review of these two books in our next issue.

A Century of Missions in China (Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans The material is *not* based on the China Mission Handbook, but is entirely new; all blanks being filled up

3 Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5 Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in

the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century, with Societies and Dates.

List of Books on China.
Chronological Table.
Index of Societies.
Index of Persons.
Index of Contents.
Map of China.

A review will appear in next issue.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chungkuei.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells." She hopes something will be done at the Conference to enlist composers, etc.

NOTA BENE: Mr. MacGillivray has in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

The Centenary Conference.

As we go to press the long looked-for Conference is in session. The frequent references in our pages, for more than a year, to the China Centenary Missionary Conference, and the information given from time to time, indicate the importance of the subject and the greatness of the preparations, as well as the greatness of the expectations formed with regard to it. Now that the Conference is met, we realize how much preparatory work has been done by the Executive Committee, of whom Bishop Graves has made so efficient a chairman. Special mention should be made of the yeoman service rendered by Rev. G. H. Bondfield to the whole missionary body in the strenuous and clear-headed manner in which he had planned and carried out the numerous details of organization.

* * *

Personnel of the Conference.

THE Conference is not only important in the amount of preparation for it and the hopes of many with regard to it, but it is great also in its personnel. Perhaps the most prominent feature is the number of young and middle aged workers, who with hearty hand-shakes and beaming faces and shining eyes, awaken old memories of college or indulge in more recent gossip of their work on the field. But our second glances were more on the veterans. We are thankful so many have been left, and we welcome their words of wisdom; and we gladly note how many others have matured into strong leaders; but we miss the faces and the counsels of such men and women as David Hill, J. L. Nevius, J. G. Kerr, A. P. Happer, E. Faber, Hudson Taylor, Alex. Williamson, J. Edkins, H. Blodget, Misses Haygood and Safford who were with us, excepting the last, at the last Conference. And our sense of indebtedness to the older workers leads us to think reverently of such men as Morrison, Marshman, Bridgman, Culbertson, Milne, Lockhart, W. C. Burns, Legge, Wylie, and Wells Williams. Nor must we forget Griffith John, who unfortunately was not present at the former Conference, and who, during our present gathering, is in feeble health at home. We are appropriately printing in this issue, as a frontispiece, a reprodution of Chinery's picture of Morrison translating the Scriptures into Chinese.

Another point we would also like to emphasize, whilst referring to the veterans, is the reference by Dr. Arthur H. Smith in his Centennial survey to the sufferings and hardships endured by the wives of missionaries of those early days. Many little graves tell their tale of loved ones taken away, leaving aching hearts behind.

Characteristic Features.

A NOTABLE feature has been the amount of prayer preceding and accompanying the Conference. In the first session in the opening prayer we were struck by the intensity and volume of the deep murmur of the heartfelt Amens to Dr. Parker's petition for revival. This was also emphasized at the prayer-meeting held on the first Monday during the Conference, when Dr. Noble and Rev. W. D. Reynolds, of Korea, gave a graphic and soul-stirring account of the wonderful revival in that country.

So far as we have gone, the characteristic feature of the discussions has been the exhibition of the strong desire on the part of consecrated men and women to come to a satisfactory mutual understanding in connection with what is most vital in their work. It might seem at first as if there were mere quibbling over *words;* and whilst in the early stages of the Conference there may have been too great a desire to discuss literary presentations as well as the important aspects of great principles, yet it is well to remem that these *words* were not unimportant, as they had to do with the expression of fundamental principles.

* * *

Causes of Unity.

SOME of the expressions frequently uttered in the discussions of the first day, on the resolutions on the Chinese Church, would have been impossible seventeen years ago without danger of serious explosion, and it is interesting to note the causes that have brought the missionaries closer together, enabling them to express themselves so frankly. Undoubtedly the Young Men's Christian Association and the Student Volunteer Movement have done much to bind the younger generation together, and while not making them lose in intensity, have broadened their sympathy and fanned their zeal still further. But this does not account for the evident change in attitude on the part of some of the older men. Possibly the changed conditions in the mission field have something to do with this. There are more missionaries, and so more frequent opportunity for discussion. There are more Christians and a new set of problems. These latter have brought out the reality of our faith in our common Lord and in our joy in the message of His love and power and holiness. It was a happy thought to have the embroidered motto at the end of the hall:

1807 LAUS DEO 1907

UNUM IN CHRISTO.

* * *

Reflections.

THE most prominent feeling at this time of retrospect, conference, and prospect, is devout thankfulness to God. We can only exclaim, What hath God wrought! With this is a feel-

ing of humiliation at the little we have done. How lacking we have been in faithfulness. We can only say, We are unprofitable servants. But we trust this Conference will lead us to realize our duty further and make us more worthy of our calling. Another thought at the back of our mind all the time was prayerful remembrance of workers unable to come to the Conference, filling the gaps left by those who have been released to attend the meetings.

* * *

Meeting of Native Christians.

ONE of the most interesting and inspiring meetings in connection with the Centenary Conference was the gathering of native Christians, pupils of schools, etc., in the Town Hall on Sabbath afternoon, April 27th. Over an hour before the time appointed for the service the people began to flock in—ticket holders only being admitted—and by the time the service was well begun every seat, almost without exception, in that great auditorium, was occupied, and nearly a hundred were unable to obtain seats. Probably as many as eighteen hundred were present.

* * *

Native Ministry and the next Conference.

AND this serves to introduce a subject which has been before the minds of many, and that is, the sentiment of our Chinese brethren towards a Conference like this Centenary. There is an unmistakable feeling on the part of many that they have been left out. A great feast has been given in their midst, to which they have not been invited guests. They hear daily of the proceedings in the Martyrs' Memorial Hall, but, with almost no exception, they have no part in them. They remember the great Christian Endeavour Convention in Ningpo, when foreigners and Chinese sat side by side and had an equal part. There was fresh in their memory the recent Convention of the Young Men's Christian Association in which the Chinese took the *leading* part. Of course it is easy to point out that both these Conventions were for the Chinese, and that in a gathering like the Centenary Conference, where there were foreigners from all over the world gathered to discuss missionary problems, it would not have been possible so to arrange the language difficulty as to admit of their sharing equally this feast of good things. The fact remains, however, that we do well to take this matter into consideration. The native ministry is increasing in numbers and intelligence. It will not do to allow them to entertain the idea that they are being slighted. Just what the solution of the difficulty may be, we are not prepared to suggest. But the subject should certainly meet with due consideration in preparing for another Conference.

Exclusion of Orientals in America.

IT is a very interesting feature of the engrossing and cementing character of Eastern problems that when a number are brought together on the passage to and fro, or in some convention in the home lands, discussion on events in the East is inevitable. On a recent trip of the s. s. *Mongolia* to Japan, a resolution and appeal with regard to oriental exclusion were drawn up and sent to the United States. A member of the party writes us that "a large number of the passengers were glad to record themselves in favour of a radical change in the present law. . . The present law, as it stands, is un-American and un-Christian. But especially the fact that any man, living lawfully and peaceably in a Christian nation like the United States should be denied the right to have his wife and children come to live with him, is a shame and disgrace to the American people. This should be changed and changed at once."

* * *

Business Men and Missions.

A REMARKABLE meeting has recently been held in the city of Omaha, attended by over one thousand delegates, largely laymen, to consult together and devise plans for a grand advance movement in the cause of Foreign Missions, and, especially, to endeavor to interest the business men of the church in the great work which is now being laid upon our missionary Societies. The Presbyterian Church, North, now gives in the neighborhood of a million two hundred thousand dollars gold annually. But if the whole mission field of the world were to be divided up among the different denominations, and each denomination apportioned its due amount, there would fall to the Presbyterians a portion which would require for its adequate support the sum of six million dollars, gold. These men pledged themselves to seek to bring the Church up to this standard of giving.

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The Charities of China.

IN these days of famine relief reports and anxious thought as to how best we can ameliorate the dreadful conditions in this and the adjoining provinces, Mr. Preston's contribution on Chinese Benevolent Institutions in Theory and Practice, the first article in this issue, is very appropriate. The subject is worthy of thorough study. Mr. Preston speaks specially with regard to the city of Changteh, Hunan, and whilst showing that in China generally there has existed among the more thoughtful a keen feeling of respect for the aged, sympathy for the sorrowing and pity for the unfortunate, he has also shown from his own personal observation that much serious effort has been made in the right direction. Eight or nine years ago the Rev. W. W. Lawton contributed a study of

the Benevolent Institutions of Chinkiang to the columns of the *North-China Daily News*, and nearly fourteen years ago the late Rev. David Hill contributed two valuable papers to *The Messenger* on the Charities of China, with special reference to Hankow. He painted vividly the dreadful suffering that China periodically undergoes from famine and flood, whilst not forgetting the chronic distress from the poverty of the people. Two of his remarks were most significant :—

> When there is slight diminution in the rainfall, hundreds of thousands may have to face starvation, or when there is a slight excess and the great river Yangtze rises a foot or two above its wonted summer level, hundreds of thousands are driven from house and home to seek a precarious living by depending on the charities of those cities which are above high water mark.

And again :—

> . . . This will the more readily be recognized when we add that there are no poor laws as there are in Christian lands.

In view of this we would express the hope that China, while learning so much from Japan, is taking note of the manner in which the Japanese Government takes care of the people. What was done in Sendai in the way of famine relief is an object lesson to the world, so thorough and scientific were the steps taken then to relieve the distress and to use to the best advantage the funds generously contributed by other lands. Seeing the Chinese official is supposed to be the parent of the people, his general callousness with regard to their welfare and the way he allows his "family" to be victimized by unscrupulous cornerers and landowners, would indicate the worth of such a study of the charities of other lands as has been suggested.

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The Missionary's Intellectual Life.

In printing the article on the Intellectual Life of the Missionary, we omitted to add the title of M.D. to the name of the author. The subject is a timely one, and we are glad that it has received attention in the Letters from an Old Missionary to His Nephew. We are sure that all the missionary nephews must be glad to know, from the preface of the book, who their wise counselor is. And, in passing, we would draw attention to the number of new books which are on exhibit in the Conference and Mission Press Bookrooms. A study of these will no doubt help in promoting the intellectual life of the missionary. And since Dr. Menzies has referred to the beginnings of the missionary career, we would draw attention to the fact that many of the workers deplore the loss of the faculty of concentration. The power of attention seems shattered. May this not be caused in part by the listening to, or rather the not listening to, prayers and sermons which the missionary does not understand, during the first months of arrival in the country ?

How to promote it.

THERE are two ways in which the intellectual life may be promoted. One is to become intellectual master of all that is properly connected with his special calling as a missionary. As a preacher, teacher, physician, author, or worker along different lines, he will find opportunities for study which will strengthen him intellectually and make his work all the more valuable and tend to greater efficiency. At the same time, by way of a change, it may be well to pursue some study which has no direct bearing on his special duties, but which is of undoubted utility in promoting mental balance, alertness, judgment, and capability. The man, in a sense, is of greater importance than his work, and we believe that all such study will not only enable him to work well but will fit him for a better class of work.

Missionary News.

The Centenary Missionary Conference.*

ATTENDANCE UP TO DATE.

Total of *ex-officio* senior missionaries	122
Total of elected missionary delegates	354
Total of Visitors	694
Total	1,170
Total voting members	476

Thursday, April 25th.

The inaugural business meeting of the Centenary Conference was held in the Martyrs' Memorial Hall this afternoon. The Right Rev. Bishop Graves, as Chairman of the Executive Committee, presided. The meeting opened with the singing of "O God our Help in Ages Past," and Dr. A. P. Parker offered prayer.

Bishop Graves, who received quite an ovation when he rose to speak, said that before proceeding to the business of the meeting it had seemed proper to the Executive Committee that he should say a few words on their behalf. The Committee had been working since May, 1905, and he was sure those present would bear very cheerful witness to the amount of work that had been accomplished. As Chairman of the Committee, absent from only one of its meetings, he desired to bear testimony to the singular harmony and unanimity which prevailed at its meetings. They had met not only with the Executive Committee, but also with members of the General Committee who might be in Shanghai, and throughout the meetings, although of necessity there had been differences of opinion, there had never arisen any juncture at all at which they had not been able to reach a practically unanimous conclusion. He thought that might be taken as a happy augury for the Conference just begun. One reason why the Committee had been able to get through the work it had was because it had been favoured in its Secretary. He had been tireless and diligent, and his knowledge of Missions

*Condensed from *N.-C. Daily News.*

and missionaries had always been at their service. Outside of the Executive Committee they had had the support of about seventy missionaries of great experience, who had willingly given their counsel and advice. And besides them they had had the support of the vast body of missionaries in China.

THE MARTYRS' MEMORIAL HALL.

After explaining the methods of organization, in closing he felt he must refer to the building in which they were gathered and in which the deliberations of the Conference would take place. They wished it were a larger one, but it was the largest that their funds would enable them to construct. It seemed to him impossible that anything but the spirit of reasonableness, concord, and Christian love should prevail in any assembly meeting within these walls, when it was remembered that they were a silent witness of those of every nationality who had died for the Christian faith. Surely throughout all their exercises there must be present to their minds the host of silent witnesses who had gone before, who had not held life dear, but had been faithful unto death for the sake of Christ in China.

ORGANIZATION.

Rev. J. C. Gibson, D.D. (E. P. M., Swatow), was elected the British Chairman, and Rev. A. H. Smith, D.D. (A. B. C. F. M.), the American Chairman.

The following gentlemen were elected Recording and Minute Secretaries to the Conference: the Revs. E. C. Lobenstine, F. B. Turner, W. J. Doherty, C. H. Fenn, D.D., and J. C. Garritt, D.D. By a special resolution the Rev. G. H. Bondfield was elected Secretary of the Conference.

A large part of the meeting was taken up with discussing the twelve rules of procedure.

INAUGURAL RECEPTION.

In the evening an inaugural reception was held in the Town Hall, entertained by the Shanghai Missionary Association. About fifteen hundred people were present, representing eighty-three different societies or agencies working in more than five hundred cities throughout the Empire of China. Sir Alexander Simpson offered the opening prayer and Dr. Hykes delivered an address of welcome, thereafter vacating the Chair in favour of the Chairmen of the Conference.

The Rev. Chang Pao-tsu (A. P. M., Shanghai) spoke on behalf of the Chinese pastors, saying that they very much appreciated the fact that people had come from all parts of the world to attend this Conference, and congratulated them on their safe journey by land and sea. He hoped that the Conference would be helped by the Holy Spirit and would glorify God and help man.

H.E. Taotai Tong then rose and said that on behalf of, and in the name of, H.E. Tuan Fang, Viceroy of the Liangkiang Provinces, he bade those present welcome to China on the occasion of the Centenary celebration of Protestant Missionary enterprise in China. In voicing this sentiment he was not giving expression to a mere platitude; their welcome was sincere and was tendered in the spirit that animated all men desirous of achieving some good in the world,

of whatever creed, and to whatever branch of the human family they belonged. It was in this spirit that he spoke on behalf of H. E. the Viceroy in welcoming the Conference and in wishing it all success in its labours and social amenities with the object of assisting the enlightenment of mankind.

After suitably acknowledging this greeting from the Viceroy, Dr. Gibson read the following telegram from Sir John Jordan, H. B. M.'s Minister at Peking:—"Hearty greetings and best wishes for a successful Conference."

REPRESENTATIVES FROM HOME LANDS.

Dr. Gibson then extended a hearty welcome to the many representatives of churches in the Western lands who were on the platform. There were so many of them that he could call on only a few to make short addresses. Responses to the welcome were made by Rev. W. Bolton, of the London Missionary Society; Mr. Sleeman, of the American Laymen's Missionary Movement; Mr. F. W. Fox and Rev. Lord William Cecil representing the China Emergency Mission Committee of London; Dr. Leonard and Bishop Foss, of the Board of Managers of Foreign Missions for the Methodist Episcopal Church; Mr. Duncan Maclaren, of the United Free Church (Scotland); Count Pomtalier, representing the Societé Etrangère de la Mission de Paris; Professor E. C. Moore, of Harvard; Dr. Lambuth, Methodist Episcopal South; Dr. Karl Fries (President of the World's Christian Student Federation); Rev. Gregory Mantle (Wesleyan); Dr. Fox (American Bible Society); Rev. J. H. Ritson (British and Foreign Bible Society) and Mr. Walter Sloan (China Inland Mission).

Friday, April 26th.

A happy note was struck when the Rev. T. W. Pearce, on behalf of the missionaries in South China, said he had the privilege of offering in their name a symbol of the chairman's office in the direction of the Conference to the Chairman. He had pleasure in presenting Dr. Arthur Smith with a gavel or Chairman's hammer, the wood of which was cut from a tree which overshadowed the grave of Robert Morrison in Macao. The inscription on the hammer read "China Centenary Missionary Conference, 1907. Chairman's gavel of wood from a tree overshadowing the grave of Robert Morrison. Presented by missionaries in South China."

The Chairman, in accepting the hammer, expressed the hope that there would be as much unanimity in this Conference as there apparently was in the missionary body in 1807.

THE CHINESE CHURCH.

Dr. Gibson introduced the report of the Committee on the Chinese Church and the Resolutions drawn up. These we hope to print in our next issue. The discussion was participated in by a large number of delegates, and it was finally moved by Dr. Bryan that the second paragraph of Resolution II should read as follows: That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene

Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity; yet in view of our knowledge of, etc."

Dr. H. Corbett seconded this proposal.

Bishop Roots spoke in favour of the amendment, but suggested the addition of the words "and leaves confessional questions to the judgment of the Chinese Church for future consideration" after the words "basis of Church unity." He asked the meeting to signify its approval or otherwise of this proposition, and on a show of hands the majority was in favour of it.

Dr. Bryan's proposal with the addition proposed by Bishop Roots was thereupon put to the meeting and carried almost unanimously. The result was received by the meeting with unbounded enthusiasm, and as one man all present rose to their feet and joined in singing the Doxology.

A CENTENNIAL SURVEY.

At the evening meeting at the Town Hall the first of a series of popular addresses was given. Sir Havilland de Sausmarez presided, and except on the platform there was hardly a vacant seat, though the floor space was almost entirely covered with chairs.

The subject of the evening was announced as "A Centennial Survey," and probably no one other than Dr. Arthur H. Smith could have handled so vast a subject in a popular yet informing way, supporting his arguments by an orderly array of names, facts and figures. Even Dr. Smith found the task a severe one, and as a speaker he had fewer opportunities to be frankly entertaining than usual. The audience never reached the pitch of enthusiasm which had marked the meeting of the evening before, but it listened attentively, if a little uneasily at the beginning, while Dr. Smith somewhat unkindly reminded it of the sins of its ancestors in their dealings with China. It was not surprizing, he thought, that China should have been suspicious of the "barbarian" a hundred years ago. The picture was possibly a little highly coloured in order to throw into greater relief the reversal of this state of affairs by missionary effort. The names of the great leaders of the past and present day were greeted from time to time with cheers. The benefits which Dr. Smith declared to have been conferred on China by Protestant Christianity were, the idea of a God, the raising of women, purer lives of the people, a weekly day of rest, a sense of discipline, educational advance, printing presses, and many others.

Saturday, April 27th.

The subject discussed was the Chinese Ministry, introduced by Dr. D. Z. Sheffield. A notable incident was the visit of a deputation of Chinese pastors, introduced by Dr. A. P. Parker.

The Chairman said the Conference most heartily received the deputation; they could not receive any deputation with warmer hearts than a deputation of their brethren in the Chinese ministry. The pastors were men who had borne the burden of the ministry of the Gospel in many cases amid great difficulties and little encouragement. Some of them came from Christian homes, but others in their early

days lived in homes which had not then received the light of the Gospel. Whatever their history the Conference welcomed them as brethren in Christ Jesus. They recognized that in no sense were the Chinese pastors assistants or under the missionaries, but fellow-workers with them, fellow-workers who had the advantage of being able to speak all forms of Chinese and of being closely knit to all departments of Chinese life. The Conference received the deputation with the utmost pleasure, and that pleasure was deepened when they looked back to times seven years ago when there were members of the Chinese ministry who laid down their lives in the service of the ministry. The Conference received the deputation with honour and the most cordial welcome.

SATURDAY EVENING MEETING.

A Praise and Thanksgiving meeting, conducted by the Ven. Archdeacon A. E. Moule, D.D., was held in the Martyrs' Memorial Hall on Saturday evening. There was a large attendance. The address was principally a recapitulation of the many things for which missionaries should praise God as His workers in China. Prayers of confession and thanksgiving were offered by members of the congregation; while the hearty singing of the hymns of praise was quite a feature of the meeting.

Monday, April 29th.

After the usual devotional meeting, and the half-hour business session, the Rev. F. L. Hawks Pott, D.D., presented the Resolutions on the subject of Education. An interesting discussion followed, participated in by Dr. O. F. Wisner, Rev. Arnold Foster. Bishop Bashford, Rev. F. Brown, Dr. D. L. Anderson, Rev. S. Couling, Dr. Sheffield, Dr. Mateer, Rev. W. B. Hamilton, Dr. T. Cochrane, Rev. F. E. Meigs, and others. In the course of his remarks Mr. Couling spoke of freedom as being more important than union and objected to the elimination of peculiarities which might be a source of strength and glory. Baptists, Anglicans and Presbyterians were really different tpyes of men. This provoked some lively remarks from other members of the Conference.

In the afternoon Lord William Cecil, in the course of an interesting address, said that in England the prevailing sentiment with regard to this matter was that it was a most essential thing to have a university, not a college, which would dominate thought and get absolutely in touch with Western thought: that that university should be a greater thing than either Japan or China could produce for themselves; that it should be a great Western idea; that the university should be founded on the model England had found so successful, not because it was English but because he thought it would help to avoid friction; that all the colleges should be denominational, but that the university should be undenominational and that it should fix the standard of education; that the university should not simply be a place of education but a place of research, so that they would be able to say to anybody, If you cannot afford to go to America or England, you can go to this university. A scheme like this, really to succeed, must be a scheme founded not merely by one denomination or country,

but by all denominations and all countries interested in the progress of Christianity. Let the university authorities in the home lands work with them, for he was certain they would do so if only the opportunity was given.

In the afternoon a reception was given at the Astor House to the delegates by the American laymen who are at present in China studying missionary work and representing the Laymen's Missionary Movement, and nearly a thousand visitors accepted the invitation.

The evening meeting was devoted to a lecture on Robert Morrison, given by Rev. T. W. Pearce, of Hongkong. An appeal was made by the Secretary of the Canton Centennial Memorial Committee for contributions to the Morrison Memorial Fund.

Tuesday, April 30th.

The main subject of the day was Evangelistic Work; the Resolutions being introduced by Rev. J. W. Lowrie, D.D. Both in the forenoon and afternoon strong addresses were delivered, the pith of which will appear in the Conference Records. Towards the close of the afternoon session the final resolutions with regard to the Chinese Church were adopted.

Dr. Gibson said he felt bound on behalf of his Committee to thank the Conference for the earnest attention they had given to these Resolutions. At first there appeared to be differences of opinion, but as they got to know each other better they discovered that they were more at one than they had believed.

He reminded the Conference of the old story of the man who went out in the early morning and thought he saw a tiger through the mist. Coming nearer he saw it was a man, and when nearer still he found it was his own brother. He concluded with a quotation from Martineau: "It is a law of all long-lived nations that its feuds die out, while its deeper unities, after hibernating through some winter of discontent, awake with the returning sunshine and assume their life again." They had brought to light a deeper unity, and they would go back to their several fields, feeling more than ever one in Christ Jesus.

THE EVENING MEETING.

Probably a thousand people were present to hear the addresses delivered by Dr. D. L. Anderson, Sir Alexander Simpson and Bishop Bashford on "The Influence of Christian Missions on Chinese National Life and Social Progress." Before the addresses were delivered, the Public Band rendered several selections, which were greatly enjoyed.

Social Gatherings.

During the Conference, and as we go to press, a number of social gatherings have been and are being held. On the afternoon of the 30th April the Congregational delegates and visitors to the conference, including members of the London Missionary Society and the American Board of Commissioners for Foreign Missions, were entertained at a reception at Union Church Hall. The hosts were the local representatives of the London Missionary Society and Mrs. W. H. Poate. The same evening over two hundred Presbyterians met

:ogether in a social capacity at the Mission Press premises in Peking Road. We hear also of similar gatherings among the Methodist, Baptists and Episcopalians.

The China Medical Missionary Association Conference.

This Association, which now has a membership of over two hundred, had a representation of about sixty at the conference which began April 19th. Dr. G. A. Stuart is the newly elected President, Dr. C. J. Davenport the Vice-President, and Dr. P. B. Cousland acts as Secretary and Treasurer. The editorship of the Journal (which is now to be called *The China Medical Journal*) will be in the hands of Dr. W. H. Jefferys in Shanghai, with Dr. Booth of Hankow as his colleague. Papers were read on the following subjects :—

Is the Association fulfilling its Object? Asepsis and Antiseptics. Necrosis. Mission Hospital and Dispensary Construction in China. Manifestations of Syphilis in China. Two Abdominal Cases. Fevers of West China. The Use of Native Drugs. Cyclic Vomiting. Some Problems in Tropical Medicine, with special reference to the use of the Microscope. The Evangelistic Side of Medical Missions. Effect of Opium on Malaria. Gynæcological Practice in Central China. Besides the discussion on these topics, some time was given to open talk on new instruments, apparatus, treatment, etc.—Extracted from *N.-China Daily News.*

Presbyterian Council of Federation.

One of the significant meetings which preceded the great Conference, was that of a Council representing the Chinese Churches established by the Presbyterians of Scotland, England, Ireland, Canada and the United States. The missionaries of these Churches, working in Manchuria, Shantung, Honan, Hupeh, Hunan, Anhui, Kiangsu, Chêkiang, Fukien, and Kuangtung, have established Churches numbering over 40,000 communicants. A Committee on Union, established some years ago, has prepared a plan, which has been accepted by the Chinese Churches; and representatives of these Churches, both Chinese and foreign, met in Shanghai on April 19 to carry the Union into effect. The avowed purpose of this Union, so far from being the desire to magnify a denomination or perpetuate a Western line of division, is to take a first and natural step toward wider union, whereby those of different names and forms of government and polity may be drawn together in one. The ideal grows clearer and more bright of a Christian Church of China, wherein shall be none of the separatist names or shibboleths of the West, but where "all may be one."

Anglican Conference.

Preceding the Centenary Missionary Conference, a conference of Bishops and clergy of the Anglican communion was held in Shanghai. Many subjects of common interest to the eight missions were discussed, and the welfare of the foreigner in China was not forgotten. On Sunday morning, 21st April, nine Bishops and sixteen clerical delegates attended the services in the Cathedral, afterwards being entertained at breakfast by members of the Cathedral congregation. In our next issue we hope to refer to the resolutions on the subject of unity passed at this conference.

Other Conventions.

Reports of the Union Baptist Conference, the Students' Federation Conference in Japan, the Convention of the Young Men's Christian Associations of China and Korea, have necessarily to be postponed to another issue.

New Hospital at Moukden.

The Opening Days.

BY REV. JAMES WEBSTER.

The 5th, 6th and 7th of March were Red Letter Days in Moukden. On the ruins of the fine old Mission Hospital destroyed by the Boxers in 1900, there has arisen a new building, a finer and larger one than the former, and on these days the inauguration ceremonies were held. A brilliant company of Chinese officials convened at the hospital at noon on the first day, when H. E. Fulford, Esq., H. B. M.'s Consul-General, on behalf of Dr. Christie, presented H. E. Chao Erh-sun, Governor-General of Feng-tien, with a silver casket containing a key, and invited him to open the building. After the ceremony Dr. Christie conducted his numerous guests over the building, and in the waiting room refreshments were served and congratulatory speeches given by the Governor-General, Mr. Fulford and others. In a preliminary statement Dr. Christie expressed his gratitude to the Governor-General, who had not only honored the hospital by his presence that day, but had all along shown the most cordial interest in the Medical Mission. We were told how His Excellency had subscribed the large sum of Taels 4,000, and in addition had that very morning placed Mex. 1,000 in his (Dr. Christie's) hands. The Doctor briefly sketched the work from its commencement in November, 1882, when medical mission work was first begun in Moukden. In the following Spring a small dispensary was opened, and later a modest flat-roofed two-roomed Chinese house as a hospital, with accommodation for a very few in-patients. In the course of a few years a commodious well-equipped hospital and dispensary were erected and a growingly successful work done for sixteen years. For several years past temporary accommodation has been found in a temple near by, and during the war between Japan and Russia a very large number of serious cases dealt with.

In concluding his address the Doctor gave us some statistics which speak volumes. Since the hospital was established no fewer than 320,000 visits (including return) had been registered and 17,000 operations performed. When the new building is completed there will be accommodation for 120 in-patients, but two wards have still to be built, and there is only room for sixty. There was never a word about the Boxers, as was fitting. Indeed the only reference to that business was made by the Governor-General himself in the course of his genial reply. He eulogised the work in which Dr. Christie had been engaged for so many years, "during which, alas! he has suffered much grief and loss," for which China "is ashamed to-day." It was the only shadow in a speech full of sunshine from first to last. The magnanimity shown seemed to impress him greatly. "In all my intercourse with Dr. Christie," added His Excellency, "*he has*

7 8 12 9 10 11

OPENING OF THE MOUKDEN HOSPITAL.

Front Row—1. Governor General, *Chao Erh Sün.* 2. Military General. 3. British Consul. 4. Japanese Consul. 5. American Consul. 6. German Consul. 12. Mongol High Priest.

Third Row—7. Dr. Ross. 8. Mr. Webster. 9. Mr. Turley. 10. Mr. Oliver, Commissioner of Customs. 11. Dr. Christie.

never spoken one reproachful word." He urged the wealthy men of Moukden to come forward and complete the hospital; it "is Dr. Christie's wish, and it is my wish, that this beneficent institution be finished before the end of the year."

DESCRIPTION OF THE BUILDING.

The new hospital occupies the same spot as the former building, a beautiful situation for such an institution. On the outskirts of the eastern suburb, upon an elevated knoll overlooking the clear placid waters of the perennial 'thousand springs,' commanding a magnificent view of the purple hills of south-eastern Manchuria, some thirty miles away, there the new hospital is built.

The design of the building is quite new, after plans by Mr. H. McClure Anderson, and from an architectural point of view, as well as that of practical utility, there is little left to desire.

The approach to the hospital is by gateways, opening through a handsome wall-screen, arch-shaped, with stone panel in the centre arch, bearing the Chinese characters '*Sheng Ching Shih I Yuan.*' (Moukden Hospital). The dispensary department consists of a double storied building, with projecting roof, showing three gables fronting south. An eastern entrance leads into a commodious waiting room, 44 ft. by 28 ft. with an eliptic arched recess, 15 × 12½. The roof is finished in four arches of half timber work with plaster panels. The floors are laid with Tangshan plain tiling. Opening from the waiting room is the consulting room with darkroom adjoining, and immediately beyond is the dispensary, 26 × 18 with dressing room and exit door for dispensary patients. Crossing a corridor you enter the Doctor's private room, adjoining which is a lecture room and laboratory. The upper story consists of a large lecture room, medicine and napery store rooms and three students' dormitories. The entire outdoor department, including the waiting room, is heated by low pressure steam plant with ornamental radiators.

The in-patient department is connected with the dispensary by means of a corridor 220 ft. long, with wards opening out from right and left. The operating room, bright, airy, roomy, lit on three sides by large plate glass windows and furnished with every modern surgical appliance, occupies the first position on the right. A commodious ward, called after its founder—the 'Munro Memorial'—opens on the left. It consists of one public and three private wards, and has accommodation for fourteen patients. A feature of this ward is a beautiful verandah, provided with a view to open air treatment and covered by gable roofs, matching the outdoor block. Further along the corridor, on the right, are two commodious wards, with twenty odd beds in each, while on the left there is space for other two wards which remain to be built in order to complete the plan. The corridor and various wards of the hospital are successfully heated by means of Russian furnaces.

THE DEDICATION DAY.

The Moukden Hospital is, and has ever been, emphatically a missionory institution. Its high aim from the first has been to use the art of healing as a means of revealing the love of

God to man. This loyalty to the evangel, and the close identity of the hospital with the progress of the Christian Church in Manchuria, were clearly shown on the occasion of its solemn dedication to the service of Almighty God in behalf of suffering humanity. The large waiting room was crowded in every part by an enthusiastic gathering of the Christian community of Moukden. Rev John Ross, D.D., offered up the dedicatory prayer, hymns were heartily sung by the large congregation, and congratulations offered by the Rev. Liu Chuan-yao, pastor of the Moukden East congregation, Dr. Ross, Dr. Ellerbeck, of the Danish Mission, Antung, Mr. Turley, of the British and Foreign Bible Society, and by others, Chinese and foreign.

Other events, all of them of great interest, marked the celebrations. The merchant princes of Moukden met one day bringing hearty good wishes, kindly gifts and promises of help. The Christian women had a day all to themselves, which was fitting. Dr. Christie first began medical work for women in Moukden, a work which has grown in greatness and blessing until there is now a large women's hospital and two fully qualified lady doctors, and a large staff of native assistants.

And the crowning function was at the close of the last day, when after sunset an enormous concourse of the people of Moukden, estimated from forty to fifty thousand, gathered together in the neighbourhood of the hospital, swarming up to the tops of walls and the roofs of the surrounding houses down the sloping banks to the very brink of the Small River and beyond to witness a grand pyrotechnic display given by the guilds in honour of the event. Of course it was impossible not to recall the gathering of such another throng on that same spot, but in a different humour, to witness a spectacle of another kind in the early days of June, 1900. Some of us thought then, as we stood in the midst of our desolations, that all was lost. "All was not lost. Nothing was lost." It is getting on to seven years now, and Moukden has made a great atonement.

God at Work in West China.

BY MR. S. POLLARD.

The provinces of Yünnan and Kweichow have been among the most backward in all China to accept Christianity. After thirty years of work the members in several churches did not total up to three hundred. Then came a change in a totally unlooked for direction. How great that change is can be seen from the two following facts. In an out of the way place among the hills in North Yünnan on the last Sunday of 1906 eight hundred people sat around he Lord's Table. A few Sundays after in another district in that part of Kweichow which almost touches the city of Chaotong, six hundred people gathered round the Lord's table with bowed heads and thankful hearts remembering Him, of whose existence they were totally ignorant a few years ago.

These Christians are all members of the Hwa Miao tribe, one of the smallest of the tribes which form the majority of the inhabitants of Yünnan and Kweichow.

Three years ago I was in charge of the church work at Chaotong. Though the mem-

bers were few, God had given us some whose hearts He had changed, and quietly and hopefully we were working and longing for larger ingatherings. For many years some of us had prayed for a great revival and had asked that God would send it in such a way that no one might be able to say it was the doing of any man.

Suddenly, without the slightest warning of any kind, four men in strange dress appeared at the Mission house and said they had come to learn Christianity and that they were the advance guard of thousands. Here was something exciting if you like! Everybody treated these men kindly. The Chinese Christians to their credit warmly welcomed them, and though to be called a Miao, is a term of the greatest contempt, these Chinese who believed in Jesus treated these strange men as brothers. The story the men gave was true. They were the advance guard. Day after day parties came to the Mission house, all with the same story. At last we had hundreds at a time, and for a while all our Chinese work was dislocated. Fancy having to lodge six hundred people at one time. People, too, who worked hard at trying to read Chinese Gospels till two o'clock in the morning and then began again at five. One longed at times for a little quiet, and only when I got behind a zareba of three barred doors could I feel safe for a few minutes' rest. Once I was so tired that I went to bed; first of all carefully barring all the doors which could possibly lead to my room. Before I could get to sleep, however, my bedroom was filled with Miao. They had in some way or other got up on to the balcony, attacked the bedroom of one of the sisters who was away and in a roundabout way found out the teacher. They would be taught, and teach them we had to. So in the city of Chaotong this movement went on for months.

The men had first come in contact with Mr. Adam, of the C. I. M., whose church at An-shuen, in Kweichow, has for years formed an oasis in the desert of West China heathenism. The great work which for years Mr. Adam has been doing and the great influence he has in the district around An-shuen, are practically unknown outside a small circle. Some day these backwoods missionaries will come to their own. The rush of the Miao began first to An-shuen. The men went six or eight days' journey from early morn to late at night in order to reach the Mission house. Mr. Adam told them of a nearer centre at Chaotung, and so two equally successful Miao Missions have sprung into existence.

At Chaotong we soon saw we must get centres out among the people if these tribesmen were to be properly led to Christ. In four different places—two in Yünnan and two in Kweichow—landlords have given sites for Mission premises, and on three of these the Miao have erected chapels and schools. The fourth set of buildings is to be commenced as soon as the winter's frost is over.

The work is altogether different from that among the Chinese. There is perfect freedom of intercourse between men and women. On the whole the women are the best learners.

Drunkenness and immorality of a gross kind are the twin sins we have had to contend mostly with. In every large village was a house of ill fame, and here

regularly the young people and even married people spent their nights. Thank God that around one of our centres fifty of these immoral club houses have been destroyed and hundreds of drunkards have been total abstainers for over two years.

One novel feature of the work is the Sunday evening service, when any person in trouble is encouraged to come to the front and tell the trouble out to all the people. In this way wizards, sorcerers, Magdalenes, drunkards, bereaved persons, sinners of all classes come out to pray and be prayed for. Great is the blessing which has attended these services and many devils God has cast out.

A third Miao Mission has been started to the North of Yünnan Fu. Dr. Nicholls, of the C. I. M., is in charge, and our Mission here is supplying the native helpers. The missionary spirit is strong, and we do everything we can to foster it.

What the outcome will be I do not know. Thousands of Miao are constantly praying for a great revival among the Chinese. I think God will answer these prayers.

Our hearts go out in great thankfulness for the great work God is doing. To Him be all the glory, though He allows us to share the joy and the love and the suffering.

Mid-Pacific Institute.

AN ORIENTAL COLLEGE IN HAWAII FOR CHINESE, JAPANESE, AND KOREANS.

This work has been carried on for some years by Mr. FRANK W. DAMON, in Honolulu. It is now to be greatly enlarged. On March 15th, 1907, the deeds were signed, purchasing nearly forty acres, for this enlarged Institution. The cost per student, for board and teaching, including English and Chinese courses, is not over $100 gold for the nine months' school year. Each student must also buy a school uniform.

The climate of Hawaii is fine. The opportunities for learning English are excellent. Just the place for oriental students to come for study.

Although the school is open to all Orientals, its patrons have been mostly Chinese. At the beginning of the past year the teachers and scholars were given the pleasure of welcoming to the school a number of Korean boys. These students will form the nucleus of the Korean department. With the Japanese students, who have been connected with the Institute for several years, we now have a distinctly Oriental work. No one can doubt that the intercourse between our nation and these three peoples of Eastern Asia must grow closer with every succeeding year. Hawaii is to play a peculiarly intimate role in introducing them to one another.

In the development of the East, these nations are to become more and more united. Hawaii welcomes them to her shores for a better education.

Work for the Insane.

At the March meeting of the Canton Missionary Conference a very interesting paper on "Modern Psychiatry," the Treatment of the Insane, was read by Dr. H. Boyd. The essayist dealt with the subject historically and practically, the practical notes being drawn from over two years' experience as Surgeon-in-charge of the J. G. Kerr Refuge for the Insane. The need for such work is apparent in the ever-increasing number of patients entering and the willingness of most to pay for the benefits of the institution. The present roll number is over 100. The work is resulting in good—physical, mental and spiritual.

A visitor remarked that when they heard at home fifteen years ago that Dr. Kerr wanted to start a Refuge for the Insane, they

exclaimed, "What will the missionaries not start next?" but the practical success of the institution had amply justified the noble faith and Christ-like pity of its founder.

A sad feature brought out by the paper is the increasing number of cases from alcoholism, showing that there is already need for a temperance as well as an anti-opium crusade in China.

The paper was heartily appreciated by Conference and the desire was expressed that it should be forwarded to the Committee on Medical Questions for the Shanghai Conference and the attention of missionaries throughout China be drawn to the need and the possibility of helping these most unfortunate of all afflicted ones.

Missionary Statistics.*

Great growth of Church in China. No. of Missionaries 3,833. Summary of Statistics prepared by Rev. W. Nelson Bitton.

A Brief Comparison of some Statistics of the Three Missionary Conferences in China—1877, 1890, 1907.

These Statistics are generally those for the year preceding the Conference. The method of tabulating the Statistics for the present Conference differs from the others, in that there are no estimates. When, as not infrequently happened, no report was received, the result was a blank. The complete table will show how often this occurred.

Number of Societies working in China: in 1876, 29; 1889, 41; 1906, 82.

Note. By counting detached bodies of workers now reckoned as "independent," the present total would be 91. The figures show that within the last seventeen years the number of organisations has doubled.

* From the *Shanghai Mercury*.

I.—In the number of foreign workers the increase is still more marked.

1876.—Men and wives, 344; single men, 66; single women, 63; total, 473.
1889.—Men, 539; wives, 391; single women, 316; total, 1,236.
1906.—(Complete to December 31st.) Men, 1,604; wives, 1,148; single women, 1,081; total, 3,833.

II.—The development in the number of Stations (with foreign missionary resident) and sub-stations (in care of Chinese) was similar.

1876.—Stations, 91; sub-stations, 511.
1906.—Stations, 632; sub-stations, 5,102.

III.—The increase of *ordained* preachers falls perceptibly behind that of other church workers:

1876—Ordained preachers			...	73
1889—	,,	,,	...	211
1906—	,,	,,	...	345
1876—Unordained		...	...	511
1889—	,,	...	...	1,266
1906—	,,	...	...	5,722
1876—Bible-women			...	90
1889—	,,		...	180
1906—	,,		...	894

IV.—Progress in Education is strongly marked.

1879.

Boys' day schools,	177;	pupils,	2,991
,, boarding ,,	30	,,	611
Girls' ,, ,,	82	,,	1,307
		Total	4,909

1889.
Pupils in all schools 16,836

1906
Boys' day and primary schools, 2,196; pupils, 35,378; girls, 7,168. Total 42,546.

Intermediate High Schools and Colleges, 389; male pupils, 12,376; female, 2,761; total, 15,137. Total in all schools, 57,982.

V.—Church expansion is in a larger ratio.

1876.—No. of churches, 312. Communicants, 13,035.
1889.—No. of churches, 522. Communicants, 37,287.
1906.—Baptised Christians, 178,251; catechumens, 78,528; total, 256,779.

VI.—Contributions by native Chinese. (Silver Dollars).

1876, $9,271.92; 1889, $36,884.54; 1906, $301.263.

The foregoing are very incomplete, and serve merely as an indication of the various growth and intense vitality of the Church in China.

Statistics of the English Baptist Mission Shantung.

YEAR ENDING DECEMBER 31ST, 1906.

Pastors	14
Evangelists	21
Stations	261
Baptisms during the year ...	513
Transfers	8
Deaths and Expulsions ...	183
Total No. of Church Members	4,167
Nett Increase for the year...	338
Boys' Boarding-schools ...	3
,, ,, ,, Scholars	121
,, Day-schools	97
,, ,, ,, Scholars	1,042
Girls' Boarding-schools ...	2
,, ,, ,, Scholars	78
,, Day-schools	37
,, ,, ,, Scholars	311
Sunday School Scholars ...	520*
Hospital Patients, Ch'ing-choufu	11,526
Hospital patients, Choup'ing	10,112
Dispensary Patients, other places	2,987
Hospital. Voluntary Contributions of Patients ...	£44.11.5
Subscribed for the Pastorate	£51.19.8†
,, ,, ,, Poor ...	£ 6.14.0†
,, ,, other Purposes	£18.18.0†

Students in the Shantung University.

The Arts College, Weihsien ...	60
The Theological College, Ch'ing-choufu	47

FRANK HARMON.

* Most of these are not under any regular course of instruction.

† Returns to hand for only two out of the four Associations.

Missionary Journal.

BIRTHS.

AT Kiayiang, April, to Mr. and Mrs. J. H. GIFFIN, A. B. M. U., a son (Harold Milne).

AT Hangchow, 20th March, to Rev. and Mrs. H. MILLARD, A. B. M. U., a son (John Crockett.)

MARRIAGES.

AT Foochow, 2nd April, Dr. C. M. LACEY SITES, Imp. Pol. Inst., Shanghai, and Miss EVELYN WORTHLEY, A. B. C. F. M.

AT Tsinan, 2nd April, Rev. ALBERT BALDWIN DODD and Miss MABLE BEATRICE MENNIE, both of A. P. M.

AT Shanghai, 5th April, Dr. ANDREW YOUNG, B.M.S., and Miss CHARLOTTE SOUTTER MURDOCH, M.D.

ARRIVALS.

AT SHANGHAI :—

18th February, Dr. and Mrs. P. WALDENSTROM, Swedish Missionary Society. (Corrected).

3rd April, Miss E. SUNDAHL, Mrs. E. LOBENSTINE, A. P. M. (ret.)

5th April, Miss L. MINNISS, A. B. M. U. (ret.); Rev. and Mrs. J. W. LOWE, S. B. C. (ret.)

8th April, Dr. HUNTER CORBETT, A. P. M. (ret.)

12th April, Rev. E. LOBENSTINE Rev. and Mrs. C. A. KILLIE, all A. P. M.; Miss A. HENRY, M.D., Can. Meth. M. (all returning.)

18th April, Rev. and Mrs. H. W. LUCE, A. P. M. (ret.)

27th April, Misses L. GAYNOR and E. OLIVER, Friends' Mission; H. W. HOULDING, S. Ch. Mis.; Rev. G. G. WARREN, W. M. S. (all ret.)

DEPARTURES.

FROM SHANGHAI :—

9th March, Mrs. T. PROTHEROE, W. M. S., for England.

29th March, Rev. and Mrs. A. R. VAN METER, A. P. E. C. M., for U. S. A.

30th March, Mr. and Mrs. A. H. HUNTLEY, for Canada.

6th April, Mrs. L. M. WALLEY, M. E. M., for U. S. A.

19th April, Dr. and Mrs. J. M. HOTVEDT and family, Rev. N. C. RONNING, Hauges Synodes Mission, for U. S. A.; Mrs. NETLAND, Am. Luth. Mis., for U. S. A.

20th April, Rev. and Mrs. H. W. PULLAR and family, U. F. C. S. Mis., for England; Dr. and Mrs. FLETCHER JONES and family, Rev. and Mrs. J. HEDLEY, E. M. M., for England.

The Centenary Conference.

To those present during the Centenary Missionary Conference I beg to call attention to the stock of *Standard Theological* and *Biblical Literature* on hand.

Also to the VARIETY of BIBLES and DEVOTIONAL BOOKS.

☞ PLEASE NOTE THIS.

In order to reduce stock I propose to take the opportunity, when so many visitors are in Shanghai, of making reduction in prices on general stock—not by marking down each article, but a Special Discount on all purchases, as follows:—

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The above offer does not apply to SCHOOL BOOKS, nor to the Special Lines advertised at cut rates—as the Exposition of the Bible—nor to the ORGANS or TYPEWRITERS, but on latter I shall be prepared to present very favourable terms.

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May, 1907.

To Educationists in China.

DEAR SIRS,

Having in recent years taken up the business of supplying to Schools the British and American Publications in demand, the encouragement met with in the effort to do so led to my availing of the opportunity of personally visiting LONDON, NEW YORK, BOSTON, TORONTO and MONTREAL to obtain information and select everything one could find to contribute to success in the undertaking.

I had interviews with quite a number of the firms making this a special feature of their business, and met with a very manifest interest in, and appreciation of, the unique opportunity which China now presents on these lines.

Several Publishers have effected arrangements with me to carry a supply of their Publications on Sale to be increased as wants are known.

Others have urged me to make known their readiness to send specimen of any Books desired to Teachers, and generally I have obtained the direct interest of the School Book Trade in meeting all wants for Chinese Schools. Being thus in direct and intimate connection with them, I am hoping to be made use of by Educationists here in bringing within their reach all that may be thought of in aid of complete supply.

Whenever any School Principals wish to select a Book to put into their Curriculum I will be happy to correspond with them for obtaining specimen to examine, and whatever is selected I will arrange to carry in stock a sufficient supply to meet probable requirements.

The prices at which these will be sold will be found to be carefully approximated to the home prices, so that schools will find it as economical as obtaining Books direct, avoiding oversupply, which would sometimes be the result of direct ordering, and at other times short supply.

Any who expect to be present at the Centenary Conference will find a visit to THE MISSIONARY HOME BOOK ROOM will well repay them and provide an opportunity for looking through the whole stock collected here.

A new Catalogue has just been published and a copy mailed to every known address, and if any have not received one it will be gladly sent on request, as also specimen copies, on approval, of Books, etc.

The undersigned would express the hope that his effort to meet the requirements of Schools will obtain for him a share of the patronage of Educationists in China.

EDWARD EVANS,

The Missionary Home Book Room, Shanghai.

May, 1907.

NOW READY

Mac Gillivray's Mandarin Romanized Dictionary of Chinese.

The Author apologizes to the numerous persons who have sent in their orders long ago, but could not obtain the book, the last copy having been sold out some months ago. In this edition the misprints have been corrected, but the rest remains the same as formerly. Those who come to the Conference will do well to see the book and buy it.

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ai⁴	心	愛3a619c	to like, to love; to be wont, to be subject to. M. 145.
ai⁴-hsi²		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i²-kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi²-p'i²-jou⁴		愛惜皮肉	to care for the health.
ai⁴-hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴ jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e g* , persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kung⁴		愛擡摃	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

愛 page 3, col. 1 in Giles; page 619, col. 3 in Williams. M. page in Mateer.

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Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription $3.50 (Gold $1.75) per annum, postpaid.

VOL. XXXVIII. JUNE, 1907. NO. 6.

Chinese Translation of Western Literature.

BY REV. J. C. GARRITT, D.D., NANKING.

THOSE who are studying the changes now taking place in China have for some time fixed their attention upon the New Literature which is springing up. This is of such vital importance to the missionary and his work that none of us can afford to be indifferent to the course it is taking. While it is true that we cannot find time to read more than a very small part of the books which appear, it seems our duty to be acquainted with the trend of these works, and so far as possible to keep in touch with the changing forms of Chinese thought, and of the language in which the thought is expressed.

A most interesting article appeared in the CHINESE RECORDER for November, 1904, from the pen of Rev. John Darroch, translator for the Shansi University, which gave a glimpse of the rapid expansion of the New Literature. This movement has appealed to a large number of the scholars of China and has been industriously exploited by several enterprising publishing firms in Shanghai. We look eagerly for a further statement of work done; it is to be hoped that Mr. Darroch or some one else will prepare a catalogue of translations from Japanese or Western sources, as well as of original contributions to the New Learning. The figures of two and a half years ago are already out of date; but it will give some impression of the importance of the movement to quote from the article just mentioned.

We are told that sixty volumes had appeared on the science of education; twenty text-books on geography, physics, history, etc.; ninety more or less pretentious histories, universal

or particular ; forty works on geography, sixty on government, forty on law, twenty on mutual relations of kingdoms (I presume Mr. Darroch designedly omitted to call them works on International Law), thirty on political economy, seventy on mathematics, fifty on literature, forty on philosophy, fifty volumes of light literature, thirty novels, fifty books on languages, seventy on health, sixty on science, seventy on drawing, one hundred and twenty on the art of war, thirty on agriculture, twenty on astronomy, forty on mechanics, thirty books of travel, and twenty on mensuration. In all over 1,100 books.

Doubtless many of these books have already proven more or less failures. But there has been no cessation in output; rather the opposite is true. A fair proportion of the above works, and of others since issued, have gone through several editions and have had a very great influence.

The literary renaissance has already begun to crystallize and assume a distinctive form. It will be interesting, even to those unacquainted with the Chinese literary language, to inquire as to the distinctive marks of the new *Wên-li.* I propose to attempt a partial answer to this inquiry.

The most prominent of these marks appears to be a *reversal to an older and more limpid style of Wên-li* than has obtained in late centuries. It has been a fond hope of some of us that with the new *régime* a style would be born which would assimilate with the spoken language. If that is to come, it is still in the future, and will be by a natural growth,—a coming together on both sides, as *Wên-li* terms and phrases become current in daily speech, and *vice versa.*

For the present, those writers whose style is most highly prized by the Chinese themselves, are modelling after ancient masters. A single illustration must suffice. The foremost writers, judging by the praise accorded to their style, are Liang Chi-tsao and Yen Fuh. I am told that Mr. Yen, to whose works I shall have occasion to refer later, returned to China after gaining his English education, and at once set to work to perfect himself in Chinese. H. E. Li Hung-chang, who was his adviser, directed him to cut loose from all late models, i.e., later than the San Tai, the three famous dynasties—Hsia 夏, Shang 商, and Chou 周, B.C. 2250-250. The actual meaning of this was that he took for his pattern of style the leading writers of the Chou dynasty, or a little later. The result vindicates the correctness of his adviser's view. Mr. Yen writes in a delight-

fully clear, elegant, and concise style, without flourish or effort for effect, but with utmost directness. It is not that vain will-o'-the-wisp, "*Easy Wên-li;*" but it is not high Wên-li in the accepted sense of that term. That is, it does not deal in the recondite allusions which have made the sole stock-in-trade of Chinese literati for so long a time. It bears not the faintest resemblance to the bombastic "*pah-ku,*" which for generations has arrogated to itself the originally broad and expressive name, *Wen-chang* 文章. The feeling of scholars appears clearly enough to be that they are well rid of a harmful custom in the passing of the Essay; and they are finding comfort in the thought that the words *wen-chang*, 'elegant and orderly,' are even more applicable to ancient styles of composition than to those of the recent past.

This style of writing, if aimed at in the schools, will be found far more easy of acquirement than the "literary Essay" style; and it forms an important subject of investigation for missionary educators at this time. It comprises an inquiry into the works of the Chou and Han dynasties which have come down to the present, and which, with the classics, have held the esteem of the Chinese. If the norms of style are sought for, and scientifically taught, it will certainly be to the advantage of all concerned.

A second mark of the New Literature, which is of signal importance, is the *growth of a new terminology.* We have longed for the day when there should be Chinese expert scholars, acquainted with the genius of the English language, who should translate Western names and terms into the genius of the Chinese language. It would appear that that day has come. There is still much to be done, especially as regards religious terms and the like; but even here many terms are changing and crystallizing. Over a very wide range of Western ideas there are now technical terms and phrases which are thoroughly new and yet thoroughly Chinese and which have entered into the modes of thought of thousands of scholars. These are often not the terms invented by the missionaries and their helpers, but words adapted and infilled by the scholarly Chinese themselves. The effort to translate or to understand Western literature has revealed the lack in their language of words or phrases to express the new concept. But the creation of the needed phrases, in accord with the genius of the language, while practically impossible to the foreigner or to a poorly trained Chinese scholar, is to the expert Chinese comparatively easy.

A large number of such concepts have been adopted from Japan, where the Chinese language has long served as a thesaurus of adaptable words. Many terms are now coming into use, however, which did not originate with the Japanese. A great desideratum for foreigners in China is a vocabulary of new terms. Words like muh-tih 目的, for motive or purpose; ming-ts'ï 名詞, for term, abstract or concrete; she-hwei 社會, for society, etc., give but a glimpse of the field of such a vocabulary.

The Chinese are preparing catalogues and helps to the acquirement of the new learning for the use of their own scholars. A few of the more notable of these are worthy of mention. The Hsin Erh Ya 新爾雅, as the name indicates, is modelled in form after the Erh Ya, one of the thirteen classics. In Wylie's Notes this work is called the "Literary Expositor;" and the "New Expositor" is very useful as a dictionary of the new terminology. It is compiled by a Mr. Wang, of Soochow, and a Mr. Yeh, of Hangchow. It carefully describes, in the following order, the connotation of new terms and names used in political science, law, political economy, pedagogy, social science, logic, numbers, astronomy, physical geography, physics, chemistry, physiology, zoology, and botany. The value of such a work can be easily seen, especially to the bewildered scholar of the old *régime* whose literary house of cards has tumbled about him, and who can no longer use his hardly acquired classical learning. Unable to go to school, he must adapt himself to the new conditions by his own reading. This work is not less valuable to the missionary who wishes to come into touch with the new phraseology. As a study in Chinese definition it is invaluable.

In rather different lines are Hsin Wen Hsüen 新文選, which is also patterned after an old work, and Ma Shï Wen Tung 馬氏文通. I have not had the opportunity of examining the former work. Its prototype, the Wen Hsüen, is a general collection of master pieces, giving specimens from all departments of literature; it was made by Liang Tai-tsze, son of the founder of the Liang dynasty, about A. D. 530. If the new book is to prove at all worthy of its name, it must be a very valuable work.

The Ma Shï Wen Tung is a pretentious Chinese grammar in two volumes. It purports to be an adaptation of the science of grammar, as developed in Europe, to the Chinese *Wên-li;*

and appears to be excellently done. While not the only attempt of its kind, it appears to be the most successful. Such works show trend toward precise definition, and the assimilation of Western ideas which characterizes the writers of to-day.

A third mark of the New Literature is *its comprehensive scope.* Outside the scholar class it has probably not yet found a large number of readers; but the scholars, at least, are getting a taste of Western ideas along many lines which missionaries have not generally made a part of their propaganda. The list of subjects given above only partially shows this fact. That mission schools have been the largest factors in creating a demand for the knowledge of science, history, and similar subjects, none will doubt. But what shall we say of novels? A few years ago a young preacher said to me that he had been greatly interested in reading "Shï-erh-lu-k'uh Fu-erh-mo-sï," a name which gradually dawned upon me as being an old acquaintance—Sherlock Holmes! He was loathe to believe him a creature of imagination; and said that he had learned more about foreigners from this book than from his twenty years' intercourse with missionaries! Doubtless that was true; just as we, in turn, gain a far clearer understanding of Chinese customs by reading a few of their romances. Perhaps that is the reason for the translation (by Chinese) of the works of Sir Conan Doyle, Rider Haggard, etc., into this language. Such translations are rapidly multiplying; and they may in some cases be of real help to the student of Chinese. A friend writes me that Scott's Ivanhoe has been translated; and that one may read in Chinese such works as the Arabian Nights, Robinson Crusœ, The Swiss Family Robinson, The Count of Monte Cristo, Tales from Shakespeare, Jean Valjean, Gulliver's Travels, Looking Backward, and many other 'standard' works. Haggard seems a special favorite!

So much for one direction in which New China is pushing its researches. But there are others. The list of educational works grows year by year. Science and philosophy each have their interpreters. I am told that Darwin's Origin of Species has not found a large circle of readers. The theory of evolution has, however, entered, with its appropriate terminology, into the thought-processes of many. A very interesting fact was reported to me regarding the translator of Darwin's book. After publishing it, he read Kidd's Social Evolution, and by it was converted to Christianity. This appears to indicate that

some at least of those who are studying in these lines are doing so with the real desire to find TRUTH; and it emphasizes the necessity of earnest and ceaseless effort to provide books giving the true and Christian view of God's presence in nature. Otherwise we shall not keep pace with the false and one-sided views which so easily gain credence.

Huxley's Evolution and Spencer's Sociology have both been translated by Mr. Yen Fuh, of whom mention was made before. He has also translated John Stuart Mill's Essay on Liberty, Montesquieu's Spirit of Law, and Adam Smith's Wealth of Nations. Of the last named book the Catalogue of the Commercial Press says: "The book has greatly influenced the thought of our country, and has added impetus to the development of industries in our people, from the throne down to the cottage." If that is literally true the book is, for China, epoch-making. Think of a work which influences four hundred millions of people! It is well to realize what forces are at work and how far-reaching among this people. There is no greater or more easily wielded force in China to-day than the Press!

It is instructive to note, in connection with the books last named, whither Mr. Yen has gone for material with which to influence his country. He has gone back to Europe of the 18th century and found the *spring of thought* on these subjects of Law, Liberty, and Economy. The reason he translated *L'esprit des Lois* is not far to seek. Baron Montesquieu was a reformer in the study of history and law. The wide range of his study, and the great and luminous generalizations which he drew, astonished the world. It has been said that often his results were true, even where his facts were inaccurate. Probably few if any writers on the philosophy of history, who go so thoroughly into the subject, and particularly on the side of government, can be translated into Chinese with a smaller proportion of useless or inappropriate matter.

It may not be out of place to remark here, with regard to Montesquieu's attitude toward Christianity, that he was a *critic*, not religiously inclined; and yet he was moderate, as compared with Voltaire, Rousseau, etc. The whole contest of Jesuit and Jansenist, the growth of the encyclopædists and the destruction by them of the principle of *authority*, the vice, arrogance, and oppression of the Court of Louis XV., whose frequent word was "*Apres nous le déluge*,"—these formed the background of the work. It is recognized as one of the great formative causes

of the new France which emerged from the Revolution. The possible influence of such a book in China can thus be guaged.

With regard to the Wealth of Nations, Sir J. Mackintosh places it alongside the Essay on the Human Understanding and Montesquieu's works, The Law of War and Peace, and the Spirit of Laws, "as the most conspicuous landmarks in the progress of the sciences with which they deal." Doubtless Adam Smith is the greatest of political economists. The changes he brought about in legislation and in thought were tremendous. He moreover pursued the same historical method as Montesquieu, drawing a very wide circle of facts, tracing through them the progress of the nations to their existing conditions and thus arriving at his generalizations. To the intelligent Chinese student the conditions which obtained in Europe, after it emerged from the middle ages, will show very many analogies to present conditions in China. Further, it is to be expected that there will be a strong tendency in this country to emphasize any arguments which may uphold the view that the best things in our present Western civilization come as much from the new philosophy, i.e., from the emancipation of reason and science, as from historic Christianity.

Fortunately thus far there has been little translated into Chinese which may be called anti-Christian, beyond the books of agnostic tendency above mentioned. I have heard of no infidel or atheistic propaganda, such as at one time threatened to overspread India. Yet there can be no doubt that at present Chinese scholars would welcome proof that Christianity is not essential to high civilization or national success. They are easy prey to the extreme forms of the hypothesis of evolution.

In translating the essay on Liberty into Chinese, Mr. Yen has been quite impartial. He has given quite strongly all Mr. Mill's expressions of honor to the character of Christ and esteem for His teachings; and has not exaggerated any of the strictures on what Mr. Mill considered the narrowness and dogmatism of the church. On the whole, I am inclined to look on this work as an ally to our cause. If for no other reason, this one would suffice, namely, that no Chinese scholar can read this book without being convinced that the facts which missionaries have been preaching as to the life and death of Christ—the veracity of which most Chinese have perhaps doubted, or regarding which they have been utterly indifferent—are facts which lie at the foundation of the history and the opinions of

the great West. While occasional magazine articles have indirectly attacked Christianity, leaders among Chinese translators are in a measure sympathetic toward it. They are, so far as yet appears, endeavoring to put before their countrymen the ideas of the greatest thinkers of the West—outside of directly religions teachers. We can scarcely be surprised if they leave the distinctively religious propaganda to us, including the field of apologetics and particularly the field of correlating religious with scientific truth. Upon this view how great and imperative is our responsibility !

A number of books have been translated from Japanese into Chinese by students who have returned from Japan. These have, thus far, not proven very popular, beyond a limited circle. A monthly, in imitation of the *Review of Reviews*, called Tung Fang Tsah Chï 東方雜誌, under the same auspices, has not won much of a clientage. Another interesting effort is that to revive some of the old Chinese philosophers who have not been much studied since the fixing of Confucian orthodoxy. There are materialism, pantheism, and many other isms in these works; but it is doubtful whether they have attracted a great many students.

The moral of all these things is evident. Yet perhaps it will not be superfluous to dwell briefly on one or two phases of the situation as related to missionary work.

The whole missionary body in China, during all these decades, has been working for the opening of China's mind. The desired change has come; and it appears that, to some extent at least, we are not equipped to hold the place we have earned, of leadership of mind. The church in China has been so closely occupied with the important details of its mission work, in various sections, that it has been in danger of overlooking some of the conditions over the wide field. It has helped to shift the mental attitude of multitudes from their old foundations; but now that they are moving, it is far from properly equipped to guide them effectively. The literary side of mission work has, it is true, been emphasized in a variety of ways. We have the Christian Literature Society and the Educational Association; we have individual missionaries throughout the empire, doing various grades of literary work, mostly for those already belonging to the church; and we have the tract societies and mission presses, great and small, distributing their works far and wide. We have, of late, begun to attempt to avoid useless

overlapping in translation work. And yet we are *not* masters of the situation.

It is easy now to say what ought to have been done. Every mission should, for years past, have given one or more of its members who show special gifts in literary ability and linguistic attainments, the opportunity to perfect themselves in the knowledge of the written language, with a view to making translation or the production of first class books their supreme work. The home Boards should have been on the outlook for men of special fitness for this very work. Then we should have been better able to grapple with the vast opportunity which is open before us.

As it is, who is there to take up the mantle of Dr. Williamson, Dr. Faber, and the few great linguists still among us? With very rare exceptions we see none who have been in training for this work. Educators, busy from day to day in the class-room, can do very little in this line. Evangelists, beyond certain special lines of value for those already converted, have time and training for even less. Medical men can seldom find time to go beyond their specialty. How many missions in China actually look through their ranks for the *properly-fitted men* and resolutely set them apart for this one line of literary service? Yet who can doubt that in our day this is the wise and statesmanlike thing to do?

We have set this mountain-like mass in motion; we have stirred it even to the center; and still we do not take hold, as God surely intends we should do, of this mighty power of the printed page for the influencing of these millions. True, it is difficult to be sure that one has got at the genius of the language, or that one is making a book that can unlock the heart of the millions. But we can try! We have scarcely tried yet. Of all the books that missionaries have yet made, I scarcely know of more than three, of a pretentious sort, which have stood and will stand the test of time with the scholar class at large. These three—Martin's Evidences, Williamson's Natural Theology, and Faber's Mark—will not go out of date for many years to come. I am not forgetting the wide influence of Dr. Richard and Dr. Allen. Probably Dr. Allen's work—The Making of a Man—will prove a fourth in this list. A Christian Chinese scholar says of it: "It is ideal." Nor am I forgetting the influence on our Christian constituency of a great number of other works by many authors. But I am

speaking now of Christian classics. We are at present little likely to produce many such. A Christian will overlook many blemishes in a book which contains really helpful thought. But to-day, if we present those thoughts in faultless literary dress, we can gain an audience which in the past we have been unable to gain. We should be producing such works in increasing numbers. We are late, very late, in waking to our opportunity.

But by God's favor, it need not yet be too late! If immediate steps are taken, we may even yet redeem the situation. Let us hope that special attention be given to this subject as a result of the great Conference. A missionary Literary Bureau may be established, or the Christian Literature Society may be adopted, as it has never yet been adopted, by the missionary body. Every mission in China can definitely set itself to search for *genius*, and *talent*, allied to *faith* and *character*. The men thus found should be put in training for this work, with oversight and help from the mission, but especially from those still among us who have done such work and know how it ought to be done. They should obtain the aid of scholarly Chinese who are able to wield a master's pen, especially from the increasing number of Chinese who know both English and Chinese—the *very best;* and these collaborators should always be given full and hearty credit for their share in the work.

I believe the church in China can even yet catch up with a great part of the opportunity *if we hasten*. Have you ever marked how God has held China back, so that the church might get ready to do its share? The Taiping Rebellion promised the day of an opened public mind; but no, America is in the throes of war and Europe is inattentive; the clock is turned back twenty-five years. The war with Japan again shakes the empire; but England and America alike are yet unawake to the needs of the East. The Emperor proposes reforms, and the hour seems about to strike; but even now it is too soon; the church will not respond. The Boxer year causes the very earth to tremble; surely now God's hour has struck? No, let the old *régime* begin anew, and the leaven work slowly and in secret toward reform, while the world gazes on China. Now again we seem to hear the tones of the striking hour. God only knows what the next five years have in store. But no surer means lies ready to our hand with which to move this great nation from center to circumference with God's great thoughts than THE PRINTED PAGE!

Thoughts on Revival.

BY PHILEMON.

IN these days of the right hand of the Most High, our blind eyes have been opened a little to the vision of God, and our deaf ears unstopped to the mighty pleadings of His voice. The light of God has shined anew into our hearts, revealing, as of old, the glory of God in the face of Jesus Christ. Like some mountain climber, who toils long in the clouds and mists of the mountain slope, uncertain of his way, at last to emerge and behold on the summit the clear shining of the sun in his glory, so we God's workers have toiled for long years in the clouds and mists of an unawakened church, oft despairing, oft cast down, to emerge at last, by His grace, into the clear bright light of His mighty presence and to behold the glorious manifestations of His power. During these revival days God has revealed to us many things. He has laid bare the hearts of His people, bringing to light things that we never knew or dreamed of. He has shown again His mighty power to save, His hatred of sin, and His infinite love for the lost. He has re-created and made all things new. We stand, by His grace, on the threshold of a new day, with eyes open to a new world and hearts freshly tuned to the heavenly voices that sound from above; and, looking back upon the wonderful scenes through which we have passed, we would fain gather a few sheaves from the rich harvest field, and treasure them up as tokens of God's love and pledge of yet greater things.

THE CLEANSING OF HIS TEMPLE.

"Behold I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like fuller's soap." The Lord has indeed come to His temple and cleansed it, and none have been able to stand before Him. We knew that there was much that needed cleansing, but how much we did not know. As we have read the reports of the revival in different places, everywhere the same sad story has been told. The following may be taken as a sample: "Under the searching light of God's Spirit all hearts were laid bare, and every secret thing revealed. Deeds of darkness long hidden were brought to light. Unutterable sins were confessed.

The revelations of evil were horrible beyond description, and if it had not been the manifest working of God's Spirit, we could not have endured it. Scarcely a preacher or teacher was exempt." In the face of these terrible revelations we realize how blind we have been, and how vain and profitless our work in the past. How hopeless to attempt to carry on God's work under such conditions! The only wonder is that a single soul has been saved or a single convert won to Christianity. We have often lamented the slow progress of the Kingdom of God in this land, and have cried mightily to God to break the shackles of caste, and to lay the mighty fortress of Hinduism low in the dust; but we have little realized that *the* great obstacle to the progress of Christianity in this land—an obstacle in comparison with which even the rockribbed system of caste and the subtle philosophy of the Vedanta pale into insignificance—are the unholy lives of the professed followers of Christ. When our Christians in the villages, our teachers in the schools, and our pastors in the churches, are living such lives before the heathen, what wonder that the Church of God is a savor not of life, but of death, to them that are perishing! We rejoice that there are exceptions, and that the fierce fires of our God as He has sat in His temple during these awful days, refining His silver and His gold, have but revealed more clearly the brightness and the glory of the lives of some of His children. But if anything has been made clear from the reports of the revival in different places, it is that the great majority, not only of our Christians, but of our mission workers also, have been living lives utterly unworthy of the name of Christ. Thank God the revival has come, and the horrible sins have not only been brought to light, but cast forever, as we firmly believe, by the mighty hand of God, into the depths of the sea.

But in view of these revelations there is a deep concern in our hearts. Before the revival came we longed for it and prayed earnestly that it might come. We knew we needed it, but *how much* we little knew. We felt then that revival would be most helpful, but we feel now that revival is *imperative*. God is showing us unmistakably in these days that we *must* have revival, that it is indispensable, that without it we cannot go on. There is not a station in India that does not sadly need it. Without it all the machinery of our missions is useless; all our plans and schemes and organizations, vain and profitless. It is the mighty quickening of God's Spirit that we need to breathe life into the

forces that we wield. We have a great army of mission workers in this land, but until cleansed and purified and filled with the Spirit of God, they must march out against the enemy only to suffer inevitable defeat. We have a vast host of Christians, but until breathed upon by the Spirit of God, there can be no power or strength in them. May God help us all to feel that we cannot go on without revival, *that there is nothing that can take its place, and that the only thing for us to do is to stop in the ceaseless round of our activities—mission work so-called—and fall upon our knees and cry mightily to God for the blessing.* If we can only realize the absolute necessity of revival, it will not be long before it comes. Those of us who have been shaken by its mighty power do feel this, and our cry to God is that He will carry on this glorious work in every station and on every field in India, until His whole temple has been cleansed and made fit for His indwelling.

THE SPIRIT'S CONVICTING POWER.

The greatest revelation of this revival is that the Indian Christian can weep over his sins. We had thought that impossible. We had thought there was something in the constitution of the Telugu, the Tamil, the Mahratti, the Bengali, that made him incapable of feeling his sins as we do. Missionaries have worked twenty and thirty years among these people and have baptized them by the thousands, but, with very rare exceptions, have never seen them weep over their sins. This is just the opposite of what we would expect of an Oriental people. The Hindus are by nature emotional, imaginative, mystical, and deeply religious. We would have expected that their conversion would have been marked by a profound sense of sin and a mighty upheaval of the whole being. Every missionary has seen such cases. I can never forget the conversion of a priest who had long sought after God. When he found Him in Christ, his heart was melted within him, tears of penitence streamed down his face, the vision of himself in his lost and hopeless condition was given him, and he literally cast himself at the feet of his Lord and Master. But oh, how rare are these cases! How our hearts have ached to see more of such manifestations of the Spirit's power! The people have come; they have given their testimony; they have accepted Christ as Saviour, sometimes nominally but in most cases truly, we believe, but there has been no deep stirring of the heart, no calling of "deep unto deep"

in the inmost soul; and as we have seen these things, we have been straitened within ourselves and have cried unto God with an exceeding bitter cry. Oh, that the plow-share of God might be thrust into the hearts of His people, tearing up the deep-seated roots of sin, and creating within a broken and a contrite spirit!

The High and Holy One has heard our cry in this His appointed time, and tears of penitence now flow from multitudes of hearts in this our beloved land of India. Cries of grief and shame and remorse are heard in many a station. Souls are struggling with the powers of darkness, and agonizing with groans and tears and lamentations, as the mighty conflict with the evil one goes on. Strong men are bowed to the ground; weak women cry out in weakness; little children weep bitterly, as when some loved one is lost. Hearts of stone are broken and shattered asunder by the mighty hammer of God's Spirit. Sin looks black and horrible and damning, as it is in God's sight; its unbearable burden crushes the soul to earth and seems to be sweeping it forever from the face of God. The thorn-crowned head of Him whom they have pierced they see, the bleeding hands and feet, the riven side, and in bitterness of soul they cry: "My sins, O Christ, have nailed Thee to the cross and driven Thee unto death!" As we see these *agonizings* of the Spirit in the hearts of His people, we are satisfied, for now we know that there is no heart so hard, no people so peculiar, no race so constituted, as to withstand the mighty workings of God's Spirit in the hearts of men. "For who shall abide his coming, and who shall stand when he appeareth?"

CONFESSION OF SIN.

Some of us are greatly disturbed over these confessions. We don't like them. We think it is revolting, indecent, unseemly. Let them keep it to themselves. Why be so specific? Or let them confess to God and keep still altogether. So we argue. We may not like these confessions, but that does not prove that they are not of God. Sometimes our logic is a pretty poor article, and for the most part it is true that "our thoughts are not his thoughts." In these revival meetings we see the true and the false, the genuine and the fictitious. It is perfectly plain. The Spirit's work is self-evident. It is natural, spontaneous, irrepressible, like the bubbling up of hidden springs. As soon as we see it we know it. Satan's work, when he tries to imitate God's work, is forced, fictitious, and self-evident too.

Hypocritical tears dry up in the weeping, and lip confessions die on the lips. Heart tears and heart confessions stir the depths of the soul and our spirit witnesseth with His Spirit that they are of God. If we had not seen the genuine thing, we might have been deceived by the false. If the work of the Spirit had not been manifested before our eyes, we might have been in doubt about the work of these "other spirits." But God's work is unique, and cannot be reproduced.

Furthermore when the Spirit convicts of sin, he strikes at *sins*. Is it not true that we can realize our sinfulness as a *state* only through our consciousness of the *sins of our lives?* What sin is *generally*, only God knows. But as the Spirit reveals to me the specific sins of my life, there grows upon me more and more some little conception of the awfulness of sin itself. So in this revival. The Spirit of God has brought conviction to multitudes of hearts by bringing them face to face with the awful sins of their lives. There they stand before them in livid hues, black and hateful, terrible before God, and terrible now in the eyes of the convicted sinner. There is nothing general about it; *it is all in detail.* The festering sore of the heart, the evil deed that has seared the conscience, the sin that has blighted the life, the hatred, the jealousy, the pride, the evil thoughts, the lust of the eye, the lust of the flesh, and the vainglory of life,—all are revealed to the stricken soul in their real nature. So when the penitent soul seeks the feet of God, it can but lay there the awful sins that have wrecked its life. Each and every one must be unburdened there. And when it speaks, as speak it must—for heart cannot bear this burden—it must still *tell the thing it has done*, for it is *that* the Spirit has burned into its heart and driven like a sword into its life.

We had our doubts about these confessions before the revival came. But we have no doubts now. We have seen the mighty struggle of many hearts. We have heard the agonizing cry of the soul for strength to unburden itself. We have seen men lifted to their feet by a power not their own. In all such cases it has been forced in upon them that they *must* confess. Nobody has said anything to them about confessing. The conviction has come of the Spirit, and no relief could be found until the confession came. *The soul must lay down its burden*, and, whether it be alone or in the presence of God's people, it will lay down all, without reserve and without fear, that rest and peace may come.

THE PLACE OF PRAYER.

We have followed the reports of the revival with deepest interest, as it has spread from place to place; we have seen its mighty descent among ourselves; and we have noticed that in every instance the human means employed of God to bring it about has been united and persistent prayer. The revival does not seem to have come through preaching. For a long time there has been a great deal of talk about revival and much preaching on the subject. But this does not seem to have produced a revival in any place. That is not to say that the preaching of God's Word has not had a great deal to do with the coming of the revival. We believe that it has. It has prepared the ground. The seed-sowing of many years has made possible the present harvest. But the *immediate* cause of the revival, so far as we can humanly judge, is *prayer*, and prayer, we would emphasize, not of the missionaries, but of the people; and prayer not for a revival in general, but for a reviving in each life. With hearts burdened for their sins and with inexpressible longings for cleansing and for power with God, the people have met together day after day, and, like the disciples of old, have "continued with one accord in prayer and supplication." In some cases it has been a week, in some cases a month or two months, and in some cases only a few days. But as the volume of prayer has gone up, minds and hearts have been centered more and more upon the great need, desires and longings have grown deeper and more intense, and the little band of praying souls have been drawn closer and closer by the bond of one great desire, until at last, in God's own time, the answer has come, and frail human hands have, as it were, brought down heaven's blessing. In such meetings the whole atmosphere has been surcharged, as it were, with the power of God. Strangers have come into the meetings to ridicule and mock, only to be smitten down and convicted. Men and women have left the meetings, unable longer to bear their oppressive weight, and have wandered hither and thither, only to be drawn back, as by an invisible hand, to the mercy seat. The power set in motion by the cry of these united hearts has been invincible and all-conquering. During these revival days God has magnified this mighty instrument of prayer which he has placed in the hands of His people, and has shown us anew that we have only to "ask" that we may "receive." How simple are His sublime truths, and how open is the way to His throne!

VISIONS AND REVELATIONS.

There are two things that we feel moved to say on this subject. The first is that *we must not dictate to God how He shall work.* Just what will happen when men are filled with the Spirit and when the powers of the other world press in upon the soul like the inrushing of a mighty flood, it is difficult to say. It is easy for us to pre-judge the case. The on-lookers on Pentecost day ascribed the phenomena to drunkenness, and some people to-day are ascribing the revival phenomena to hysteria. It may be that the latter are as greatly mistaken as the former. It is all too easy, especially to the sceptical mind, to mistake the intoxication of the Spirit for the intoxication of wine, and the state of the soul in the vision of God for the state of catalepsy. The prophecy is that in those "last days," when God shall pour out His Spirit on all flesh, "your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams." We at least have not got beyond those days, and it may be that what we are beholding to-day is but the fulfilment of that prophecy. At any rate, let us not limit God in the manifestations of His power by our unbelief, but rather, in the face of the wonders we are beholding, let us reverently say that all things are possible unto Him.

The second thought is that it is well not to *over-emphasize* these extraordinary manifestations. The Apostle Paul has filled well-nigh half the New Testament with his writings, but, though he tells us that he was caught up into "the third heaven" and "heard unspeakable words," he devotes only a brief half dozen sentences to the subject, and that not until fourteen years after the event. The Apostolic example is worthy of imitation. Let us not say much about these things, lest we be "puffed up." In fact, one evidence of the genuineness of the visions is that those who have had them, do not wish to speak of them. Moreover, let us not forget that the great miracle is not the ecstatic vision but the cleansed heart. That must ever be the great, transcendent miracle. As the sinless life of Jesus is a greater miracle than all the mighty works He performed, so the new heart and the changed life that we see in this people are more wonderful than all the extraordinary phenomena of the revival.

THE LEADERSHIP OF THE HOLY GHOST.

One of the most striking features of the present revival is that there has been no human leader. No man originated it,

and no man has guided it. The empty pulpit has borne silent but eloquent witness to the fact that an unseen Leader was present. We missionaries have gone to the services with carefully prepared sermons, but have never delivered them. We have tried to guide the meetings, to make some suggestion, but our words have either put a damper on the meeting, or fallen unheeded. Many a time, in fear, we have reached out a hand to steady the ark of God, only to be smitten, as it were, by an invisible hand. We have tried to close meetings that would not close. We have tried to advise and exhort, but in vain. Formerly the people listened to us, hung on our every word, now they seem to be listening to Another. Only that which springs up out of the people *carries*. What it will be no one can tell one moment beforehand. Prayer, praise, testimony, confession, one after another, all together, hour after hour, often several standing at once waiting to speak, again all praying aloud at the same time, each oblivious of the other,—these are some of the characteristic features of the meetings. All we can do is to sit quietly by and let the work go on. If our hearts are touched by the power that is working, our prayer or testimony is blessed; if we speak any other word, there is a strange queer ring to it, as when a discord is struck in music.

What does all this mean? It simply means that *God is in the midst of His people* in a very real and actual sense. It means that that Spirit who was so real a personage in the history of the early Church, who led every movement, who inspired every action, who now sent forth and now held back, who continually filled and guided and quickened His people, is again to-day in their midst—*a moving power*. May this blessed leadership of the Spirit be the perpetual heritage of God's people in this land, and may they ever be as sensitive to His admonitions as they are to-day!

This new type of meeting, created by the Spirit during this revival raises the question, whether a new form and order of service has not been marked out for us by God. Why should not these revival meetings, so full of life and power, so free and open to all, so informal, and so characterized by the "liberty of the Spirit," be continued? Why should we go back to the formal and, too often, lifeless sermon? We have often thought that the sermon, as we have brought it over with us from the West, was ill-adapted to these people among whom we work. And now that God in this revival has swept it clean out of our

churches, we would raise the question, whether we ever want to bring it back again. We do not mean to say by this that we should dispense with preaching in our services. Nay, rather let us have the more: only let us not put it all on one man. Henceforth let the *Church* preach and let the *Church* pray. Let us restore to the Church the blessed right and privilege that God has given her. There does not seem to be any indication in the New Testament that the services of the Church were conducted by any one man, and that sermon, prayer, and everything was laid on him. Rather do we read of "diversities of gifts", to one "the word of wisdom", to another "the word of knowledge", to another "faith", to another "prophecy", to another "discerning of spirits", to another "the gift of tongues", to another "the interpretation of tongues," etc.—all to "profit withal" and to edify all. This is the beautiful picture of a Spirit-filled church as we find it in the New Testament. And since, through the revival, God has endowed his people with many of these gifts, the question we would raise is whether we should not give them the greatest possible opportunity to exercise these gifts in all their services.

UTTERANCES OF THE SPIRIT.

We do not know just what the gift of tongues in the early Church was, and perhaps it is just as well that we do not, lest we try to imitate it, but we do feel that the revival has brought to the Telugu Church and to every church where it has truly come, *a* gift of tongues, at least. Every experienced missionary will know what I mean by the *wearisomeness of words* among the people of this land. With a remarkable gift of language and self-expression, whether in prayer or in testimony, it is words, words, words. The prayers of the people, from the little child to the grown-up man, are composed for the most part of stock phrases and set expressions, that have long since lost all life and power. We have sometimes thought that this endless flow of words was one of the greatest curses of the Indian Church. How often have we longed that they might fall upon their knees and utter the simple prayer of the publican with an "Amen," or rise and confess their faith in Christ in the simple yet heaven-born confession of Peter. Hence it is that, to us who have labored long among this people, one of the most blessed fruits of this revival is the gift of a new tongue. It can be truly said now that they speak, not in the old manner, but "as the Spirit

giveth them utterance." The old forms of expression have somehow gone. New words and thoughts, new ideas, new conceptions of sin and self and God, Spirit-breathed longings and aspirations,—these now spring out of the heart and fall from the lips like the refreshing dew of heaven. Whence have they come, and where were they heard, and who taught them these things? There can be but one answer. The great Spirit of Truth who guides His people into all truth and takes the things of Christ and reveals them, *He* has taught them. Here are just a few of these Spirit-breathed prayers and testimonials: "Thou, O Lord, art *walking upon our hearts.*" "All the days of my life have been days of death; this is the day of my birth." "Hitherto, O Christ, thou hast followed after me; henceforth I will follow after thee." What depths of theology in this: "*Thou has created me to save me*;" and with what wonderful insight into the mystery of the atonement is this: "If we are so weighed down with the burden of our sins, what must have been the burden on the heart of Jesus when he bore the sins of the *world!*" In the revival at our station, as the meetings went on, we found the people all "meditating on the cross," as they expressed it. Everybody was talking about "*siluva dyanam*," "*siluva dyanam*"—a word almost unknown among them before. Truly the Spirit still speaks, and reveals unto babes things hidden from the wise and prudent.

THE NEW LIFE.

The question that is perhaps uppermost in the minds of us all just now is: *Will the revival last?* That is really only another way of asking if it is genuine. If it is the work of God, it cannot but last. We believe it is the work of God, because we see its blessed fruits in the lives of our people. Much has been changed—how much we ourselves cannot yet realize. "I am like a rope-walker," quaintly says one, "walking the rope of the new life, oh, so carefully, lest I slip and fall." "We are so careful about our words now," says another, "and if a bad word comes we feel so sorry." Strange things are happening these days. Men are paying back money stolen or misappropriated, clearing off their debts, giving up tobacco and smoking. Women and girls are bringing their jewels and laying them on the altar of God. Quarrels are being settled and enemies reconciled. Our school boys, when they commit a fault now, come running to us asking for forgiveness. The daily round of work is done

with a new spirit, and there is joy even in the common tasks. Conscience is active and sensitive and the heart soft and tender. If wrong is done, penitence and contrition follow, and if the wrong is against a brother, forgiveness is asked and won. As we see these blessed fruits of the new life, the life *in Christ*, we feel indeed that "old things have passed away and all things have become new."

But we must not think that the millennium has dawned. If the revival has revealed any one thing with awful clearness it is the terrible weakness of these poor people. Temptation sweeps them in a moment from their feet. The forces of heredity, perpetually dragging them down, are powerful beyond all conception. The taint of the old heathen life is deep-set in the heart. We have not yet conceived, and I suppose it is impossible for us of the West to conceive, the fierceness of the struggle which they must wage against the awful forces of evil within them. If God has opened our eyes to this, it will be not the least of the great lessons of this revival. It is true that to some of them has come through this revival, not only the cleansing of life, but also the filling of the Spirit; not only life, but "abundant life." But it is safe to say, I think, that is not true of the majority of our Christians. They have been cleansed of the evil of their lives. They have broken away from the bonds of sin. They are new creatures in Christ Jesus. But let us not forget that they are *only babes*. The new life is there, but it is only the beginning. It is ours, then, to watch over them as we have never watched before, to nourish them with the Word of God as we have never nourished them before, and, above all, to bear them unceasingly on our hearts in prayer to God that they may be kept from the power of the evil one and united unto Christ by faith. May God roll upon us the burden of their weaknesses, their necessities, their spiritual needs, that we may continually bear them to the throne of grace where alone there is help and succour for them. If we can do this, if we can be priests of God, bearing in some sense the burden of their sins upon our hearts and interceding with God on their behalf, our ministry will be blessed indeed; and the new life, now born within them, will grow in strength and power from day to day, until "rivers of living water" shall flow from them. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—*The Baptist Missionary Review.*

The Mighty Problem and the Grand Opportunities in China.

BY REV. A. A. FULTON, D.D., CANTON.

THE Church in China confronts the mightiest problems, but the grandest opportunities ever put within her grasp. Speculation will not settle the problem, and delay will lose the opportunity. It is the time for action, and for such concentrated, aggressive, persistent action as will wear out all opposition, and decide the victory. It must be of the Napoleonic type that loses no time between the determination to strike, and the swift action that followed that determination.

Vastly different is the outlook to-day from the prospect that confronted us when I arrived here twenty-six years ago. Then we could not rent the meanest shed for a Gospel Hall without great opposition. We had no stations in the interior of this Province. The literary classes were arrogant, and scales were still on the eyes of the governing powers. Then followed the wars with France and Japan, and the worthlessness of the showy edifice erected on a Confucian system of morals, was reluctantly admitted by the humiliated rulers, as well as by the proud scholars who had tossed away with contempt the Testaments given to them at the provincial examinations. Where are the examination halls in which tens of thousands of scholars competed for the coveted degrees? They have been torn down, and the teachings of the once despised Western nations have been substituted largely for the study of antiquated, and comparatively worthless, Chinese classics. Tens of thousands of students, wearing clothing like the once hated foreigner, are pressing into government schools. Our religion, once so detested, is treated with at least outward respect. Imperial edicts have given to missionaries the right to reside in the interior, a privilege withheld from the commercial classes of other nations. How shall we meet these valuable and responsible concessions?

Shall we timidly evade, or with indomitable zeal take advantage of, such priceless privileges?

What is the problem? We confront 350 millions of Chinese. Japan, Korea, and Siam are small gardens compared with this mighty stretch of territory, the home of these hundreds of millions. You could put all the Koreans and all the Siamese in one-half of this Province, and have room for all the inhabi-

tants of the Philippines, and for many millions of the Japanese. The inhabitants of this vast empire are easily first among all nations, outside of Christian nations, in the splendid qualities of industry, economy, and perseverance, and in the ethical standard they have reached apart from any connection with Christianity. Can these millions be reached? They can be reached, and must be reached, but how soon, will depend upon the plans for carrying on evangelistic work.

How are we to proceed? Has there been any defect in past methods? Can we secure a force of workers adequate to enter these doors flung so widely open? These are vital questions. I believe there is a solution to the problem. To burn up the worthless grass and underbrush in a mighty forest you must light scores of fires. How soon the work will be accomplished will depend on the number of fires lighted. How soon the evangelization of China will be accomplished, and the tangled mass of superstition swept away, will depend upon the number of workers we can put into the field.

The past is full of encouragement. The man who once sneered about the waste of money in attempting to convert the Chinese does not dare to show his face in public. Hundreds of self-supporting churches, and tens of thousands of converts, are the reply to assertions about wasted money in mission enterprise. I take my own field as an example, because I know that field best. I began fourteen years ago with six narrow shops and about threescore of converts and five native helpers in the four districts in the southern part of this Province. I need not give any details as to the work of laying foundations and of superintending the work, but come direct to results that may be tabulated. I have now twelve churches, six self-supporting, and thirty-nine chapels, and forty native helpers, including four ordained ministers, and have received over 3,000 men and women on confession, and we have property valued at $21,000 gold, the larger part given by the Chinese.

Other fields in China will show results that prove the effectiveness of persistent work both in the city and in the country. Ten years ago the large majority of my native workers, including the four ordained ministers, were confirmed idolaters. To-day these men can set forth the great fundamentals of Christianity with as much clearness as our best trained ministers in home lands. What is China's greatest need? Not more foreign missionaries, but trained native helpers.

How are we to get them? How does the United States get naval officers? By establishing at Annapolis a splendid naval school. Provision is made for all the needs of the scholar until he has finished a course of study that fits him for active duty. The fact must be hammered into notice that our only hope of evangelizing this nation is through a large body of capable native agents, including thousands of trained Bible-women. The agents may be had. No nation has a better material for furnishing these workers than may be found in the tens of thousands of Chinese scholars scattered all over this empire. We must seek their conversion. We must ever be on the watch for men who give promise of ability, and who would be willing to undertake a course of study to fit themselves for the work of propagating the Gospel. Some years ago I opened a preaching hall in a large market town 150 miles south of Canton. Here an old woman had her home, and she heard the Gospel and applied for baptism. She could not read, and understood only the simplest fundamentals of our faith. She was accepted on the assurance given by the helper that she was a very sincere seeker after the truth. Her son, a young boy twelve years of age, was employed to watch buffaloes for a few dollars a year and his rice. She taught him as much as she knew of our doctrines. The boy was bright, and finally his uncle permitted him to go to Canton to study. He spent eight years at our school, graduating from the theological department, and is to-day one of the brightest teachers and ablest preachers in the Mission. He is employed in a large Christian school in San-ning City, and will untimately be ordained and called to one of our largest self-supporting churches. I could give a score of similar incidents. I could also give a score of incidents showing how the opening of a small shop in a market town or large city has resulted in the building of a strong church. I come back to the first questions. How are we to proceed? First, we must have in every mission a strong, well-equipped training school, whose distinctive, concrete aim shall be to supply us with able native helpers. The time has passed when any deserted building in the rear of a mission compound will do for a training school. As well try to use wooden frigates of the old type against modern battleships. We meet a new competitor in the Chinese schools, and we must surpass them, or close our work. The training school should have the best possible corps of native teachers, and they must be paid salaries that will enable us to retain them

against all competition. Their presence will secure to the school hundreds of bright students, and while one-half of them may decide to be teachers, they will, if in full sympathy with Christianity, exert a powerful influence in schools where they are sure to be called. Every training school must have all needed equipment for prosecuting all required branches of learning, and this will speedily bring the school to a self-supporting basis. Money must be supplied in the initiation of the work, but self-support will soon be reached. Missionaries must ever aid the training school by seeking for the brightest scholars in country schools, as well as for young men who are promising, and see that they go to the training school. Two classes of students should be found in every training school, those who are taking the full course, and a class composed of older men, who would take a special course with reference to evangelistic work. Many of these men will be married, and should have some financial support while at school in order to relieve their families. They should be required to spend at least three years in study, and in vacation time should work in the out-stations with older evangelists. Every missionary engaged in strictly evangelistic work should have fifty helpers under his care, and should always have a number of such special class students at the training school to fill vacancies that may occur at any time. I urge the founding of the very best training schools in every mission, and the concentration of effort on training native helpers as the most *economical*, *effective*, and *fruitful* method of carrying on the work of evangelization in this or any other land, not yet accepting Christian doctrines. The work will never be done by foreign missionaries alone. Here I believe is the answer to the question, How are these millions to be reached? What the Church at home needs is that these rational, common-sense, and Scriptural methods be brought continually to their notice, and it will not be long before every church will ask to have at least one native helper as their representative in evangelistic work. Almost the poorest church could raise $40 to support a good Bible-woman, or $75 to support a native helper who can reach thousands every year. The hundreds of millions are here. The opportunities are thrust into our very faces. The Presbyterian Church has about 100 male missionaries engaged in evangelistic work in this land. They average about four native helpers each. If every man had forty helpers, our force would be 4,000 native agents, and they could do ten times

the work of the 100 missionaries and at less than one-tenth of the cost. The 4,000 helpers are not in sight now, but they may be had in less than ten years if we so determine. *The thing to do is to do the thing that ought to be done, and to do it at once.* Begin at the foundation. Establish the training school. Equip it with best teaching force, and with all up-to-date appliances for needed instruction. Concentrate upon a native force of able helpers. Be ever on the look-out for bright men. Let us light 4,000 fires during the next ten years, and these fires sustained by native fuel, and the cost of the fuel will soon be met by native Christians.

During the past few weeks I have received nearly 150 men and women on confession. They were brought into the Church through my native helpers, and I expect to receive 500 more men and women in the next six months through these same helpers, but that is only a small part of the work they are doing. Hundreds of villages are being reached, and in the next few years a score more of out-stations will be opened, and will become strong churches. You can't fight fire with music and songs. Idolatry is a consuming fire, and every idolater a firebrand. Conversion extinguishes the old flame, but puts a new light into the candlestick. Let us fight fire with fire, and with 4,000 consecrated native helpers to hold forth the word of life, we will have a power that will leave not an idol in the Lone Man's Empire by the end of the twentieth century.

Mary Porter Gamewell—An Appreciation.

BY REV. A. H. TUTTLE, SUMMIT, NEW JERSEY.

MARY Porter Gamewell is another precious name recently written on the scroll of martyrs already inscribed with many signatures destined to endure. She gave her life for China's redemption as truly as those who perished by the sword. The beauty of her personal character, the tragic interest of her eventful life and the wideness of her usefulness make her a very conspicious figure in the goodly company of those who "were slain by the Word of the Lord and for the testimony which they held."

Yet she never seemed to think of hers as a life of exceptional sacrifice and hardship, but habitually spoke of it as one of exceptional privilege. She lived so absorbingly in the

purpose of God in her mission, as to develop in a rare degree the faculty of seeing a divine ideal in all the commonplaces of her every-day work, just as a botanist sees a glorious flower in common wayside weeds which the average man tramples under his heel. This vision explains in a measure the superhuman endurance of this delicate, sensitive spirit in an environment which otherwise would either brutalize or consume. "She endured as seeing Him who is invisible." She literally was exiled, threatened, called by vile names on public streets, pelted with mud, stoned, shot at, more than once driven from her home, which was pillaged and burned, and suffered the horrors of the siege in the city of Peking in 1900. All this she bore with patience, fortitude and even the enthusiasm of love; nevertheless it steadily consumed the forces of her life, none the less fatal because not so speedy as the flames at the stake. When on November 27th last the flame of her mortal life ceased to burn, and we looked upon those still lips once so eloquent with the story of Jesus' love, the great truth bore down upon our hearts this is a part of the enormous cost of China's ransom. She wears the crown of martyrdom.

She was born in Allegheny City, Pa., October 20, 1848, and made a public consecration of herself to God at the age of fifteen. From the first she felt that she was destined to some work of far-reaching usefulness. The definite call came to her through the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and in 1871 she went under its direction, one of its first missionaries to China. As navigation to the North had closed she spent the winter in Foochow, and with Miss Maria Brown (now Mrs. George R. Davis), reached Peking, April 6, 1872.

A wiser selection could hardly have been made, for in addition to those qualifications which are always required, such as vigorous health, mental culture and personal consecration, she possessed other qualities which specially fitted her for work in that difficult field at that time; such as glowing enthusiasm joined with a judicial mind, unflinching courage tempered by caution, a commanding will which was all the more obeyed because it never asserted itself excepting behind the reasons that made it authoritative, and a clear, unfaltering faith in the final outcome of her work, which gave significance and beauty to the drudgery of common details.

It required a sublime courage thirty-five years ago for a young girl to expose herself to the colossal heathendom of China, which gave not only a stubborn but even a murderous resistance to the Gospel. When asked, "How dared you do it?" she replied, "How could I fear when He who sent me had said, 'Lo, I am with you alway'?" It was this conscious communion with her Lord that was ever the secret of her

strength. But it never made her reckless. She saw nothing heroic in unnecessary exposures to perils. An instance of her courage was recently related in the *Christian Advocate*, New York, when alone at Chungking she resisted with an unloaded gun the fury of a mob till assistance came.

No one would deliberate more carefully nor hold to a routine task with greater patience than she; but when once a conclusion was reached, she would fling herself into the achievement of it with steadfastness of faith and a fiery energy which to cooler hearts might seem reckless, but which carried conviction and often accomplished what the wisdom of the world had pronounced the impossible. In 1872, in conjunction with her colleague, Miss Maria Brown, she firmly insisted upon a rule to require all girls to unbind their feet when they entered the school. This was a rule which had not been attempted in any of our missions, and the wisdom of which many had seriously doubted. But the correctness of her judgment was justified by the result. It was soon followed by all our other schools, and no one can tell what influence it had on the great reform which is now favored by the imperial government.

Another feature of her character was the triumphant temper of her mind. She was an optimist both by nature and by grace. The most troublesome problems that often perplexed the mission never for a moment beclouded her vision of the final outcome. She knew that God's sovereign will was holding its straight line through all these complexities. She saw the horses and chariots of God among the hills about Dothan. When, during the Chungking outbreak, her home and all the mission property were smoking ruins, and she was hurried away by the soldiers to the official yamên, her faith failed not. She said: "They think thus to shut the door, but they are really swinging it wide open."

She was especially broad-minded, and studied events in their relation to the great world movements rather than from the center of her own particular work. For this reason she was never overmuch distressed when her projects varied from the line she herself had planned. Their orbit, like those of the planets, varied from the perfect ellipse because they were a part of the universe order. For this reason also things which from a narrow and selfish view seemed meager and purposeless, acquired for her an unspeakable significance and grandeur because a part of that everlasting universe in which God is sovereign.

The story of her external life may not be told here, but is as thrilling as a romance. We trust for the sake of the church, which needs the inspiration of such heroism, that some reverent hand will gather up the material she may have left and put it in permanent form. When China is Christianized, as

it soon will be, we will wish to know every detail of those who spilled their blood to secure this blessed consummation.

After ten years of service in North China, she became the wife of Dr. F. D. Gamewell, but continued full work during all her career in China.

In addition to her regular employment in the school, she was busy with her pen. She translated a physiology into the Chinese language. She also wrote many articles for the periodicals at home, in order to stimulate interest in missions. Dr. H. H. Lowry says: "Her letters more than anything else made possible Asbury Church in Peking with all it means in the life and work of the mission. It will remain as one of the signal triumphs of her foresight and faith."

After the siege in Peking, Dr. and Mrs. Gamewell returned to America, since which time he has been employed by the Missionary Board. She was not idle during these years. While her health was not such as to warrant her return to China, she was diligent in labors with her tongue and pen. She was very effective as a public speaker and as an organizer, and was a wise counselor in all matters relating to missions. Among the products of her pen written in this country is a charming booklet entitled, "China, Old and New," which, while strictly true, reads like fiction.

Her name is carved on a granite rock at the head of her grave in Fairmount, Hackensack, New Jersey, but her most lasting monument is one of the foundation stones in the Church of Christ in China.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Institutions of the Methodist Episcopal Church in China.*

THERE lies on my table an attractive pamphlet of fifty-three pages printed by the Methodist Publishing House, Shanghai, which merits more than a passing word. This little book was prepared by Mr. C. M. Lacy Sites, and,

*Sold by Methodist Publishing House, Shanghai. Price 20 cents.

like all his work, it has been well done. The modest hope that "the publication of this brief handbook of Methodist Episcopal schools may contribute somewhat to the general perspective of missionary educational work in China" is amply justified, and we hope that other missions will follow the example of the Methodist Church and appoint some one to gather information regarding their educational work and present it in systematic form for the encouragement and help of their own and other missionary workers. In Part I. Mr. Sites has given, generally in the language of those in charge, a brief account of Colleges and Professional Schools for Men. The Methodist Church has made a fine beginning in planting a number of the leading educational institutions of China. The name University, applied to the colleges at Peking and Nanking, describes prospective rather than actual attainment, but a good beginning has been made, for each of these institutions has, besides the regular course in arts, departments of medicine and theology; and the Peking University, incorporated by the legislature of New York, confers the degrees of Bachelor of Arts and Doctor of Medicine upon those who complete prescribed courses of study. The other "colleges" are at Foochow, Kiukiang and Chentu. There is a "high school" at Hinghua and theological school or schools for the training of evangelists at Foochow, Hinghua and Chungking, besides the theological departments at Peking and Nanking, a separate notice being given to the latter. There is also a Normal School at Foochow. These eleven schools of high grade had in 1905 1,366 students in attendance, and are all doing a noble work which does credit to the mission which has established them. All teach English, except the normal school at Foochow, but with the exception of the college at Foochow and the University at Nanking, the teaching is done mostly in the Chinese language; English being taught as one of the several departments laid down in the curriculum. It is notable that athletics are given a place in the education of most of these schools, and another noticeable feature is the large degree of "self-support" which has been attained. In all these schools a prominent place is given to the Bible and religious instruction, and from them have gone out men who are occupying prominent positions as ministers, teachers and evangelists.

Part II gives a description of Intermediate Schools for Boys. There are twelve of these schools. They give an education of

preparatory grade to boys who are expected to pay as much as they can afford, and some of these boys continue their education in the higher schools. Four of these schools, with 270 pupils, teach English. In the others Chinese only is taught; the number of pupils in the eight schools of this class being 276—a total of 546 pupils being given for the twelve intermediate schools.

Boarding Schools for Young Women and Girls are described in Part III. There is a list of fourteen. In seven schools English is taught, and in these the number of pupils is 626. In the others there are 311 pupils—937 in all with one school not reporting. There is no school of college grade, but some of the schools are doing high grade preparatory work. Gymnastics is a notable feature in some. These schools have done much to train up good wives and mothers with unbound feet and unbound souls, and many are employed as teachers in mission schools.

Eight Training Schools for Women are described in Part IV. In five of these schools 132 are reported as pupils. They are doing a grand work in training women for evangelistic service and in teaching unlettered Christians to read. In the Fuhkien school the Romanized is much used with good results.

Part V. treats of Day Schools. In two of these English is taught, but in nearly all Chinese only is the medium of instruction. Special mention is made of a high class girls' school at Nanchang, where pupils pay a dollar per month for tuition. The enrollment in 271 schools is given as 5,957, but there are a number of schools for girls not included in these figures.

To sum up we have:—Colleges and intermediate schools,—32 schools with 1,784 male and 937 female pupils. Theological and training schools,—12 schools with 103 male and 132 female pupils.

One normal school with 25 male pupils. Day-schools, 271 with 5,957 pupils. A total of 316 schools with 8,948 pupils, of whom more than 2,000 are studying English. A grand work is this, and one which will help greatly in raising up for China an intelligent and useful army of Christian workers.

J. A. S.

Chinese National Reader. No. II.—Transliterated in Mandarin with English Translations. By Ma Kuin Fu. Printed at the Methodist Publishing House, Shanghai.

This Chinese Reader is apparently designed to fulfil three separate purposes—to serve as an elementary reader in Chinese, to help in the acquisition of a Mandarin pronunciation, and to be a text-book in English. The lessons consist of a short extract in Wên-li; the English meaning and Mandarin Romanization of each character being given and a connected English translation of each selection being appended. Such an ambitious scope is, however, beyond the range of any single text-book, and it would seem as if this book must necessarily fail in practical use. It can hardly serve as a primer of Mandarin, as the extracts are not in the colloquial, and it would certainly not seem to be the best way to acquire Mandarin by learning the Pekingese pronunciation of a limited number of characters. A book for the study of Mandarin ought to be written in Mandarin. As an English text-book for elementary scholars there is no doubt about the pedagogical failure of this reader. It is very far from being adapted to young readers. The following extract from a chapter on stars will serve as an illustration: "牛郎織女皆係恒星. The cow-herd (By [sic] Aquila) and spinning damsel (d Lyra) are all fixed stars." Although this sentence is worse than the average, yet the book that can admit such expressions is out of the question as a school text-book.

Educational Resolutions adopted by the Centenary Missionary Conference.

I. Whereas the opportunities for Christian educational work have greatly increased in the last few years, owing to the reforms taking place in China, and whereas this demand for enlightment seems to constitute a distinct call from God to the Christian Church;

Resolved (a), That we urge upon the Home Churches, through the Boards of Missions, the necessity of developing the secondary or high schools and colleges already existing and the founding of new ones where none have been established; that we ask for more liberal support for this educational work, not only as regards money but also as regards the number of men and women assigned to take part in it; inasmuch as we consider

that the effort now being put forth is in no sense commensurate with the opportunities at our door, and realize that unless we seize upon the opportunities as they arise, we may lose them altogether.

(b).—The necessity of making our whole primary school system more efficient, by the appointment of missionaries who have had a special and thorough training in Home normal colleges, to take the superintendence of the primary schools of the Mission to which they are appointed. We would also urge on our Boards the importance of a more liberal allowance for the equipment of such schools.

II. *Resolved*, That the attention of the different missions be called to the urgent need of union and co-operation between the colleges of different churches at the same centres, and that every effort should be made to avoid overlapping and reduplication in the further extension of educational work.

III. *Resolved*, That all missions should be urged to unite in the establishment of union normal schools in, at least, one centre in each province, if possible, in connection with already existing institutions. Also to meet the immediate need of largely increasing the number and efficiency of our primary schools, we earnestly recommend the establishment of summer normal schools in all the provinces for the better training of Christian teachers.

IV. *Resolved*, That a General Education Committee be appointed (1) to study the whole field of education in China with a view to representing to liberal givers in the homelands the pressing need of strengthening and extending the work of our secondary schools and colleges. (2). And inasmuch as the founding of a union Christian university in China would be of great benefit to the cause of Christian civilization in this empire, this Committee should take into consideration how it is practicable to establish such a university.

Further that this matter be referred to the Committee of Reference to draw up and report to this Conference plans for the formation and work of such a general Education Committee.

V. *Resolved*, That this Conference appreciates and endorses most heartily the work that has been done among the afflicted classes in China, such as the blind, the deaf and dumb, (and orphans and destitute children), but at the same time regrets that so little effort has been put forth by the Christian Church in this direction and would call the attention of the Home Churches and those specially interested in this work to its Christlike character and its importance from a philanthropic, educational, and evangelistic point of view; and would urge

them to appoint men and women specially qualified for carrying it on and give it their cordial support. Furthermore that we as missionaries seek to promote this work by selecting suitable young men and women among the Chinese who shall be trained as teachers and leaders of such schools.

VI. In view of the fact that the Chinese government is establishing schools and colleges in the capital and provincial cities throughout the empire, and in view of the fact that the government students will exert a great influence over the life and thought of the people:

Resolved, That we recognize in these students a field for Christian effort of great importance, and that inasmuch as we have in the Student Young Men's Christian Association an agency of the church specially adapted to carry on work among these students, we recommend an enlargement of its forces more adequately to meet this need.

And furthermore that we recommend to Christian educationists in all parts of China to take such steps as the circumstances of each locality will permit, to encourage the most friendly relations between Christian and non-Christian schools.

VII. *Resolved*, (a)—That this Conference recognizes that the social progress and material well-being of the Christian community is vitally linked with its moral and spiritual progress, and therefore the promotion of wise measures for the industrial development of the Christian community constitutes a legitimate element of mission enterprise, and would strongly urge upon the several Mission Boards the importance of giving such work a recognized place among their agencies in China and of affording it adequate support.

(b)—*Resolved*, That we recommend to all who have charge of mission schools and colleges that they carefully consider the advisability of establishing industrial departments in connection therewith, both for the educational value of manual training and also in order that Christian students may have the opportunity of earning the cost of their education.

VIII. *Resolved*, That this Conference, while recognizing the impossibility of changing the mother tongue used in any province, yet believing that every good cause would be furthered if the ability to read and write Mandarin could become general,

Pledges itself to use every opportunity to bring this about and urges upon all bodies appointed to co-operate in educational schemes to give this matter their earnest consideration and persistent support, especially in the direction of getting the reading and writing of Mandarin taught in all primary schools.

Permanent Educational Committee.

THE Centenary Conference appointed the following committee, which organized by electing Rev. W. H. Lowry, D.D., of Peking, as Chairman; Rev. A. P. Parker, D.D., of Shanghai, Vice-Chairman; and Prof. F. C. Cooper, of St. John's College, Shanghai, as Secretary :—

Mr. F. S. Brockman, *Convener.*
Dr. W. A. P. Martin.
Rev. H. E. King.
Dr. Thos. Cochrane.
,, D. Z. Sheffield.
,. C. H. Fenn.
,, Lavington Hart.
,, C. W. Mateer.
Rev. H. W. Luce.
,, J. P. Bruce.
Dr. E. H. Hume.
Rev. Jas. Jackson.
,, E. F. Gedye.
,, A. Bonsey.
Dr. G. A. Stuart.
Rev. F. E. Meiga.
Dr. J. C. Garritt.
,, Timothy Richard.
Rt. Rev. Bishop Graves.
Bishop J. W. Bashford, D.D.
Dr. Arthur H. Smith.
Rev. J. T. Proctor.
Dr. A. P. Parker.
,, F. L. Hawks Pott.
Rev. H. Ll. W. Bevan.
Prof. C. Lacey Sites.
Dr. R. T. Bryan.
,, D. L. Anderson.
Rev. R. F. Fitch.
,, L. P. Peck.
,, John Martin.
,, W. N. Brewster.
Dr. J. C. Gibson.
Rev. W. S. Moule.
,, P. W. Pitcher.
,, E. J. Barnett.
Dr. O. F. Wisner.
,, A. H. Woods.
Rev. W. D. Noyes.
,, W. E. Soothill.
,, D. T. Robertson.
,, T. C. Fulton.
Bishop Cassels.
Dr. Kilborn.
,, W. Wilson.
,, T. Hodgkins.
Rev. C. J. Voscamp.
Dr. J. R. Gillespie.
Rev. Walter Squibbs.

Committee on Girls' Schools.

The following committee was appointed by the Centenary Conference :—

Miss L. Miner, *Convener.*
,, A. R. Morton.
Mrs. Jewell (of Peking).
Miss Collier.
,, H. L. Richardson.
,, Dawson.
,, Pike.
,, J. McKenzie.
,, E. J. Newton.
,, Clough.
,, Rudland.
,, Helen Davies.
,, A. E. Paddock.
,, Joynt.
,, M. F. Weld.
Miss Grace Newton.
,, C. E. Merill.
Dr. Anna Gloss.
Miss M. E. Pyle.
,, Beckingsale.
,, M. E. Talmage.
,, M. C. Covert.
,, S. C. Brackbill.
,, Cable.
Mrs. Arnold Foster.
Miss Munhall.
Mrs. MacNaughtan.
,, Genähr.
Miss Mabel Holmes.

Correspondence.

BIBLE REVISION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Permit me to state more explicitly the view as to procedure in this important work, which I must have failed to make clear to the Conference, otherwise it might have been willing to spend a few more minutes in its consideration.

It seems evident that we are all agreed on one point, viz., the translation and publication of a Conference Bible. And we want this Bible completed without haste or carelessness at a reasonably early date. We can hardly claim that the admirable work of the three New Testament Revision Committees has been done with speed. Seventeen years have been spent; the best years of some of our ablest men have been given ungrudgingly to this great work, and if each version be treated as a separate and independent production, they have done their work in a manner beyond praise. Nevertheless they have not produced one translation but three, for the Wên-li differs from the Easy Wên-li and the Mandarin differs from them both. This, I venture to say, is the outcome, not of the Revisers' wishes, but of the method that was in the first instance imposed upon them by the three different Executive Committees appointed by the Conference of 1890, Committees which could not easily foresee the difficulties which would confront the translators. The question is, Is it wise to perpetrate the same series of mistakes a second time by maintaining two independent Executive Committees and two independent sets of Revisers?

Take any simple phrase and give it to three men to translate independently of each other and see what the result will be. For instance: "The wind mourns dismally, the ghostly hour of midnight tolls, the watcher wakes fearful and cold." Three men, each making a triplicate translation of any such phrase into Wên-li, Easy Wên-li and Mandarin would produce three differing sets of translations varying widely from each other; the only uniform versions being each man's own, for his Wên-li and Mandarin, whatever their quality, would all be poured from the same mould.

Would it not save much labour, much time, the lives of our most valuable men, much unnecessary expense, and generally give us a uniform version under the two forms of Wên-li and Mandarin, if one version, either Wên-li or Mandarin, were first made and adopted as the standard for the other? That seemed to me the business-like course, and that is why I attempted to get the ear of the Conference. Some who demurred I venture to think did so through misunderstanding. Their aim is mine. They want accurate, chaste versions, they want them uniform, they want them before they are dead and buried! So do I. How is this to be obtained? Two independent companies of Revisers will almost of necessity give us two varying versions, just as we now have three varying versions of the Standard New Testament; which of the three, by the way, is the Standard?

Let no one think that I am advocating that the *whole* Bible be translated by one Company before it be sent to the other. Let one of the Companies—the Wên-li by preference—revise say Genesis, hand its draft to the other Company to criticise as it turns it into Mandarin, or Wên-li as the case may be. Then follow say with Exodus, and so on with the other books. This, I venture to suggest, would make for accuracy as well as for uniformity, and some of the present generation might then hope to see the completed versions in their lifetime! I waited for the Revised N. T. till I was tired, then had to spend years of time and toil, much needed for other work, in making a fresh translation in our colloquial, whereas a few months would have sufficed to turn an acceptable character version into Romanised colloquial. Are we to wait till we are decrepit before seeing the standard version of the O.T. translated into our various colloquials?

As to having two independent Executive Committees, unless they are carefully handled, they will make still further for variety instead of for union. Would not one Executive Committee have done the work with a keener eye to homogeneity than two? Even yet it is not too late for these two Committees to coalesce with one Chairman, one Secretary, and one time and place of meeting.

Finally, as to the number of translators, and the rigid fixture of their number at five for each Company, it may be a detail, but why should the hands of the Executive Committees have been so tied? It will be interesting to see how puzzled those Committees will be when they go out in search of five able Hebrew-Wên-li scholars, and how much more puzzled when they search for five others, all capable Mandarin scholars, able to *pi-fang* their way through the Hebrew Bible!

Yours faithfully,

W. E. SOOTHILL.

SOME THOUGHTS ON UNION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The late issues of the RECORDER have been full of interest. The agitation on federation and union has aroused much interest and stimulated thought and prayer. Will you make room for a line or two from one who loves China and the Church of our Lord? Divisions in the Church have been in connection with protests against error and thus the Church has been going through a sort of self-purifying process as the churches have been mutually corrective and stimulating.

To-day, after centuries of experience, we can observe and learn.

Have not all the churches been doing essentially the things which belong to an assembly of members of the Kingdom? Without standing for any absolute and unchangeable New Testament model we have a right to ask what the New Testament assembly sought to accomplish. This is not difficult to find. Evangelising the unsaved, spiritual instruction, care of local property interests, and a traveling superintendence, and stimulus which bound all together, seemed to be the fundamental elements of assembly life after the assemblies were founded.

Now if we waive those things which have divided us, can we

not all see that all the churches have all of these essentials? One church will call its local leaders and spiritual instructors elders, and another will call them pastors. Some will call the local trustees of property and similar affairs "trustees," others "elders" and what not.

Some denominations are congregational, others have presiding elders, bishops and the like.

But supervision is present in all, and when we sift all methods we find that the essentials are being cared for under different names. Those essentials as already indicated are evangelistic effort, spiritual instruction, care of property interests and general supervision of all of similar faith, thus keeping the assemblies in touch with one another.

What a bishop does in one case is done by a newspaper in another.

But each need is met by the wisdom of Christians in one form or another. And let us also note for our edification that God has blessed immersed churches and sprinkled churches; immersed men and sprinkled men. He has blessed elders and deacons and bishops. In fact names and differing forms of doing the same thing have seemed to mean nothing to Him. But wherever the spirit of love and obedience and surrender to the Holy Spirit were found, there God mightily used men, no matter what other men thought. And when a man of God, wiping out all lines of difference, would come into a city and call the churches together, God would mightily bless with great revivals. God honors those who forget differences of form and unite in the Spirit.

Does it not then come to this simple conclusion that if in our hearts we acknowledge that the other Christian or the other church is doing the work essentially as well as we are, we have come to the true basis of unity?

Let us drop the critical and dogmatic spirit which inwardly says: "Well they ought to come to us and they must some day" and just put the whole separating spirit away from us and seek spiritual unity. Let us leave the old historical issues and unite on the great spiritual yearning which fills all our hearts to do God's work and help our Saviour.

Compare the churches in China and ask which is the strongest, which has the most of God's blessing? There might be a chorus of claims and there might be a great silence as we thoughtfully recognized the fact that each church has had its measure of blessing and that that measure was not according to polity but according to consecration.

Let us put away the historical differences then, and come together, allowing freely that our brethren have solved the problem as well as we and that to insist that we alone are right is like children quarreling in the market place over the respective merits of their possessions. Let the Chinese churches go on in their historic forms and have great meetings of love and Spirit-seeking and prayer, and really get into our hearts the honest conviction that one is as good as the other as far as operation is concerned, and if there is any difference in favor of one or the other, God's eye is the only one which sees with unbiassed vision; for we are what we have been made by early environment and later experience. We cannot understand the good in another system, for we have not worked

in it and have met all the success that we have had in our own and of course it is more dear to us.

Leave the families alone then, but encourage them to be neighborly.

The key to the whole situation seems to be to allow frankly that there is no absolute New Testament model which God blesses above every other. To do the needed work thoroughly by any model or system has been equally satisfactory to Him. It is the insistence on the absolute scriptural model that has produced all the dogmatism and has made us unyielding. We dared not yield for "Must we not fight for the Scriptures?" Now if we can just take God's verdict in history and recognize the fact that God has blessed with equal blessing all churches which have been faithful and spiritual then we shall not feel that we are surrendering our consciences if we allow that our brethren are as good as we. Let us rise to a true manliness of brotherhood in Christ and accept God's verdict and put aside our childish insistence on the thought that no others can be right. I Cor. iii. 3 is instructive in this connection. Carnality is shown by division and strife. Spirituality would be shown by unity. Let the external division be a matter of indifference, but let the division in spirit cease and God will bless us.

This would be the first step and then I am sure that external approaches in form and government would gradually follow. But the internal victory of a crucified dogmatism must come first and a full brotherly acknowledgment that God has smiled upon other churches in their service for Him. China was my first real introduction to brotherly feeling towards other churches as I saw the noble work which was accomplished by men of different nationality and church training from myself and my companions. A good overflowing baptism of the Holy Spirit with the divine love resulting therefrom would be the biggest aid possible to real unity.

W. H. C.

STATEMENTS QUESTIONED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been very much interested in Dr. Timothy Richard's article on "Some of the Greatest Needs of Christian Missions" and crave your indulgence for space to make one or two remarks thereon.

Anything from the pen of Dr. Richard is sure to be devoured by numbers of his admirers, and several things touched upon in the article call for earnest consideration.

Under Sect. 3, "Science of Missions," the learned Doctor makes, I think, one or two statements that are liable to be misunderstood. On the value of the study of Comparative Religions to a missionary there can in reason be no two opinions (this by the way is to be challenged according to a recent announcement in your advertisement columns).

What exactly does Dr. Richard mean when he affirms that "there is not a single book on the science of missions in existence worthy of the name, and the best books that do exist are not recommended to missionaries"?

The latter statement is certainly not true as regards my own Mission, and the former is a matter of opinion.

In Volume 2, Records of the Ecumenical Conference held in New York in 1900, there is a list of sixteen works given under the heading "Theories and Methods," Vol. 2, page 438; has Dr. Richard read them all? There is *some* slight interest in "the science" being manifested by the S. V. M. Union which prescribes courses of reading on missions, and if the Doctor will trouble to refer to Vol. 1, pp. 153 ff. op. cit. he will find an outline course —quite scientific—adopted by a woman's club in the United States thorough enough for the most fastidious. If my memory serves me right there is a chair devoted to the science of missions at Yale, where there is a library of over 5,000 volumes on missionary subjects. Quite a number of missionaries working in China have had training in pedagogy and can, I imagine, tackle their work of preaching scientifically. Probably Dr. Richard refers to the need of a book on missionary science containing within its covers all that can be said on the subject. Such a book, if it could be written, would not, I fancy, meet our needs. Principles deduced, say from methods pursued in Central Africa, would not necessarily be applicable to conditions obtaining in Central China. Conditions vary so widely in different parts of the mission field that methods involving, it may be contradictory principles, are required to meet dissimilar needs. Such a book as Dr. Richard deplores the absence of, would probably be largely theoretical or general, and therefore not very helpful to workers in any particular country. But the Doctor is in China and his article is addressed presumably to workers in this country. Surely books like Gibson's "Mission Problems and Mission Methods in S. China" and Ross's "Mission Methods in Manchuria," not to mention Nevius' "Mission Methods" deal with what the Doctor calls "the science," and capital books they are, too, quite "worthy of the name."

One other sweeping statement will surely be modified by the Doctor when he reads it again in cold type. "The result is that many missionaries—perhaps the majority—are engaged in kinds of mission work which have been proved for the thousandth time to be of very little value, however enthusiastically carried on." Now my experience in the mission field does not, all told, total ten years, and I am very reluctant to doubt the statements of a veteran of such unique experience as Dr. Richard. I should like to see the Doctor substantiate this sweeping assertion. I am as certain that he will find it difficult to do so, as I am sure that the majority of his fellow-workers in China are not the poor deluded zealots the stricture assumes them to be. I know quite a number of missionaries in this country, most of them are men of large culture and breadth of view and have a certain amount of common sense. Scarcely any one of them comes under the category in which the Doctor would place the majority of missionaries who are wasting their time in puerile methods proved "for the thousandth time" to be so, although most of them are enthusiastic.

If an ordinary mortal like myself had written the article under consideration, I should

have said nothing about it; would just have read it and sighed. Emanating as it does from such an exalted quarter and containing—among much that is worth considering—such gross misstatements of facts I feel it incumbent upon me to seek for some explanation.

Thanking you and apologising for encroaching upon your space,

I am, yours sincerely,

HARDY JOWETT.

Our Book Table.

幼稚園國文入門第三冊. Kindergarten Primer. No 3. By Mr. Wang Hang-tong. Presbyterian Mission Press. $0.15.

This new work is more notable than its name and size indicate. Its bright colored paper and new pictures will commend it at once to the little children for whom it is prepared, and its carefully graded lessons will equally commend it to their teachers. As in the two former volumes of this series, the little book has forty lessons; the characters which appear for the first time being printed in a line at the top of the page and introduced in the lesson below with various other characters, which are again and again reviewed until they become fixed in the mind of the pupil. The large clear characters, all specially cut for these books, are the same size as the old red "square characters" the little children have laboriously acquired in years gone by, and we love to think those old ways have "gone by" as truly as those old years. Such books as this make study the joy it should be, and are a proof that the little children of this nation are coming into their inheritance of better things. The motto of this book on its cover intimates what "big oaks" are even now growing silently and steadily in China from the "little acorns" already in her schools. We commend these books most heartily to the missionaries who are in charge of primary schools.

Letters from an Old Missionary to his Nephew, by F. W. Baller. Presbyterian Mission Press. $0.50.

Good wine needs no bush, and all who have read those letters, as they appeared from time to time in the columns of the RECORDER, will be glad to know that they are now issued in a neat volume at a popular price.

The letters are eight in number: On the Study of Chinese, On Itinerating, On the Preservation of Health, On Preaching to the Chinese, On the Treatment of Servants, On Manners, On Reading, and On Work. On every one of those subjects the good uncle has something wise and witty to say. When I was preparing to come to China I met another "uncle" and made enquiries about the books which I ought to take with me. "A Bible and a concordance" was the reply "are all that you will have time for." One rejoices that this uncle is wiser than that one. It would be difficult to imagine a surer way to ruin a young missionary's life and usefulness than to take him straight away from a strenuous intellectual life at home and plant him down in an interior station in China, some-

times with a companion, but often alone, and deny him at the same time the stimulus of good books.

If no food was permitted but the juiciest beefsteaks one would starve while feeding on this rich diet. In like manner one's spiritual, as well as mental, energies will suffer if the only books read are the Life and Letters of Rutherford, McCheyne, etc. Body, soul, and spirit—if one member suffer all the other members suffer with it. The old monks were wont to starve the body in the hope that they would thus nourish the soul. It is only lately that some have learned that it is equally futile to emasculate the mind with the aim of enriching the spirit. "Henry" will not fall into this error if he reads his "uncle's" letter "on reading."

But 忠言逆於耳而利於行, "true words grate on the ear, though they improve the conduct." "Henry," like Jeshurun, is kicking. He threatens to publish the other half of the correspondence. Some philistines, too, have read those letters and say they always thought no one but a milksop would have become a missionary, and now they feel sure Henry's uncle is of the same opinion. Perhaps Henry has not quite had justice done to him after all.

J. D.

On Tramp Among the Mongols. By the Rev. John Hedley, F.R.G.S. (Reprinted from the *North-China Daily News*). On sale at Presbyterian Mission Press Bookroom. Price $1.50.

Continuous lengthy contributions to the daily papers nowadays rarely get sustained attention. The telegrams, principal items of news, correspondence, and, in the case of the ladies, the births, deaths and marriages, receive all the attention which these hurried days allow. Consequently the scope and point of such letters as those in which Mr. Hedley describes his tramp among the Mongols are too frequently undervalued and lost. We welcome, therefore, this well-got-up and attractively illustrated reprint. Facing this we print two of the pictures, the blocks being kindly supplied by the *N.-C. Daily News.*

One object in taking the journey was geographical research, and in this Mr. Hedley was ably assisted by a competent Indian surveyor, who made a plane-table traverse of the route, an arrangement made possible through the kindness of the officer in charge of the Intelligence Branch of the British forces in North China. Naturally, however, the missionary object was the most important; for whilst it was not possible to do much in the way of preaching, yet a furrow was opened up which may be followed and extended by others. The book will be of special value to travellers, who will gain much information as how to cover comfortably large tracts of country. But those who stay at home at ease will enjoy the introduction to soldiers, officials, landlords, lamas, donkey boys, Mongols (young and old), as well as gamblers, bandits and other undesirables.

Perhaps the most valuable part of the book is the General Impressions, in which reference is made to the government of the territory; the military organization being looked upon as a farce by our author. The Mongol people are spoken of as simpler and kindlier than the average Chinese, and a good deal is said

PACK MULES ASCENDING PAHAWCHIHLING.

GREAT WALL AT LENGK'ON.

of Lamaism, which "morally is a curse" while "religiously it is worthless." Among the difficulties in the way of evangelising Mongolia are the immense distances, the sparse and scattered population, an ignorant, illiterate and superstitious people requiring infinite patience and tact to make any impression at all upon them, and beyond and through all, the fact of Lamaism, "which stands like an omnipresent spectre wherever you go in Mongolia. So long as the Lama is there, you can do but little with his lay brother. He simply dare not break away from the faith of his country. For a man living on the plains to announce himself a Christian would be to sever himself instantly from his clan and his community. One such only have I known, but what he endured perhaps only God can tell.'

G. M.

ACKNOWLEDGMENTS.

Conversion by the Million in China. Being Biographies and Articles by Rev. Timothy Richard, Litt.D., etc., etc. Two Volumes. Christian Literature Society. Price $5.00.

We hope to print a review of this profusely illustrated work in our next issue.

China. A Quarterly Record, Religious, Philanthropic, Political. London: Oliphant, Anderson & Ferrier. No. 19, April, 1907.

Guide Books to English. Book One, Harris & Gilbert. Book Two, Gilbert & Harris. Silver, Burdett & Co., New York.

Two most original and helpful books for young students of their mother-tongue. The various exercises suggested may be divided into three classes: (1) The study of Literature. (2) Reproduction, both oral and written, and (3) Original production. The method employed is purely inductive. Pictures and an index are pleasing and helpful adjuncts.

MACMILLAN & CO.'S BOOKS.

In Memoriam. By Alfred, Lord Tennyson. With Analysis and Notes by H. M. Percival. Price 2/6.

Episodes from Southey's Life of Nelson. Edited by C. H. Spence, M.A., English Literature for Secondary Schools Series. Price 10d.

MacMillan's King Readers. For Primary Schools.

The King Primer	Price	Four	Annas.
The King Reader I	,,	,,	,,
King Readers for India II	,,	Six	,,
,, ,, ,, ,, III	,,	Eight	,,
,, ,, ,, ,, IV	,,	Nine	,,
,, ,, ,, ,, V	,,	Ten	,,

Selected list of Educational Books, specially suitable for schools in the Far East.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.
Industrial History of England.
Educational System of Japan. E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.
Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.
Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.
Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.
Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.
Ballantine's Inductive Studies in Matthew.
Twenty normal lessons for S. S. use. By J. C. Owen (finished).
The Organized Sunday School. By J. C. Owen (finished).
Hungering and Thirsting. By Mrs. MacGillivray (ready).
Charity's Birthday Text. By Mrs. MacGillivray (ready).
Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.
Life of John Huss of Bohemia. W. Remfry Hunt.
Life of William Tyndale. W. Remfry Hunt.
Teddy's Button. Mrs. R. M. Mateer.
Murray's New Life. R. A. Haden.
Systematic Theology. 12 parts. Dr. DuBose.
Torrey's How to Pray. Chen Chungkuei.
"Little Faith." Mrs. Crossette.
Expository Com. on Numbers. By Clayton.
His Life, in words of the Gospel. Mrs. R. M. Mateer.
Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.
Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells." Mr. MacGillivray has abandoned the proposed Year Book.

Editorial Comment.

Conference Echoes.

As our last issue went to press we were in the thick of the Conference doings, our Missionary News Department giving a brief *résumé* of the meetings up to the last day of April. Very thankful were we as we announced the adoption of the final resolutions on the Chinese Church, feeling that deeper unity had been realized and that all the workers would go back to their stations more than ever one in Christ Jesus.

In the freshness of the First of May the male members of the Conference leant back in their chairs, listening with a benevolent smile and kindly heart, as well as admiring appreciation, to the discussion of woman's work—or, may be, some went shopping. The work done during the remaining eight days of the deliberations is summarized in the Missionary News Department; and then came a great dispersal, which seems indicative of the state of our mind, as it is so hard to focus satisfactorily the impressions of the Conference. Minor sights and sounds, rather, come back in a most pleasing yet elusive manner. Our hearts warm as we recall the unwonted sight, night after night, in the Town Hall. We hear again the rattle of the many

rickshas as the meeting disperses. The picture in the Conference Hall itself is so vivid that the frontispiece to this issue is scarcely needed. The familiar "Question!" and "It is a vote" again punctuate and indicate the progress of business, and we can still hear the babel of sounds in the lobby as the people entered or left the building. But these sights and sounds will soon become blurred and dim. Steamers are bearing their freight of delegates and visitors to their stations, or the homelands. One or two delegates are still touring and studying the practical side of the theories they have learned. And to touch on the more solemn side, one of the delegates has just gone to the Larger Conference above. Leaving Shanghai on Saturday, he reached Foochow on Monday and died Wednesday, being buried at ten o'clock the same evening. Our sympathies go out to his colleagues in the work and to his friends, both native and foreign, here and in the homeland.

* * *

Looking Forward.

THE first thought that naturally comes to us is the need for much prayer and sympathy for the Committees appointed by the Conference to carry out the important undertakings then entered upon. Much of the value of the Conference will be lost if the work it planned is not carried out. The doing of the work in cold blood, away from the enthusiasm and the warmth of the gatherings, will require much grace and wisdom, not to speak of the exercise of the other qualities, the possession of which led the Conference to select them for this work. May all the Committees also and all who have been, and may yet be influenced by the Conference, remember the lesson Dr. Gibson drew from the story of Michael Angelo's "Amplius." Let us leave the small spirit and venture on larger undertakings in a bolder spirit, because, in addition to our grip of eternal verities, we have convinced ourselves of our own power, our love to God, and our sympathy toward the brethren. Let us have wider and worthier conceptions, under the guidance of God's Spirit, of what His will is in the matter of making known His Kingdom to this great people.

* * *

Prayer at the Conference.

THERE was one element to which we should like to refer, but which was not mentioned in any of the remarks, and which was really not so much a part as an accompaniment of the Conference, and that was the amount of prayer which was daily offered, both morning and evening and all through the day. No one can estimate how much of the smoothness of the running of the Conference was due to the influence of this earnest intercession. And we believe these prayers will be among the

most potent of the influences which follow the Conference, and their blessed results will be most abiding.

* * *

Revival.

AN oft-recurring theme in these prayers was the longing for revival, and in this connection our readers will appreciate the thoughts on revival by Philemon in this issue. The experiences in India will be helpful to us here in China, just as the experiences in Korea gave a definiteness and earnestness to the prayers for revival during the Conference. We rejoice with our brethren in all that has transpired and is transpiring in India and Korea. As we believe, it is not so much a revival as an awakening, as one visitor called it, "a visit from God." Ere going to press particulars have come to hand of a spiritual awakening in South China. We publish them in the Missionary News department.

* * *

Looking Backward.

DR. Gibson's remark on the preceding page takes us back in thankful reminiscence to the farewell meeting of the Conference at the Town Hall. It was interesting listening to the different speakers on the memorable Tuesday evening, as one after another gave his views and impressions of the Conference. The first speaker thought it great in its numbers. And it certainly was, far in excess of the most sanguine plans and expectations of the Executive Committee. And if any one had told them before the Conference began that nearly twelve hundred enrolled delegates and visitors would be present, they would have stood aghast at the possibility of finding accommodations for so many. They had imagined an outside limit of some eight or nine hundred, or possibly a thousand. It is pleasant to be able to say, however, that all were well housed and room still to spare. The goodwill of Shanghai and its capacity and readiness for almost unlimited hospitality had not been sufficently understood.

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Prominent Thoughts.

THE same speaker also remarked upon the personnel of the Conference, which was, in some respects, remarkable, and also the spirit of "brotherliness," of union, as well as the wisdom of the conclusions reached. Another dwelt upon the solid matter which was presented to the Conference and the manner in which it all was duly digested and without any unpleasant dyspeptic symptoms. Everything was also well arranged. Another was impressed with the Moderation, the Patience, and the Charity of the Conference, three graces which were well united in so great a body.

This speaker (Bishop Graves) answered the query as to why the Chinese were not present at the Conference. The reasons for their absence were

of course plain to everyone, but the distinctions and difficulties which had to be encountered, will not always pertain. It is hardly likely that we shall ever again discuss the great missionary problems alone. But the Chinese brethren and sisters were never absent from us. As Bishop Graves said: "In everything we did and said we were thinking how best we could help the Chinese Christians and the Chinese church. They were in our minds and hearts all the time." It is a happy coincidence that the photograph from which our frontispiece is made, was taken when the Chinese pastors were sitting on the platform.

* * *

Evangelistic Work.

EVANGELISTIC work received a good share of the careful attention of the Conference. We would be glad to throw open the columns of the RECORDER to useful contributions or explanations with regard to the progress of the estimates that require to be made. Forty years ago the question was, How shall every province be reached by the Gospel news? Now we ask, How shall every individual be given a sufficient knowledge of the Gospel for an intelligent acceptance of it? 'How shall they believe on him of whom they have not heard?' Evangelistic work includes the work of the multitude of believers, the use of well-chosen colporteurs, a greatly increased force of evangelists under the superintendence of foreign missionaries, and the enlargement of the force of foreign missionaries, first for the training and leading of evangelists, and second for personal evangelistic work. In order to the practical presentation of the matter to the Christian world, the estimate referred to above will be drawn up for the respective fields, showing the additional foreign and Chinese laborers needed and the additional funds required thus to evangelize the Empire. It might be well for the Evangelistic Committee to prepare an outline on which such estimates may be based. Ideas with regard to the proportion of Chinese and foreign workers vary widely. In this connection Dr. Fulton's remarks in this issue will be read with interest.

* * *

Christian Literature.

WE are sorry that only half a day was allowed for the consideration of this important topic. Too little time was allowed for the discussion of the subject itself. We saw many practical workers from large centres who were prevented by the time limit from giving us the benefit of their experience and judgment. We would emphasize the remark made by Rev. Ll. Lloyd, reported in our Missionary News department, in which he takes exception to the statement made that the ordinary missionary who produced books and tracts was a sporadic worker. We too little appreciate the splen-

did literary work being done all over the Empire, especially the very thorough work done by our German and Scandinavian friends, which comes too little to the notice of the missionary body as a whole.

In this connection we would draw attention to Dr. Garritt's article in this issue on Chinese Translations of Western Literature. It may come as a surprise to some to learn what is actually being accomplished. The Chinese are more awake in many respects than we give them credit for. And the introduction of so many choice books of Western literature among others which are not so choice, cannot but have a powerful influence in shaping and guiding the mind of the New China. Every missionary may well ask himself the question, Are we doing all we should, and all we can, in this great work of moulding the thought of the China that is to be, and giving them sound mental as well as sound spiritual food?

* * *

Visitors' Report.

FURTHER reference to Conference matters must be left to the next issue; in the meantime we quote the following:—

RECOMMENDATIONS RELATING TO CHINA.

Extended observations in China by several members of the Committee on Reference and Counsel of the annual Conference of Foreign Missions Boards of the United States and Canada, taken together with papers and discussions of the Centenary Missionary Conference held at Shanghai, April 25th to May 7th, 1907, have led them to make the following recommendations for developing and strengthening missionary work in China at this most critical and yet most hopeful period in the progress of the Kingdom of Christ in that Empire:—

1. That the missionary work in China be greatly strengthened by the addition of specially qualified men and women to meet the new conditions.

2. That much greater gifts and appropriations of money are needed towards equipping and sending out from the higher educational institutions of trained native leaders and for the preparation and distribution of a Christian literature.

3. That much greater emphasis be laid upon the Higher Educational Institutions which must supply the Christian leaders.

4. That the Unoccupied Fields in China pertains more to *districts* or *classes* than to provinces or to China as a whole.

5. That where federation or union is possible, that it be encouraged in the direction of greater efficiency and economy.

JAMES L. BARTON.
WALTER R. LAMBUTH.
ALEXANDER SUTHERLAND.
W. HENRY GRANT,
Secretary.

* * *

The Late Dr. Y. J. Allen.

THE news of the death of Dr. Young J. Allen must have come as a great shock to many of our readers. After a short illness he passed away in the early morning of the 30th May, and on the closing evening of the month a large number gathered in the

Pahsienjao Cemetery to lay away the mortal remains of one highly esteemed as father and brother, pioneer and co-worker. The rustling of the leaves of mature spring were the suitable accompaniment of the resurrection promises in the chapel and at the grave. The great work Dr. Allen did will live after him. We hope to give a special account in our next issue of the work of our old and valued friend; in the meantime we would pay a hearty tribute to the many excellencies of his character and the greatness of the work he accomplished. If we begin to talk of all he did during his strenuous life, we hardly know what to emphasize most. Four works come to mind as being indicative of the influence he exerted. These are: *China and Her Neighbours*, *History of the War between China and Japan*, *Women of all Lands*, and the splendid series of the *Review of the Times* (萬國公報). We might also call to mind Dr. Allen's latest book, "The Making of a Man" (人學).

* * *

Missionary Statistics.

WE publish as a supplement to this issue the table of statistics of the work of Protestant Missions in China for the year 1905. The work of compiling these statistics for the General Conference was confided to the Rev. W. Nelson Bitton, and the well-filled sheet conveys but an inadequate idea of the amount of thought, time, and energy expended in their preparation. In his Note to the Statistical Appendix in the "CENTURY OF MISSIONS," in which these figures appear, Mr. Bitton explains that his aim has been so to tabulate as to minimise the number of blanks, incomplete returns, and approximate figures.

The returns of work done by independent or unconnected missionaries form too insufficient a basis for making any satisfactory report; and evidently returns from medical work have also been incomplete. Mr. Bitton emphasizes the fact that until the several mission Boards having work in China come to an understanding concerning the form in which statistics shall be put in their annual reports, the compilation of statistical returns will be very unsatisfactory. Of course if the idea of federation takes definite form, the closer relations of the various Societies at work in China may make possible the securing of information on the field itself. These figures give much food for thought. It is obvious that the progression is geometric rather than arithmetical.

* * *

Methodist Growth.

THE supplement to the *China Methodist Forum* for May gives some very interesting statistics of the growth of the Methodist Church in China during the past ten years. The figures given (see next page) are in such a form that the membership in the five missions of

the Methodist Episcopal Church can be easily compared; and the probationers for each year are also given. These figures are especially interesting, because through the midst of them lies the dark shadow of the Boxer year. This is, of course, most marked in North China, though its effect is seen even in Foochow and West China, where growth was retarded, though the membership shows no actual decrease.

* * *

A Problem. CENTRAL China furnishes a problem of which little explanation is given. No year since 1900 has shown an increase of members over the preceding year until 1906, which shows but one more than the previous year and less members even than 1898. We wish Mr. Lewis, who writes the article accompanying the statistics, had given a little light on the conditions which have retarded the growth of this mission. The relation of probationers to membership is an interesting matter, and receives attention in the article under review. Much emphasis is laid on the principle, which we believe to be a sound one, for inquirers or probationers, that they should not remain indefinitely in this class, but either become full members within a reasonable time, or be dropped.

* * *

The Figures. EACH mission shows a good increase of members for the decade; the smallest percentage of increase being 34.8%, in North China, the old-established Foochow Mission gaining 85.8%, while the newer West China Mission has the fine figure of 1521%. This very large percentage owes something to the figure of 1896, which shows but 94 members under the care of this mission, but the growth in recent years is very good; 1906 showing a 21% increase over 1905. Figures like these, covering ten years, give a broad basis for estimating growth, as such a period of time eliminates to a large extent fluctuations and set-backs that must often occur and are often assignable to no definite cause.

	FOOCHOW.		HINGHUA.		N. CHINA.		C. CHINA.		W. CHINA.		TOTAL.
	Mem.	Pro.	Mem.	Pro.	Mem.	Pro.	Mem.	Pro.	Mem.	Pro.	
1896	3,489	4,167	2,071	3,557	3,031	2,645	649	308	94	72	20,083
1897	3,866	3,790	2,226	2,779	3,514	2,027	887	1,050	127	60	20,326
1898	4,192	4,344	2,338	2,949	3,738	2,904	1,210	2,051	164	132	24,022
1899	4,349	4,291	2,275	2,859	4,217	4,209	1,531	2,478	219	118	24,746
1900	4,739	4,408	2,275	2,859	4,375	2,079	1,531	2,478	219	118	25,081
1901	4,773	4,127	2,256	1,653	3,328	886	1,531	2,478	297	357	21,696
1902	5,269	5,303	2,348	1,475	2,157	627	1,420	2,295	372	880	22,146
1903	5,353	5,543	2,446	1,481	2,818	877	1,065	912	602	1,005	22,102
1904	5,936	6,198	2,620	1,541	3,170	1,068	1,026	877	972	1,330	24,738
1905	6,369	6,406	2,895	1,620	3,685	1,566	1,021	1,066	1,256	1,473	27,357
1906	6,482	6,363	3,251	1,882	6,085	1,648	1,022	1,043	1,524	1,806	29,106

Missionary News.

The Centenary Missionary Conference.

Wednesday, May 1st.

The preliminary business session was brought into sympathetic touch with the work of famine relief through the prayerful references to a sick Baptist brother who had foregone the pleasures of Conference to help in famine relief distribution. At other times during the Conference the necessities of famine relief were emphasized and discussed.

WOMAN'S WORK.

Miss Benham, in introducing the resolutions on the general phase of the question, spoke of the committee's attitude toward romanization. There had been some difference of opinion at the outset, but those who did not agree with the first resolution had been converted. The principal point in the second resolution was that dealing with secondary wives. Many a Chinese pastor was awaiting a pronouncement on the question.

A large number of prominent lady workers took part in the discusions, special features being romanization, methods of interesting Chinese women in the Gospel, secondary wives, the training of women, etc.

In presenting the Educational Resolutions Miss Luella Miner said the Resolutions passed on Monday were equally applicable to women. She was also asked to include an eighth Resolution which she did not consider necessary, as she disliked any distinction being made between educational and evengelistic work. She thought no opportunity for evangelistic work among men and women could be compared to the opportunity in China, and the opening came through education. She believed the twentieth century in China would be the woman's century. She was not a woman's rights woman, but that was her belief. Chinese women entering into new work had no idea of the perils and temptations awaiting them.

Miss Lambert (Foochow) seconded the Resolution, and in so doing said that they were determined to be satisfied with nothing less than the highest education they could conscientiously adopt. Education, however, to be effective must be kept in its right place, and she deprecated taking girls out of their position in life. They had to remember that they were training the future mothers of China and that ninety per cent. of the girls they trained would some day have homes of their own. They should be given every opportunity to become humble and cultured women in their own homes. It was a good thing to inculcate the habit of regular prayer, as it might help the women for the rest of their lives. It behoved them to see that advanced education should not crowd out the time that should be devoted to reading the Bible for themselves with the Holy Spirit as their teacher.

In the discussion which followed, many educationists took part and various phases of the work were criticised. An interesting feature was the introduction to the Conference of Mrs. Tsêng Lai-sun, a pupil of the

famed Miss Aldersey, and now the oldest living example of women's work for Chinese girls.

Evening Meeting.

Addresses were delivered in the Town Hall on "A restatement of the motives and objects of missions in the light of present conditions." The chair was occupied by Duncan McLaren, Esq., of Edinburgh, and the speakers were the Rev. Arnold Foster, B.A., Wuchang; the Rev. Frank Lenwood, M.A., Oxford, and the Rt. Rev. Bishop L. H. Roots, D.D., Hankow.

Thursday, May 2nd.

The forenoon session was devoted to the subject of

Christian Literature.

The Rev. J. Darroch (Shanghai) in moving the adoption of the first resolution said the whole subject of Christian literature was in a really critical state. The subject had been treated with such apathy that unless something was done by this Conference to set free capable men for literary work, they would be in a poor state. The number of men devoting their whole attention to this work was decreasing year by year, and, therefore, this Committee asked the Conference to set free capable men for literary work. He did not think they now had in all China ten men who devoted their whole time to this important work. Unless they did something better than this he thought they could write Ichabod on the gates of their literary work.

Some of the points that received prominent attention in the discussion were: the necessity for special men being set free for literary work; the sending of appeals to the Home Boards for funds as well as men; the advisability of promoting local committees in great centres, and the amalgamation of Christian periodicals.

The Rev. Ll. Lloyd in the course of the discussion took exception to the statement made that the ordinary missionary who produced books and tracts was a "sporadic worker." He was not sure that the best tracts were not produced by the busiest of men, and instanced the fact that the Chinese did not like anything more than the work of Dr. Griffith John. They wanted the men who got about among the people to write the tract.

In the afternoon the subject for discussion was

Ancestral Worship.

Rev. J. Jackson, Wuchang, introduced the Resolutions and an interesting discussion was carried on by a large number of delegates. In the Resolutions passed it was pointed out that whilst the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian Church yet we should be careful to encourage in our Christian converts the feeling of reverence for the memory of the departed which this custom seeks to express, and to impress upon the Chinese in general the fact that Christians attach great importance to filial piety.

Also that recognizing the full provision made in Christianity for the highest development and expression of filial piety this Conference recommends that greater prominence be given in preaching, in teaching, in religious observances, to the practical duty of reverence to parents, and thus

make it evident to non-Christians that the Church regards filial piety as one of the highest of Christian duties.

EVENING MEETING.

The subject was The Outlook for the Future—New Tasks and New Hopes. Very practical addresses were delivered by Revs. F. W. Baller, C. E. Ewing, and R. Wardlaw Thompson (of London). Judge Wilfley presided.

Friday, May 3rd.

MEDICAL WORK.

Dr. Dugald Christie, of Mukden, introduced the Resolutions, but the value of his address will be more appreciated when our readers have the Resolutions before them. The Rev. L. Lloyd, of Foochow, spoke of medical work as evangelizing, philanthropic, and pioneering, while Sir Alexander Simpson gave an interesting address, saying it was of great importance that the Church at home should recognise the position of the medical missionary and that he should be set aside or ordained for the work in the same way as his clerical brethren. Many others also took part in the discussions.

EVENING MEETING.

Addresses were delivered by Drs. Goucher (Baltimore), Beach (Yale), and Rev. J. Webster (Manchuria) on "Intellectual and ethical problems encountered in the work of Christian Missions."

Saturday, May 4th.

The subject for the day was

THE HOLY SCRIPTURES.

Addresses were delivered by those most identified with the work (Rev. J. H. Ritson, of the B. F. B. S., London, and Dr. John Fox, of the A. B. S., New York, among others), and it was resolved "that two Executive Committees of seven men each, one for Wên-li and one for Mandarin, be elected by this Conference, to whom shall be assigned the entire supervision of the work of producing one Standard Union Bible in Chinese in two versions—Wên-li and Mandarin." Also "that each Executive Committee shall select a company of translators consisting of five qualified missionaries, one of which shall translate the Old Testament into Wên-li and the other the Old Testament into Mandarin."

It was also resolved that "we regard it as highly desirable that there should be one Union version of the New Testament in current Wên-li, and we therefore instruct the Wên-li Executive Committee to confer with the two existing Companies of Wên-li translators with a view to the production, if possible, of one such version from the versions now issued."

With regard to interpretation the need was recognised of a comprehensive Commentary on the whole Bible in Chinese, more complete than the Conference Commentary, and it was resolved that the Conference elect a committee of seven men, whose duty it shall be to devise ways and means to prepare and publish as full and complete commentaries on the books of the Bible in Mandarin as well as Wên-li as they may find it possible to produce.

EVENING MEETING.

A question and answer meeting was held; reference to this will be made in next issue.

Monday, May 6th.

The subject

COMITY AND FEDERATION

was introduced by Rev. W. S. Ament, D.D., and the discussion occupied the whole day. It was finally resolved that the Conference recommend the formation of a federation union under the title of the Christian Federation of China. The object of this Federation shall be to foster and encourage the sentiment and practice of union; to organize union effort whenever and wherever possible; and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China. Among the measures recommended for accomplishing this was the formation of a council in each province or group of provinces, to consist of foreign and Chinese representative delegates, with a national council consisting of representative delegates from the provincial councils.

Tuesday, May 7th.

An interesting feature in the forenoon's proceedings was the address by Taotai Tong, who attended as a representative of the Chinese Government. He spoke with great frankness, but in no way ruffled the susceptibilities of the Conference. It is always well to look from both standpoints.

The subject of the morning was

THE MISSIONARY AND PUBLIC QUESTIONS.

In the resolutions adopted an expression was made of the deep sense of obligation to the Chinese government for the large measure of protection afforded to Christian missionaries and converts. It was hoped that equal protection to Christians and non-Christians alike may be so given by the local Chinese authorities that any intervention of missionaries in such matters may speedily become wholly unnecessary; and it was recommended that all missionaries be vigilant, lest in the present national awakening the Christian church should in any way be made use of for revolutionary ends, or lest Chinese Christians should, through ignorance, confusion of thought, or misdirected zeal, be led into acts of disloyalty against the government.

In the afternoon Rev. Arnold Foster presented the

MEMORIALS.

As these will soon be issued in pamphlet form we do not reprint them here.

EVENING MEETING.

A notable meeting was held in the Town Hall, in which representatives of the Home Boards took part. Addresses were also delivered by Dr. Arthur H. Smith, Dr. Gibson, Bishop Graves, and several others. A happy phase was the presentation of a gold watch to the Rev. G. H. Bondfield, who worked so well and so hard as Secretary of the Conference.

Wednesday, May 8th.

The final session of the Conference was held on the morning of this day. After the adoption of the Minutes, some additional votes of thanks to those proposed the evening before, were passed. Small silver souvenirs were presented to the ladies who had helped in the Conference offices, to the ushers, and to the assistant

Secretary, as mementoes of the occasion. The remainder of the time was taken up with an impressive prayer and thanksgiving service.

The International Institute Garden Reception to the Conference.

The crowding of many functions in connection with the General Conference made it impossible to insert an account of the interesting garden party so thoughtfully arranged by Dr. and Mrs. Gilbert Reid and the members of the International Institute on April 27. Under waving flags and at beautifully decorated tables a large gathering of all nationalities enjoyed the hospitality of their genial hosts and hostesses. Abundant opportunity was afforded for social intercourse with Chinese officials, members of the community and friends from a distance. We are sure that such international social intercourse will greatly help on the good work Dr. Reid is doing in bridging the gulf between Orientals and Occidentals. Among the officials who were present were H. E. Lü Hai-huan, the Shanghai Taotai, the Mixed Court Magistrate, the special deputies of five Provincial Viceroys, besides the representatives of other high officials of the Empire. Addresses were delivered in both Chinese and English; the speakers being, among others, H. E. Lü Hai-huan; Taotai Chung, the special representative of Viceroy Yuan Shih-kai; Taotai Tong, the representative of the Viceroy of the Liang Kiang; H. E. the Shanghai Taotai; Rev. J. C. Gibson, D.D., and Dr. Reid. We understand that the addresses in English and Chinese are being printed and may be had on application to Dr. Gilbert Reid.

The Fifth General Convention of the Young Men's Christian Associations of China and Korea.

It has been less than twelve years since the first Young Men's Christian Association secretary arrived in China, and less than eleven years since the first visit of Mr. John R. Mott, when twenty-two new Associations in schools and colleges were organized, and together with the other five already in existence were united in a national organization. During this period the work for young men has been going steadily forward, until now there are departments not only for students but for young men in business in several of the large port cities of China and Korea and for young men in the government colleges.

The Fifth General Convention of these Associations was held in Shanghai, March 19th to 22nd, 1907.

Nine city Associations, twenty-one student Associations in Christian colleges, and one student Association in a government college sent a total of one hundred and thirty-eighty official voting delegates and one hundred and fifty-four non-official delegates to this Convention. Fifty-one fraternal delegates from foreign countries brought the total delegated attendance up to three hundred and forty-three. The Chinese delegates came from twelve provinces in China proper and from Manchuria, Korea and Hongkong. The visiting delegates represented Sweden,

Switzerland, Great Britian, India, Ceylon, America, Germany and several other nations. The voting delegates, when classified according to their occupations, showed a very interesting division: ten were teachers, thirty-two students, ten were Chinese secretaries of Associations, twenty-one were foreign secretaries and sixty-five were officers in the various Associations. Of the non-voting delegates twenty-eight were ordained preachers, twenty-one unordained preachers, eighteen were teachers in Christian colleges, four were teachers in government colleges, thirty-four were students, forty-seven were business and professional men and two were private teachers. It was an interesting fact that these delegates from so many different centres were able to sit together and to understand one another in the official language of the Convention, which was Mandarin. The Convention was a proof that the Mandarin language is becoming more and more general in its use and that educated young men are finding it necessary to become familiar with it. It is without doubt the coming language of China and the Young Men's Christian Association has done well to pioneer the way in the matter of its use for national gatherings.

To an outsider the most significant thing in connection with the Convention was the fact that the officers and programme were entirely Chinese, with one or two exceptions. The officers were elected from the floor of the Convention and from the opening session took charge of the work of the Convention in a masterly way. The speakers, with the exception of Mr. Mott and Mr. Morse, two delegates from the Associations of North America, were all Asiatics.

The fact that such a strong programme as was carried out was possible under these conditions is a proof of the splendid way in which the young men of China are rising to their opportunities. The hope of the Church lies in the leadership which is exemplified in such a group as was present at this Convention.

Not only were topics relating to the efficiency of the Association taken up, but strong addresses on the evangelization of China, on prayer, on consecration, on the Holy Spirit, on the deepening of the spiritual life, were given by the different Chinese leaders. The effect of the Convention upon the delegates was markedly a spiritual effect, as is shown, not only by the testimonies in the Convention itself, but by the reports which have come back from several delegations after returning to their Associations.

The interest shown in the Convention by His Excellency Tuan Fang, the Viceroy of Liang Kiang, was remarkable. He sent his own personal representative, a man high in rank and of real scholarship, to speak at the Convention and to attend its sessions. This representative, His Excellency Mr. Kwai, rendered an invaluable service in the sympathetic attitude which he took towards the Young Men's Christian Association movement, and in the very painstaking way in which he sat through the different sessions listening to technical discussions as well as to deeply spiritual appeals which were made to the delegates.

Most noteworthy among the resolutions which were adopted by the Convention were those

looking towards the formation of a Student Volunteer Movement amongst the Chinese themselves towards reaching the young men (Chinese) of the Straits Settlements, towards enlarging the work for Chinese students in Tokyo and towards strengthening the work which is already being begun for government students in different centres. The enthusiasm with which these Resolutions were passed and the new General Committee elected bespeaks another triennium of much progress for the movement. The friends of this movement will follow it with frequent prayer and will wish for it the guidance and the strength which is so much needed at this critical time in Chinese history.

ONE OF THE LISTENERS.

Conference of the World's Student Christian Federation at Tokyo.

The Conference of the World's Student Christian Federation held in Tokyo the first week of April was one of the most notable events in the history of Christianity in the extreme Orient. It was the first world's conference of any kind ever held in Asia. It was literally world-wide in its scope. Twenty-five nations of Europe, America, Asia, Africa and Australasia were represented.

Although every important nation of the Occident was represented by leaders in Christian work among the educated classes, the gathering was pre-eminently Oriental. Able and influential delegations were present not only from all parts of Japan but also from Korea, China, Manchuria, Siam, India, Ceylon and the Philippines. Of 600 delegates over 500 were from the Orient. Never has there been such an assembly of Oriental Christians.

Japan surpassed herself as a host. The local arrangements were organized and perfected down to the last detail with that thoroughness which characterized all that she did in the recent war. The receptions and garden parties given by Baron Hayashi, the Minister of Foreign Affairs; by Count Okuma, one of Japan's two most eminent Elder Statesmen; by the Mayor and the foremost financial men in Tokyo; by Baron Goto, the President of the Manchurian Railway; and by the American Ambassador, were splendid exhibitions of hospitality and did much to bind together the hearts of the delegates of so many nationalities and races.

The program was well calculated to make a helpful and abiding impression on both East and West. The apologetic addresses were peculiarly practical and convincing. The symposia on the great objects of the Christian Student Movement were very suggestive. The devotional and evangelistic notes were clear and compelling. The emphasis on the civic, social and religious responsibility of Christian students was timely and effective. The spirit of toleration and brotherhood of the Conference may be judged from the fact that Archbishop Nicolai, of the Russian Church, attended the sessions and delivered one of the most impressive addresses. There was no compromising, obscuring or minimizing of the cardinal points of the pure Christian faith; never have these been proclaimed with greater clearness or conviction.

The Conference arrested the attention of the most intelligent and influential classes in Japan. It has opened doors for the Christian faith on every hand. Christian truth has been proclaimed by voice and by the press among large numbers of the educated men of the nation.

A wonderful evangelistic campaign followed the Conference, the details of which have not yet come to hand. Among the Chinese students in Tokyo alone, however, 244 signed cards declaring their desire to become Christians; of these thirty-nine have already applied for baptism in the Chinese Union Church, of whom thirteen have been recently baptized. Many others are preparing for baptism by joining Bible classes.

D. W. L.

Spiritual Awakening in South China.

BY MR. PHILIP HINKEY.

With grateful hearts we praise God for what our eyes have seen and our ears have heard during the past few weeks in South China, first at Macao, and now here in Wuchow. There is a sound of abundance of rain, and we believe the time has come for God to favor the Church of Christ in China with the marked working of the Holy Spirit, similar to that which has been granted to the churches in various parts of India. We have longed and prayed for times of refreshing, and at last the droppings of the great shower that is yet to fall have been vouchsafed us.

A few weeks ago a series of meetings for native Christians was begun in Macao in connection with the work of Bro. S. C. Todd. God was pleased in a very gracious way to set His seal upon these meetings by marked manifestations of the Spirit's presence and power. For days the Holy Spirit turned His search-light upon the hearts of the dear Chinese brethren and sisters, and sin and self stood unmasked and undone in the presence of Him whose province it is to convict of sin, of righteousness and of judgment.

Last week we arranged for special meetings here in Wuchow, primarily for the students of our Men's and Women's Bible Training Schools, and God poured out His Spirit upon us. The manner of His working has been very similar to that experienced in Macao, the prevailing trend of the services being as follows:—

First, *intense conviction on the part of the native Christians*, and a very real exposure of the awfulness and deceitfulness of sin. Strong men, conservative, with a high sense of Chinese propriety and an almost unconquerable aversion to "losing face," would come out from the audience without being asked to do so, and in the presence of all make a most humbling confession of sin and failure; then, dropping on their knees and with face to the floor, they would weep aloud because of the awful soul-agony for sin, or, in some instances, they would pour out their hearts in a veritable tempest of confession and supplication, beseeching the Lord to forgive and cleanse.

Second, after the cleansing came *the work of yielding all to God and definitely receiving the Holy Spirit* to fill and possess spirit, soul and body.

Third, after several days of the Spirit's mighty working there were most *pronounced evidences of Satanic displeasure and hatred in form of demoniacal attack and possession*, each case being different. Here two brethren who, perhaps, had been most richly blessed, were the subjects of attack, but victory was given through *the Name and Blood of Jesus*. Oh, how the power of the Blood has

been magnified in the overcoming of these onslaughts of the evil one!

As to the nature of the these manifestations of demon power I do not wish to enter into detail, only to say that they were awfully real, and those in Macao, especially, were enough to strike terror to the strongest heart, but the victory given was all the more precious. This was true of two cases there, in which full deliverance was granted. There was a third case, a very stubborn one, for which there was fasting and much prayer, but the deliverance was not complete. One of the brethren here, a fine, intelligent Chinese student, who was most graciously and fully delivered, in giving his testimony afterward, praised God with an overflowing heart for His great goodness, and then he added, "As to Satan and his work I have no desire to speak," and we said "Amen and Amen!"

We very definitely took from God that there should be no further manifestations of this sort unless God could thereby get greater glory to His Name, and we have not reached the close of this present series of meetings without a recurrence of the same, for which we are devoutly thankful.

One beautiful feature of these meetings has been a sympathy and unity in prayer that has hitherto been little known among our native Christians. After a confession almost everyone would drop on their knees with the one confessing, and a volume of audible prayer would burst from their lips.

A very blessed and inevitable result of these services has been the salvation of souls. In one meeting four unsaved women knelt at the altar, weeping bitterly for their sins and accepted Jesus as their Savior. Several men have also been saved. In Macao thirteen were baptized on the closing day.

This week the morning services have been largely devoted to the teaching of the Word, so that those who have been led out into this new life may be established in the truth and enabled to press on into all the fulness of God. The meetings have been characterized by a delightful spirit of freedom and informality and with a variety that was truly refreshing. This is to be especially appreciated among a people who are constitutionally predisposed to follow in the ruts of routine.

After the days of confession and cleansing we were deeply impressed with the importance of urging upon the dear Christians the absolute necessity of recognizing and entering into the fact that "our old man is crucified with Him;" 2nd, and entire, eternal surrender of the life and will to God; 3rd, a definite receiving of the Holy Spirit to indwell and fill that they might be kept walking in victory. Without this we knew many would slip back into the old life of constant struggling against self and sin, the weary, hopeless wandering in the wilderness out of which they had just come.

The atmosphere in our schools has been blessedly clarified, and we cannot praise God enough for the great change that has taken place. A few have not yet yielded, but prayer will win the day. Those who have entered in are now earnestly praying that God will pour out His Spirit upon the churches throughout all the land.

ALLIANCE MISSION,
WUCHOW, S. CHINA.

Missionary Journal.

BIRTHS.

AT Wuchow, March 15th, to Rev. and Mrs. R. A. JAFFRAY, C. and M. A., a daughter.

AT Shasi, April 21st, to Rev. and Mrs. A. P. TJELLSTROM, S. M. S., a daughter.

AT Chungking, April 29th, to Mr. and Mrs. JAMES MURRAY, a son (James William Roxburgh).

AT Wuchang, May 9th, to Dr. and Mrs. R. H. GLOVER, C. and M. A., a daughter (Florence Jennie).

DEATHS.

AT Foochow, May 1st, Rev. T. B. OWEN, M. E. M.

AT Yi-hsien, Shantung, May 13th, Rev. W. S. FARIS, A. P. M.

AT Yi-hsien, May 25th, LEIGHTON, 16 months old son of Rev. and Mrs. C. H. Yerkes, A. P. M.

AT Shanghai, May 30th, Dr. Y. J. ALLEN, M. E. M., So.

MARRIAGE.

AT Hankow, May 14th, Mr. I. W. JACOBSON, S. A. M., and Miss ANNA GASSESEN, Nor. Luth. Mis.

ARRIVALS.

AT SHANGHAI :—

April 13th, Miss S. E. JONES, C. I. M. (ret.)

April 29th, Miss L. BLACKMORE, C. I. M. (ret.)

May 12th, Mrs. H. N. LACHLAN and Miss A. A. DAVIS, C. I. M. (ret.)

May 31st, Mr. and Mrs. A. LANGMAN and children, C. I. M. (ret.)

AT TAINAN :—

April 20th, Mr. and Mrs. JOHNSON, E. P. M. (ret.)

May 6th, Dr. LUCY GAYNOR and Miss OLIVER, Friends' Mission (ret.)

DEPARTURES.

FROM SHANGHAI :—

April 1st, Miss E. BRADFIELD, C. I. M., for England.

April 6th, Mr. and Mrs. A. O. LOOSLEY and family, C. I. M., for England.

April 15th, Misses E. H. ALLIBONE, C. C. MACDONALD and K. RALSTON, all of C. I. M., for England.

April 20th, Miss K. E. KOHRIG, C. I. M., for Caroline Islands.

April 29th, Mr. and Mrs. C. BEST and family, C. I. M., for England.

May 4th, Mr. and Mrs. G. AHLSTRAND and Mr. C. J. JENSEN, for Sweden, Mr. V. RENIUS and child, for America, all of C. I. M.; Miss E. C. MCMORDIE, I. P. M., for Ireland; Dr. CHRISTINE HALL, M E. M., for U. S. A.; Rev. J. SKOLD, S. M. S, for Europe; Miss S. BRACKBILL, C. M. M., for Canada; Rev. and Mrs A. H. SHARMAN, U. M. F. C., for England; Rev. and Mrs. G W. HINMAN, A. B. C. F. M , for U. S. A.

May 8th, Dr. J. R. WILKINSON and Rev. S. I. WOODBRIDGE, S. P. M.; Rev. G. P. BOSTICK and family, Gospel Mission; Bishop and Mrs. A. W. WILSON, M. E. M., all for U. S. A.

May 11th, Rev. A. T. POLHILL and child, C. I. M., for England via America; Miss E. DRAKE, C. I. M., for U. S. A.

May 12th, Dr. VENIE J. LEE, S. P. M.; Miss ELLA SHAW, M. E. M.; Miss J. RICKETTS, A P. M., all for U. S. A.

May 13th, Mr. and Mrs. W. B. MILSUM and family, Messrs. E. JOHNSON and N. GÖTHBERG, all of C. I. M., for England.

May 14th, Dr. G. C. WORTH and family, and Miss R. WILSON all S. P. M., for U. S. A.; Dr. GIFFORD KILBORN and family, C. M. M., for Canada; Mrs. W. H. PARK and Miss N. C. LAMBUTH, M. E. M., So.; Rev. and Mrs. J. GOWDY, Rev. and Mrs. J. BERCH and family, and Miss G. B. TRAVIS, M. E. M., Rev. and Mrs. F. S. BROCKMAN and family, Y. M. C. A.; Rev. and Mrs. F. RAWLINSON and family, S. B. C., all for U. S. A.

May 17th, Miss M. NILSSON and M. J. RAMSTEN, C. I. M., for Sweden.

May 18th, Mr. and Mrs. G. F. A. KRIENKE, C. I. M., for Germany.

May 26th, Mrs. STOTT, Miss R. MACKENZIE, for North America, Miss F. YOUNG, for England, Mr. and Mrs. BARNETT and family, for Australia, all of C. I. M.; Dr. and Mrs. J. S. GRANT and son, A. B. M. U., for Canada.

1E YEAR ENDING 1905.

		CHINESE CHRISTIAN CHURCH.					MEDICAL WORK.			
'TE AND HIGH ID COLLEGES.										
No. of Students, Female.	Total.	No. of Congregations.	Baptized Christian Community.*	Catechumen.	Total Christian Community.	Contributed by Chinese for Church Work.	No. of Hospitals.	No. of Dispensaries.	In-patients.	Out-patients.
						Mex. $				
60	146	.....	4,403	.....[1]	4,403	.....[1]	5	4	331	20,401
.....	25	.....	232	1,214	1,346	1,000	1	.....	.....	650
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ai⁴-hsi²		愛惜	to love, to pity; to be sparing of; love.
ai⁴-i² kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi-p'i²-jou⁴		愛惜皮肉	to care for the health.
ai⁴-hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴ jên² ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e.g.*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-ch'ai²-kang⁴		愛搽摃	fond of argument, or contradiction.
ai⁴ ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

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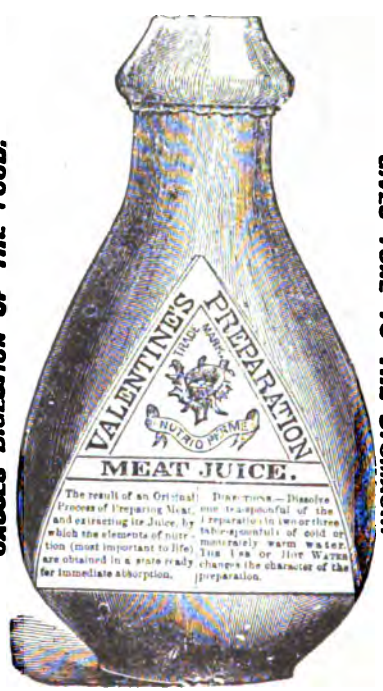

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VOL. XXXVIII. JULY, 1907. NO. 7.

The Lesser Unity.*

BY REV. GEORGE A. CLAYTON, W. M. S.

OUR Saviour Jesus Christ, when He prayed His great high-priestly prayer for His disciples in all ages, uttered the oft-quoted petitions for Christian unity, "That they may all be one . . . that the world may know that Thou didst send Me." These words remind us of both the importance and the evidential value of Christian union. Concerning this greater unity—this unity in purpose and aim of all the various flocks of Christ's sheep—we have heard so much of late that it needs not our attention now.

The Apostle Paul in the first four verses of the second chapter of his epistle to the Philippians dwells upon the importance of what may be called the lesser unity—less, not in importance, nor in evidential value, but in the scope of its operations. As Bishop Moule says: "On the whole, St. Paul was full of thankful and happy thoughts about the Philippian Christians. Theirs was no lukewarm religion; it abounded in practical benevolence, animated by love to Christ, and it was evidently ready for joyful witness to the Lord, in face of opposition and even of persecution. But there was a tendency towards dissension in the church, a tendency which, all through the Epistle, betrays its presence by the stress which the Apostle everywhere lays upon holy unity." And it is about this lesser unity, this conquest of the tendency to live at peace with workers in other churches while being in discord with co-workers in one's own church that I feel led to speak now.

* Delivered at the Kuling Convention, 1906, and published by request.

And we first notice that this unity is not always—one might almost say, not usually—the first grace acquired in the Christian life. The very men to whom this letter was sent, were fired with the martyr spirit; to them it had been granted as a privilege in behalf of Christ, not only to believe on His name, but also to suffer in His behalf. They were also men of prayer. "I know that this shall turn to my salvation through your supplication." They were also liberal and kindly to the Apostle. "No church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again to my need."

And yet they had not acquired the grace to live at peace among themselves. In this way they were not unlike the Corinthian church, for that church abounded in knowledge, but its members were sadly defective in charity and unity. Why, that very chapter whose depths of meaning Henry Drummond taught us to fathom, is proof of what I am saying—that we often acquire many Christian graces before we acquire the grace to live at peace with the household of faith. For, as St. Paul says, we may be able to speak with the tongues of men and angels, we may have the gift of prophecy and know all knowledge, we may bestow all our goods to feed the poor, and even go so far in devotion to Christ as to give our bodies to be burned—and yet be impatient and envious and puffed up and self-seeking and so easily provoked that we are to our fellow-workers as tinder to sparks.

Brethren and sisters, I put it to you whether it is not a painful fact in our Christian experience that, even when we are firm in the faith and stedfast in hope, it is not always easy to manifest the greatest of all Christian graces, the patience of love? It will not then be unprofitable, in the middle of this week of special thought and prayer concerning the deep things of God, to meditate on the three thoughts concerning unity which lie manifest before us in the text and which may be indicated in three words—motives, methods, manifestations.

The motive which should prompt us to this union is a four-fold one consisting of our two deepest experiences as Christians and our two noblest impulses as men, "If there is any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions."

Concerning the first of the four no small diversity of opinion exists among scholars, for it seems just as legitimate to

translate the original "if there be any exhortation in Christ" as to translate "if there be any comfort in Christ." Either translation gives clear sense. If, says the Apostle, you feel that there is anything in the teaching of Christ to move you, if you feel that Christ has power to persuade your heart and direct your mind, that when temptation comes you find guidance in His exhortations, or if, to use the other rendering, you feel that Christ's presence is your comfort and Christ's power is your consolation, if when you are cast down you feel that Christ strengthens you, and when sin and the world would lead you astray that Christ succours you, if, in a word, you find that faith in Christ is "no barren formula, no mere emotion, but rather a real experience," then do not be content with anything less than a perfect Christian character.

Think how much the Master said to His disciples about the putting away of that anger which prevents unity, how (in the words of the holy Gospel which we read last Sunday) He bade him whose brother had aught against him to leave the altar and go first and be reconciled to his brother, how when Peter suggested that the brother who had sinned against him might possibly be forgiven seven times, the Master replied, "I say not unto thee, until seven times, but until seventy times seven," and then proceeded to speak the parable concerning the wicked servant who, though forgiven, had not learnt to forgive.

And then let us think how much it means to us that our sins are forgiven and our hope of heaven made sure by Christ. And as we think on these things, let the exhortation and the comfort of Christ cause us to seek reconciliation with any whom we have offended in the past and to resolve that, as Mathew Henry puts it, "the sweetness we have found in the doctrine of Christ shall sweeten our spirits."

This brings us to think of the incentive to unity which is found in love. "Our happiness," says one, "is almost all centred in love. It is when we love a parent, a wife, a child that we have the highest earthly enjoyment. Hatred is a passion full of misery, love is an emotion full of joy." "Love," says another, "blesses with a holy joy the heart which entertains its sacred influences." And the love which is so priceless when manifested in the home, so consoling when it binds friends together, is no less valuable as a bond between church workers. Together they should share all their joys and all their

sorrows, as St. Paul reminds them by the figure of the body and its many members.

But how different is the atmosphere when Euodia is in distress and Syntyche has no word of comfort, when instead of all standing together to repel the attacks of the world, the flesh and the devil upon our common faith, the very captains of the army are giving one another wounds and leaving the foe unrepulsed, when in the ranks the soldiers are each hindering the other and all is unrest and disquiet!

Oh! brethren and sisters, if we have ever found any comfort in love, if ever we have realised the "tender cheer which love can give to a beloved one," let us resolve that this same emotion shall have full, unfettered scope to perform its blessed offices in our churches, that love, which is "perfected by having its root in the love of the Saviour," shall characterise our every action towards our brethren.

And now we turn again from man to God. Christ's consolation and love's comfort are followed by the fellowship of the Holy Spirit. You remember the passage in I Cor. about the office of the Spirit—"Now there are diversities of gifts, but the same Spirit. . . But to each one is given the manifestation of the Spirit to profit withal. . . All these worketh the one and the same Spirit, dividing to each one severally even as He will." Surely the lesson of that passage is that, whatever our sphere of Christian service may be, whether we are evangelists, teachers, doctors or writers, we are all dependent on one Spirit and therefore interdependent on one another.

In face of what is said in this passage in I Cor. about the gifts of each and all being bestowed by the Spirit, he would be a bold man who could say to another worker, "I have no need of you," or who could say, "You go your way and I will go mine." To sever one's self from a fellow-toiler is to sever one's self from that portion of the divine influence which that other worker has. Surely if we are all "partakers of a common life of strength, of gladness and of hope in the Holy Spirit," we are bound to do all in our power to promote that common life. If the Holy Spirit binds the church together by allocating the necessary gifts in due proportion to the various workers, who are we that we should disparage that allocation by failing to use the gift of the Spirit in harmony with the gifts of other workers?

If the communion of the Holy Ghost is not a mere idle name but a real thing, if He inspires us to right feeling and

"confers the consecration of power," if the indwelling of the Holy Spirit be a felt reality in the Christian life, then surely the last thing which we shall do will be to disturb that inner peace of the Church which affords Him the best sphere for accomplishing His work in the world. "If there be any fellowship of the Holy Spirit," let us guard our unity as we should guard our most treasured possession from spoliation.

One other motive the Apostle urges on our notice—our feelings of compassion. "Tender mercies and compassions" are human emotions, it is true, but they have a divine source. Even the compassion of a heathen for suffering is the outcome of the influence of the, to him, unknown God. And when a man has traced in the Gospel's page the story of Him of Nazareth Whom we worship as the Son of God, has thought of Him as weeping with Mary, pausing in His journey that He may restore an only son to his mother, lamenting over Jerusalem or having compassion on the multitudes because they were as sheep having no shepherd—he, I say, who has thus learnt the mercy of Jesus must surely feel constrained to show like mercy to those who are in sin and darkness.

"The love of Christ," not merely His love to us and our love to Him, but His world-embracing love, "constraineth us" to preach His name where He is not known. On this I need not dwell, for unless you have felt the constraint of that love, unless you have seen the Chinese through the pitying eyes of the Saviour, you would not be here to-day. I can conceive that a man might work in Africa without that constraint, finding in the development of the latent industrial talent of the Africans a call to work. I can conceive that a man fired with a zeal for disputation might toil year after year in India, finding in the keen conflict of mind with mind an incentive to stay. But I cannot conceive that any man would work for more than a few months in the atmosphere of gross superstition and rank materialism, to say nothing of the habitual cruelty and unblushing immorality, which is found in Southern Hupeh (and doubtless in other parts of China), unless he felt the love of Christ for these people.

"But," I hear one say, "what has that to do with unity?" Just this, that the man who has really felt Christ's zeal for souls will be the last man in the world to do any act or say any word which will disturb the united advance of Christ's forces upon the citadel of heathendom. We have read in history of generals

squabbling while the enemy strengthened his position, so that when at last the squabbles were ended, the fateful moment for victory was past. We British witnessed in our last great war the dire results of such dissensions among the leaders of the army. And oh! brethren and sisters, is it not so sometimes in our work? Let us rather heed this inspired word and let the measure of our pity for the Chinese and the measure of our zeal for their salvation be the measure of our readiness to live at peace with all men.

Secondly, as to the three-fold method of carrying the four-fold motive out in our daily life. The Apostle knows quite well that "intellectual unity is impossible to thinking men," that it is out of the question for all to do the same work in the same way, that to one man may be given the gift to heal the sick, to another the gift to translate a history or a geography, whilst to a third may be given that most glorious of all gifts—the power to preach to crowds of heathen so as to touch their hearts and turn their minds to things divine. And so he says nothing about identity of thought or similarity of work or even (if one may say so without offence) about versions and terms; he limits himself to three things—identity of purpose, of love and of impulse.

And first, identity of purpose. Where shall we find that centre round which all the members of each mission and even all the missions in this great Empire can unite? We can find it only in one desire—the desire that Christ may see of the travail of His soul and be satisfied. Is it your life purpose and mine to make Jesus king? Are we working with the one great desire that Christ's enemies may be brought captive to His feet? If so, we have in our hearts the first essential to unity. Are you estranged from one another? Has friction arisen in your work as a mission? If such should be the case, turn your thoughts to the waiting Saviour and see whether you dare in His presence use any method, say any word, do any deed which, by destroying the peace of a mission or of a fellow-worker, shall lessen the energy available for completing Christ's work in the world.

To this we must be prompted if we use the next method suggested by the Apostle, and unify our love. "Two men," writes Dr. Thomas, "however different in the kind and measure of the information they possess, in the degree of their culture, in the character of their opinions and beliefs, are indissolubly

united in soul if their greatest love is centred in the same object." Which is but another way of saying what St. John says, "And this commandment have we from Him, that he who loveth God love his brother also."

Let but our love be united to Christ, let Him be the supreme theme of our devotions and His glory the supreme end of our lives, let us first realise the love which He has to us and then know what it is to love Him because He has first loved us, and then discord must die and hatred and uncharity must flee away.

And thus we come to the union of souls which the Apostle mentions last, though it is the greatest of the three. Unity of purpose is good, unity of love is better, unity of soul is best. May God give to each of us all these three blessings.

There still remains for consideration the manifestation of our unity. Two parties need consideration—ourselves and others—and St. Paul deals with both. As to ourselves, he lays down a broad prohibition, one applying to all Christian lives in all times, "Do nothing by means of faction or ostentation." The two words bring before us two impediments to a universal charity—the one, the temptation "to secure advantage over others by mere physical strength or by superiority of intellect or as a result of dark schemes and intrigue;" the other, the temptation to do those Christian acts only which will redound to our glory.

Factious and ostentatious men cannot but break the Christian law of love, for their schemes involve an effort to do to others what they would not like others to do to them; for "when men are more concerned to have their own opinions established rather than the truth, to have their own party advanced rather than the cause of Christ, to have their own importance added to rather than the peace of the church preserved," the unity of purpose to which we have referred is gone and with it the unity of love and the unity of soul. One has well said that "faction carries men beyond the bounds of discretion," a saying which may be compared with the verse in Proverbs, "He whose spirit is without restraint is like a city that is broken down and hath no wall." And concerning ostentation we recall the striking figure used by Shakespeare in "King Henry VI," "Glory is like a circle in the water, which never ceases to enlarge itself till by broad spreading it disperse to nought."

Well might one of old pray, "Remove from me vanity," and well may we pray, "Lord, keep us from faction and vain-glory." So doing, the like blessing will rest on us as rested on Esdras, concerning whom it is written in the Apocrypha, "Yet in this thou shalt be admirable before the Most High; in that thou hast humbled thyself, as it becometh thee, and not judged thyself worthy to be among the righteous, so as to be much glorified."

Turn now to think for a moment of others. "By means of humility each counting other better than himself." As one expositor puts it, "Each will hold his neighbour worthy of higher consideration and a higher place of dignity than himself, for the idea is of the ascription to others, not of moral superiority but of higher honor." Now what grace is there in the chaplet of graces which will enable us thus to act? There is only one—humility. In the words of Bishop Moule, of Durham, from whose books I seem to learn more of the beauty of spirituality each time I read them, "The mighty *positive* morality of the Gospel is based on the profound *negative* of the dethronement of self."

The word "humility" is one of the words which Christianity has raised to its proper level. In the Classics it is used of the absence of courage and self-assertion, but never in a praise-worthy sense. There always attaches to it the idea of something abject and mean; it is something unmanly; the humble man in the eyes of the pagan was not one who was poor in spirit, but one who was poor-spirited. He was a man who could not stand up and fight for his rights or even, if need be, accomplish wrong in his own interests. But Christ came and took this word into His vocabulary. "Learn of Me," said He, "not because I can show you how to win your way to fame, but because I am meek and lowly in heart." His first beatitude was for the poor in spirit—for the man "who had a correct view of his own littleness." And all through the earthly life of the Saviour you can find the word illuminated by His own example, fulfilling as He did the great prophecy of Isaiah, "He was oppressed yet he humbled Himself and opened not His mouth," right on from His incarnation to that day when, in words found later in this chapter in Philippians, "He humbled himself, becoming obedient unto death, even the death of the cross."

And so to come to the practical question, Is it want of humility that makes any one of us here quarrelsome and irritant to others? Does pride tempt us day by day to "magnify our

own virtues and the faults of others"? Have we learnt to look at others in order to learn wherein *we* are defective rather than wherein *they* are defective? Do we seek out our own sins in order that we may amend our ways, whilst we seek for virtues in others in order that we may emulate them? As Barnes so pithily puts it, Have we "a willingness to take the place which we ought to take in the sight of God and man," or are we aiming through faction or through ostentation to climb into a place somewhat higher up? Do we obey the Shakespearean maxim "To put a strange face to our own perfections?" Do we not need to pray that prayer expressed for us by one of the Wesleys in the hymn beginning "Father of lights"?

"Thou know'st the baseness of my mind,
Wayward and impotent and blind;
Thou know'st how unsubdued my will,
Averse from good and prone to ill;
Thou know'st how wide my passions rove,
Nor checked by fear, nor charmed by love.

Fain would I know, as known by Thee,
And feel the indigence I see;
Fain would I all my vileness own,
And deep beneath the burden groan;
Abhor the pride that lurks within,
Detest and loathe myself and sin."

If we once feel that we need to pray that prayer, and then pray it, self will be dethroned, Christ will reign, and our unity of mind and heart and soul with our fellow-workers will soon show itself.

But the Apostle has yet one other word which he is inspired to speak, "Not looking each of you to his own things, but each of you also to the things of others." Unselfishness is needed as well as humility. How easy it is to become self-centred. To take a simple illustration, how easy it is for us to think of the needs of China and forget the needs of Madagascar. "Men are so employed about themselves," writes Le Bruyère, "that they have not leisure to distinguish and penetrate into others." Could any words be more awful than those in which another writer describes a character: "Self is the largest figure in this man's conception of the universe. The shadow of self lies across everything else. He has no grief at another's trouble and no pleasure in another's joy. Self-will becomes the predominant energy and self-seeking the prevailing motive" of his life.

But such cannot be the description of a true follower of the Christ. He must weep with those that weep and rejoice with

those who rejoice. He will give a legitimate amount of time and thought to his own things, but not so as to exclude thought about the things of others. He will be like Onias, who is described in the Second Book of Maccabees as one who looked to the good of all the people, both public and private. He will not pray merely for himself, but will obey the apostolic injunction to make supplications, prayers, intercessions, thanksgivings for all men. He will not see his brother have need and shut up his compassion from him. He will not think only of his own salvation, but will also seek and save the lost. Above all, and in accord with the theme of our text, he will not only think about his own peace of mind, but also about the peace of the church, and by his unselfishness he will render it possible for her (so far as he is concerned) to pursue her way in godly quietness.

And just as we saw when thinking of humility that the Son of God has given us a supreme example of that grace, so in thinking of unselfishness we need not think that God, like a hard taskmaster, reaps where he has not sown. As one puts it, "God has led the way in considerateness. His Gospel means that in the person of Jesus Christ He has not looked on His own things, but on the things of others; and having thus sown the seeds of disinterestedness, He looks and rightly looks for a large harvest."

Well does the Apostle sum up the whole matter on which we have been meditating in the memorable words which follow our text: "Have this mind in you, which was also in Christ Jesus, Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross." The more we meditate on those words and that example, the more impossible will it become for us to be factious, vainglorious, proud or selfish, but rather remembering (as the beautiful prayer for unity bids us remember) that "there is but one Body and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we 'shall' henceforth be all of one heart and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity and 'shall' with one mind and one mouth glorify God," to whom, Father, Son and Holy Spirit, be praise and glory in the Church throughout all ages. Amen.

The Religious Tract Society of London in China.

THE group of men who, a century since, started the Religious Tract Society were constrained by a missionary spirit. They were in no sense a syndicate; their one thought was to advance the Kingdom of God. It was after a missionary sermon preached at Surrey Chapel in 1799, on behalf of the London Missionary Society, one of the earliest of our anniversary series, now famous in the history of the churches, that Rowland Hill stood forward, and speaking for one George Burder, invited some ministers and laymen present to meet him in the vestry. There Burder, a minister of Coventry, unfolded a scheme for the establishment of an unsectarian society for the production and distribution of religious tracts. It was characteristic of the men of that fervent age that they met again to discuss the plan the next day at a seven o'clock breakfast, and again at the same hour the following day. Meetings were afterwards held as occasions required, first at the private office of one of their number on a wharf of the Thames; interest grew with opportunity, and so began the weekly consultations in Committee which for a hundred years and more have been continued in the same missionary spirit, though with greatly diversified and ever widening aims. It cannot be forgotten that at one of these earlier Committees the idea of the Bible Society originated, which has so richly blessed all nations. In its own sphere, the Religious Tract Society has planted the grain of mustard seed; it may interest many in China and encourage those who are called to small beginnings to know that since the days of that first simple breakfast meeting, the issues of the Society have gone steadily forward till now their number of every kind is estimated at a total of 26,000,000 a year from the Society's headquarters alone, apart from those produced in the Mission field and elsewhere.

The growth of the Society through many years coincided with the increasing interest in popular education, which led to a new demand for children's literature, and its work took many forms under this influence, though it sought to ally secular knowledge with Christian aims. Its sphere was at home; it had not the resources for foreign work of even the most restricted missionary society, and the means for rendering occasional help abroad could only be found by special subscriptions or as

the sale of its books and magazines extended, and so brought funds. Yet not for a day was there lack of sympathy with Christian teachers in other lands, and no one saw more clearly than its promoters the aid that might be given by the gradual creation of a Christian literature in different tongues. It is a small thing to recall in history, and yet significant of their feeling, that in the first year of the Society's work, an endeavour was made, with the aid of Mr. Zachary Macaulay and others, to provide tracts in French, and a spelling book for the soldiers then prisoners of war in England, with their families. There was no narrow limitation of race in their thought. It may be more to our purpose to note that the Chinese sailors who occasionally visited English shores were themselves not overlooked, but supplied with tracts which were obtained for them from Serampore.

With the first unveiling of China to the Western churches the greatest interest was awakened. Here was a people who had antedated some of our discoveries, and who had their own literature, prized and widely distributed. It was by little books, without the voice, that Buddhism had been introduced and made its way. The first instance of a Christian tract in Chinese was one written and printed in 1812 by Dr. Morrison, the first Protestant missionary, whose enduring services to the country he made his home can never be forgotten. It was entitled "A Summary of the Divine Doctrine respecting the Redemption and Salvation of the World." The fact that this first tract proved a renewal of life to a Chinaman of evil character in Canton, encouraged the writer's hope that "even under unpromising circumstances his endeavours would not be in vain in the Lord," and many thousand copies of that tract were subsequently circulated. A few years later Dr. Milne, his coadjutor, appealed directly to the Religious Tract Society to help in this matter. "Such is the political state of this country at present," he wrote, "that we are not permitted to enter it and publish by the living voice the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk without fear through the length and breadth of the land. This we cannot do." The Society, from causes we have explained, had no funds at its disposal with which to respond, but made a special appeal by which it was enabled to send out £400.

Amongst the tracts then printed in China were "A Christian Hymn-Book," "An Outline of the Old Testament History," and "A Treatise on the Life of our Blessed Lord Jesus," with a small monthly "Chinese Magazine." Three years later another grant of £500 was sent out. The stimulus thus given was perhaps of more account than the amount. Thus one missionary wrote that in Batavia he had established a reading society among the Chinese there, consisting of sixty persons, who were supplied monthly with sixty religious tracts, which they kept in circulation among their friends. By the end of 1823 as many as 102,000 tracts had been circulated in the Chinese language. Dr. Milne's "Village Sermons," belonging to this time, were read long after he had passed away.

It is noticeable that all the earlier publications in Chinese were directed to setting forth the plain and essential truths of the Gospel. It is to be observed also that these truths laid hold on the Chinese mind, though the fruit-bearing was often delayed and uncertain. As the years passed on, the churches at home were profoundly interested by letters which came describing the mixed and thronging crowds that often pressed upon the missionaries to obtain a tract. A step still further in advance was taken when native Chinese began themselves to prepare tracts. One of the chief of these was Leang Afa, who brought out nine tracts in explanation of the Christian system, and exposing Chinese superstitions, of which Dr. Morrison wrote that "no European could have done them so well." From Malacca also a few years later books and tracts were circulated in both Chinese and Malay. Mr. Medhurst and Mr. Tomlin were active there. Dr. Gutzlaff, who travelled far and sometimes in Chinese dress, has told how he found these books in the eastern ports and as high up as the eastern end of the Great Wall. "Remember," he wrote, "that a great many tracts have already found their way all along the coast of China; they have reached Formosa and the Pescadores; they have gone to Manchow, Tartary and Korea, and have been distributed at the great Loo Choo. His Imperial Chinese Majesty has even taken the trouble of examining them; but he expressed neither his pleasure nor his displeasure at their contents."

In subsequent journals Dr. Gutzlaff recorded many incidents of a kind frequent in the experience of men who came

after him, which still have interest as illustrating the first stages of the enterprise. Thus at Fuhkien the people came off in boats; one man obtaining a book began to read aloud, whereupon in a few minutes the ship was surrounded with clamourous applicants; they clung to the tackle, and would not let go unless books were given. During an excursion in Hanchow, when one man read out the title of a book given him, hundreds stretched out their hands to secure one. People were seen waiting for hours on the hills, who rushed down to the shore at the first approach of the boat and fled again quickly with what books they could get into the villages. "We took a wide range," wrote Dr. Gutzlaff afterwards, "in the adjacent country, and were really astonished at the general knowledge these silent preachers had spread." The priests were as eager as others. At one point crowds waded into the stream, and bore down upon the boat as it neared. The priests begged almost with tears for copies, and when they got them, retired joyfully.

As facts of this class became known, a new hope gave impulse to the widening sympathies at home. It was realized that the real measure of success was in the influences set loose and in the possibilities to which they pointed, so that even from small beginnings great results might quite naturally come. The hopes of that first time have been more than fulfilled, but they have shone out through long times of waiting and years of sore anguish. The death of Dr. Morrison in 1834 was a cloud. It reminded men that they must work while it was day, and a thousand pounds were sent out for the next start. With the opening of the treaty ports in 1840, at the close of the war, and with the cession of Hongkong, came a new era. The work of the Religious Tract Society through this period was not signalised by any striking incidents. It continued its aid, gave for a succession of years its annual grants, now more, now less as circumstances compelled, sometimes subsidised a particular project, sometimes supplied the paper, or the printing, sometimes the publications themselves; and at the same time sought by gifts of suitable books or other usual way to render cheer to students and workers in the field. *John Bunyan* seems first to have found a home in Penang, but was welcomed over spaces that few pilgrims have traversed whenever he put on Chinese dress. The Committee had devoted allies in Dr. Legge, Dr. Joseph Edkins, Dr. Muirhead, Dr. Medhurst, and others; and over the latter

time were in constant communication with Dr. Williamson, of the Scottish Bible Society, and the United Presbyterian Mission, a born traveller of stalwart frame who was the first missionary to penetrate Manchuria; and Dr. Griffith John, who from the beginning of his fifty years of labour was ever an enthusiastic advocate of the instrumentality of the Press; nor have the vigorous and far-reaching plans of the Rev. Timothy Richard, whether at Peking or elsewhere, been less sympathetically considered.

From many lands, and in all Churches, the work quietly done has been followed with prayer and thankfulness. If, however, the sympathy is in the West, the thrilling interest is in the East. It is from China that come the narratives that stir our hearts; there we have seen the spirit of inquiry descending upon the crowds of students gathered for examination, or listened while persecution was fought and overcome; and we have bowed down while martyrs bore their unspeakable sufferings and triumphed over death. But it does not fall within the purpose assigned to speak of that memorable time. It is enough here to note that new Tract Societies have arisen in China itself, which have consolidated older agencies. The North China Tract Society with its centre at Peking, was constructed in 1883; in the following year the Hankow Society became the Central China Religious Tract Society; a Society for Western China has since been formed, and committees sit in the Southern cities.

An historical note brings us inevitably back to preliminaries that must seem slight in comparison with the great and pathetic events by which Christianity in China has since shown itself to the world.

The subsidiary Tract Societies existing in China and receiving aid from the Religious Tract Society are (1907) as follows:—

Amoy Religious Tract Society.
Canton Religious Tract Society.
Central China Religious Tract Society, Hankow.
Chinese Tract Society, Shanghai.
Hongkong Religious Tract Society.
North China Religious Tract Society, Peking.
North Fuhkien Religious Tract Society, Foochow.
National Bible Society of Scotland, Hankow.
West China Religious Tract Society, Chungking.
The Manchurian Tract Committee, Mukden.

The Anti-Opium Movement on the Malay Peninsula.

BY REV. W. E. HORLEY.

(Presiding Elder of the Federated Malay States District).

UNTIL quite recently the writer of this article had understood that the majority of the Chinese had no desire to break off opium, and a few months ago a European miner told him that if the Government stopped the gambling and opium traffic, no coolies would come from China to work in the mines here, and he would be unable to carry on his business. . . . But during the last few weeks the Chinese have emphatically proved that they are desirous of breaking off this habit.

About two months ago the members of the Chinese Young Men's Christian Association in connection with our Kuala Lumpur Mission Hall heard the good news that there had been discovered, in the jungle of Negri Sembilan, the leaf of a creeper which would cure smokers of the opium habit, and they became enthusiastic in getting the new medicine. Some of them had read the Chinese translation of the life of Pastor Hsi, and as they perused the pages of that noble Christian life, and read how he opened scores of opium refuges in China and cured thousands of opium smokers with his medicine, they (the preachers especially) felt that here was an opportunity to do something themselves.

DISCOVERY OF THE OPIUM CURE.

Upon visiting the Chinese towkay who had introduced the medicine in Seremban with good effect, I found that the leaf had been discovered in Jelebu by a young man who was an opium smoker. He had been told by a friend to take the leaf of a certain plant growing in the jungle, and to boil it and drink the medicine. He did so, and found that he could break off his opium habit. He told others about it, and when the Seremban towkay went to Jelebu to collect his house rents, he was told of the medicine. He ordered his mining coolies to collect the plant for him, and then introduced it into Seremban. We asked him to let us have some of the leaf, and he sent us twelve sacks at once. The Chinese preachers and young men

enthusiastically took up the matter, and the medicine was prepared at the mission hall. The news spread, and hundreds per day came, until the street outside became blocked with people. The demand was more than the supply, and we had to engage two coolies to help prepare the medicine.

Never shall I forget the touching spectacle of these men eagerly asking for help; of children coming asking for the cure for their fathers; of wives for their husbands. Malays and Bengalees also came; Chinese miners, merchants, scholars, and shopkeepers came in their thousands; some bringing empty whisky and brandy bottles, others "squareface" gin bottles, for we told them that we could supply the medicine free if they would bring their own bottles. Never have I witnessed such a crowd of applicants! We supplied nearly 500 people a day, which would mean 1,000 bottles of the medicine. In addition to this we held services twice and thrice a day, seeking to bring the Gospel of Christ to them as the medicine of their souls. Other places in the town began to supply the medicine, until 2,000 men per day were supplied with it. Men came by rail from villages thirty and forty miles away, and in the streets every second man was carrying a bottle. Depôts have now been opened in every large town and village by the Selangor Anti-Opium Society.

WAS THE MEDICINE EFFECTIVE?

I made inquiries of many who were taking it, and they all said with one accord: "Since taking the medicine we have never touched any opium." One man who came a second time for the medicine said that he had been a smoker for twenty-eight years, but that he had broken off the habit, and now he had come for a supply of medicine for his wife. He had found it so good himself that he wanted her to take it also. They had together spent on opium $1.40 a day. I could multiply testimony after testimony if I had the time to do so.

Someone had suggested that perhaps the patients would not be able to give up the medicine, and that it would take the place of the drug; but I have discovered that such is not the case. Being informed that in a certain shoe shop in Kuala Lumpur there were five employees who had broken off the habit, I went and saw them. I learned that three of them had discontinued the medicine for over a month, after taking it for over two weeks, and that the other two employees

had also broken off the opium, though still taking the medicine, as they had begun taking it much later than the others. The towkay of the shop was delighted that his employees had broken off their opium habit, and showed me with great satisfaction one of his employees, who he said used to be thin and sickly when he took the drug, but who is now fat and well. I could give hundreds of similar testimonies from men who have stopped both the opium habit and the medicine.

THE CURE A SUCCESS IN MALACCA.

Opium smokers have brought their lamps and pipes to the mission hall and the Anti-Opium Society as proof that they have broken off the drug, and Mr. Shellabear writes me as follows from Malacca: "You will be glad to hear that a Cantonese man who got the medicine some time ago from Seremban has given up opium. There was great rejoicing this morning when he took the axe and broke up his opium pipes and cast them into the sea, which rolls at the back of his house. The whole family have claimed to be Christians, but the opium was too much for the husband, but he claims to be free from its curse. His wife was very happy about it this morning. What a great blessing it will be to these people if the opium curse is lifted." Such a testimony speaks volumes.

Will they stand fast? people naturally ask. Of course, that remains to be seen; but whether the cure is permanent or not, one thing stands out before us: that

25,000 APPLICANTS HAVE COME FOR THE MEDICINE

during these last few weeks. "Actions speak louder than words," and the action seems to say unmistakably: "We do not want to smoke opium; help us to get rid of the curse; remove it out of our way." It says to the Government: "Legislate for us and prohibit this terrible drug, except for strictly medicinal purposes; follow the example of Australia, New Zealand, Japan, and the Philippines, and stop the traffic." One of the highest Government officials said to me the other day: "The Chinese have gone up ten-fold in my estimation. I had no idea they wanted to get rid of the habit, and I think the government are wrong in carrying on this opium traffic."—*The Malaysia Message.*

Instruction in the Prevention of Malaria in China.*

BY MARCUS MACKENZIE, M.B., C.M.S. HOSPITAL, FUH-NING, S. CHINA.

I HAVE lived for seven years in a malarious district of FUHKIEN, and though in daily contact with ague patients, I, personally, have never had an attack of malarial fever, an experience which is somewhat unique. By careful use of netting round the bed, and wearing woollen socks in the evening, the main attacks of the mosquitoes were successfully resisted. Quinine was disregarded. Had the ordinary preventive dose of this drug been taken daily for the above time, some twenty-six ounces of an expensive drug would have been consumed, and the risk incurred of cerebral and digestive disturbances, sometimes consequent upon a long-continued use of quinine.

In October the mosquito retires from public life in sub-tropical China. The European has little to fear from these little pests for some five months. In the matter of prevention, an important rule is to check the beginnings, that is, thoroughly to sweep the house of the hibernating mosquito. They will be found behind presses and bookcases, in curtains, old cobwebs, etc. Then when spring comes, be careful to destroy all puddles, leave nothing that will retain rain water. I have seen tubs of water kept on the verandah of a Customs officer's house as a protection against fire, loaded with the larvæ of mosquitoes. Again, a very common occurrence is to see water jars, full of water, kept near a mission house for sanitary purposes, and these swarming with larvæ. These jars are not essential. The attendant should daily convey fresh water for the purpose of cleansing latrines. A disused well should be covered over. The coolie quarters need special attention in all cleansing operations. The chief aim is to destroy the larvæ in the water and the mosquitoes in the air. To obtain the first there are many methods of treatment. Take, for example, the much-loved "weather-well," found in the courtyards of Chinese houses. We may deal with this fertile source of

* Taken from "Climate," a Quarterly Journal of Health and Travel, edited by Chas. F. Harford, M.A., M.D. Since January, 1906, this magazine has been incorporated with "The Journal of Tropical Medicine."

mosquitoes by—(*a*) completely filling the weather-well with earth, as it can easily be dispensed with; (*b*) sprinkling the entire surface of the water with lamp oil, a few teaspoonfuls each week will suffice; (*c*) stocking it with fishes, which will feed on the larvæ; (*d*) using "larvicide," a proprietary article, which, unlike paraffin oil, is slow to evaporate and does not injure the water for use; (*e*) scattering chrysanthemum powder over the water. This flower is ubiquitous, so that locally we are supplied with a remedy. The unexpanded flower, in the form of a powder, is efficacious. We can do nothing for paddy fields. Fortunately, they are outside the city walls, and no doubt these high structures afford some resistance to the entrance of mosquitoes. The Chinese are not aware of the facts that gnats have an aquatic period of existence, that malaria is contagious, and the contagion carried from man to man by the agency of mosquitoes, and that malaria is preventable. They should be taught these facts and asked to give practical help for the good of the whole community. In combating the prejudices of the toilers of the soil, it is well to remember that ten years ago, we, like they, attributed the fever to atmospheric influences. Many a valuable agent in a mission station has been more or less incapacitated for work by repeated attacks of ague. It may be necessary to invite the help of Mandarins in such a matter as drainage, for example, the reopening of water channels, long since silted up, thus preventing the passage of a mountain stream, so that temporary marshes form in the rainy season; these are good breeding grounds for mosquitoes. In such cases official help is necessary.

In Memoriam.

Rev. Young J. Allen, D.D., LL.D.

BY REV. GILBERT REID, D.D.

THIS veteran missionary, after nearly half a century of residence and service in China, passed away at his home in Shanghai on Thursday morning, the 30th of May. He was 71 years of age, and was intending to celebrate his golden wedding in the coming year. He was born in the State of Georgia, studied at Emory College, from which he graduated in 1858, whereupon he offered himself to the Methodist Episcopal

Church, South, as a missionary to China, but he did not leave till the following year, and did not reach Shanghai by the long voyage in a sailing ship, until July, 1860. From that time until within a few hours of his death he remained in China, with the exception of a few months of furlough as delegate to the home Church, which he adorned as an active, energetic, and devoted missionary. At the last Missionary Conference held in May, his presence was conspicuous among the small number of veterans permitted to be present at that gathering; he was the first to be summoned to his reward.

Dr. Allen will certainly be regarded as a great man in the missionary circle, as a leader among men, and especially as leader among the literary classes of China, as an inspiration to those who came in contact with him, as a man of high ideals and, at the same time, of indomitable energy and common-sense practicality, possessed of unusual eloquence, determined in his purposes, unflinching in his loyalty to truth, one who may be best termed a missionary statesman. Hardly had he reached China and begun the study of the Chinese language, when the Civil War between the Northern and Southern States left him without the support of his Church, and for many months without even any communication. In two or three years after his arrival he secured a position in the Chinese Government Service, first as teacher in a school in the city, and then as translator at the Shanghai Arsenal. A large number of his books were published, but there still remains a great pile of manuscript which the Arsenal has not yet handed over to the press. He also started, at his own expense, his *Review of the Times—Wan Kuo Kung Pao*—which is still a most influential periodical published under the auspices of the Christian Literature Society. As soon as peace was brought about in the States and the Southern Churches were once more able to take on their department of foreign missions, he again connected himself with the Missionary Society of the Methodist Church, and through many years of faithful service was able to assist in the expansion of its work until to-day this mission is one of the most successful in Central China. For many years he entered heartily into evangelistic work, along with other occupations, and was superintendent of his mission.

He was a man of great plans, most of which he had the joy of seeing carried into effect. He looked far into the future

and planned in such a way that largest ultimate results might be reached. Through his efforts the Anglo-Chinese College for boys and the McTyeire School for girls were started in Shanghai, and the Soochow University in the Provincial City of that name. He always showed his sympathy with educational work as planned for, and carried out, under the Chinese government. Many were the officials who came to him for counsel and guidance.

Probably it was in the literary line that he was able to exert the widest influence. His books and periodicals have been circulated among the more scholarly, and the information which they received therefrom, as well as the suggestions and stimulus, led them forward in desire for national progress, reform, and the amelioration of the wants of the people of this land. If the name of Young J. Allen is widely known among the Southern States of America, the name of Lin Lo-chih is even more widely known throughout China. His writings possessed a vitality which could not but arouse the more thoughtful of the Chinese to some of the same high ideals which governed his own life and shaped his career.

Dr. Allen represented the nationalistic phase of missions rather than the individualistic. His ambition was to help China and bring the kingdom of God into this land as a blessing to the whole population. To do this he reached the men of most influence, and through them reached the many.

Dr. Allen was a man of rare industry. He never took a vacation, even during the hot months of summer. When he went home on furlough, it was to be as busy there as he was here. Even on board the ship he was at work preparing addresses for the home churches, or thinking out new books to be written in coming years in China. Work was no drudgery. His joy was to be busy in service to be rendered to this people, to whom he gave his life, his time, his talent, and his zeal for their eternal good.

As a suitable accompaniment to the In Memoriam of Dr. Allen by Dr. Reid, we are pleased to print the following tribute by Dr. Martin, taken from the *North-China Daily News*:—

Seldom have I been more startled than I was at seeing the name of Dr. Allen in the obituary column of the *North-China Herald*. Not long ago we stood together to be photographed in a group of veterans, and among us all he was conspicuous for his stalwart frame and flowing beard. About the same

time, he was appointed along with Dr. Farnham and myself, to convey the salutations of the Centenary Conference to the venerable Christian scholars in Sien-sheng. The youngest member of the Committee—nine years my junior—he looked as if he might look forward to many years of fruitful activity. But his work was done—a work such as few men ever performed. The founder of a college and prolific as an author, it is more particularly as a pioneer of Christian journalism that he won distinction. If not the creator of the modern newspaper in Chinese, he made himself the standard-bearer of the growing cohort, and for forty years he bore it aloft in the interest of Christian civilization. The Anglo-Chinese College remains as his monument, but his literary labours will not soon be forgotten. For many generations thirsty souls are likely to remember the man who opened these twin fountains in the desert. Dr. Allen was born in the southern part of the United States and I in the north. My lot has been cast in the north of China and his in the south. It was accordingly at rare intervals that we met face to face; but we always felt drawn to each other by kindred tastes as well as by devotion to a common cause. Expecting him to write my epitaph, how could I anticipate that it would devolve on me to lay a wreath on his grave. Brother of my soul, farewell and *au revoir*.

In Memoriam.

James Edward Williams, M.R.C.S., L.R.C.P.

BY MR. JAMES STARK.

IN the death of Dr. J. E. Williams, which took place at Chinkiang on June 1, 1907, from famine fever, the China Inland Mission lost a most devoted missionary and the cause of evangelism in China a true friend and helper.

Dr. Williams was born at Seaford, Lincolnshire, England, in the year 1855, and twenty years later was converted to God. Subsequently he proceeded to London, where he studied medicine at St. Bartholomew's Hospital, and after obtaining his degrees engaged in medical mission work for some time.

In the year 1890, whilst attending prayer meetings at the Aldersgate Street Young Men's Christian Association, convened for the purpose of asking God to send forth more men to the foreign field, the Divine Call came to him in a deep and growing conviction that he should answer his own prayer by dedicating his life to missionary work in China.

On the 13th November, in the same year, he arrived in Shanghai as a member of the China Inland Mission, and after spending several months in the Training Home in Ganking, studying the language, he rendered valuable service as a medical missionary in several of the provinces, endearing himself everywhere, alike to his fellow-workers and to the Chinese, by the transparency of his life, the Christlikeness of his spirit, and the kindness of his heart. The estimate formed with regard to his character, whilst a candidate of the Mission in London, has proved to be a correct one. The Secretary of the Mission, in announcing his departure for China, wrote of him: "A man of excellent spirit; no pretentiousness about him, but likely to be a steady, useful and successful worker." One of the most unselfish and patient of men, he was ever faithful to duty, making it his aim to do his best for each patient. He was a man of prayer and faith, and ever kept spiritual interests before him as paramount.

Dr. Williams served as a member of the Central Committee for Famine Relief at Chinkiang, and when the large number of refugees arrived at that port, from the famine-stricken districts in the north of the province, their deplorable condition appealed to his humane and Christian feelings. In conjunction with Dr. J. A. Lynch, Medical Officer of the Imperial Maritime Customs, who has since fallen a victim to the same disease, he opened a dispensary and an improvised hospital, where with true devotion he ministered to the suffering people. About the middle of May, whilst engaged in this work, he contracted typhus fever, to which he succumbed a fortnight later.

On the 2nd June his earthly remains were laid in a tomb in the beautiful little cemetery at Chinkiang, in the presence of a large company of foreign and Chinese residents who had assembled to pay a last tribute to his honoured memory.

Deep sympathy will be felt for Mrs. Williams in the sad removal of her husband, and many prayers will be offered to God, that in the great sorrow which has come into her life she may be upheld and comforted.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The China Centenary Missionary Conference and Christian Education.

BY REV. D. Z. SHEFFIELD, D.D.

THE China Centenary Missionary Conference has already passed into history, and has begun its work of making future history. This article will be confined to giving an impression of the present status of Christian education in China and its future outlook as judged by conditions that now exist. The writer was present at the first Missionary Conference held in China in 1877, and again at the Conference of 1890, and with nothing is he more impressed than with the increasing emphasis that is being placed on Christian education as an agency of vital importance in building up a vigorous, self-respecting and aggressive church in China. In each of the three Conferences the subject of Christian evangelism has occupied a first place, and the third Conference added much as to ways and means in widening this work and making it more effective; but thirty years marks great progress in the thought of the missionary body of China, as to the place that must be given to education, for the sake of the best success in evangelistic work, and yet more for the strength and stability of the church as a living and growing institution.

The dominating note in the Conference of 1877 was undoubtedly that which found expression from the lips of one of the most distinguished living missionaries: "Preach, preach, preach," and the excellent article by Dr. Martin urging that qualified missionaries should give a portion of their time to teaching and to producing a general literature, for the Chinese, inspired with the spirit of Christianity, found less sympathetic listeners than a like article would have found at the Conference of 1907. In this Conference, which extended through ten days, about one-third of the time was occupied in discussing themes

in which education in some of its aspects was involved. One full day was given to the question as to the best means of producing an efficient Chinese ministry to meet the needs of a rapidly growing church. A generation earlier, while the need of a native ministry was distinctly in sight, the need of a well developed educational system to produce such a ministry was far less distinctly apprehended than it is at present. It was hoped that an ever increasing number of Confucian students would be won to Christianity in early or middle life, who with limited Christian training would enter into Christian work and in time become acceptable leaders of the church.

The hope has largely failed of realization, and while many good men of this type have been secured, the supply has been precarious and inadequate. At best, as leaders of the church such men fall far short in fitness for their responsibilities, of men who from youth onwards have received a broad and thorough Christian training. At this Conference emphasis was laid on the vital need of spiritual qualifications for the ministry, on the Divine work in the heart of the preacher to fit him for his ministry, but much greater emphasis than in former years was placed upon the human side of the work in producing a worthy ministry. The dwarfing, numbing effects of a non-Christian environment upon young lives in their formative period, are better understood than in the past. So too, mental science is better understood in its relations to mental and spiritual growth. Full recognition was given to the need of variety in the types of Christian workers to meet the varieties in conditions and forms of work, but emphasis was placed upon the increasing need of cultured men to take their places as leaders of the Chinese church, men who are the best products of the intellectual and spiritual life of the church, who have grown up from childhood into Christianity, whose minds and hearts have been saturated with Christian thought and motive, so that they are fitted both by precept and example to set before the church and those without, the highest ideals of Christian living. Such men are not only the best product of the Divine activity; they are equally the best product of human activity. They are filled with the mind of Christ not alone by the direct touch of the Spirit of Christ, but also by the touch of other human spirits that have been infilled with the Spirit of Christ. All this means years of education and discipline under stimulating, inspiring conditions. It means the growth of the powers of

mind and heart, not in the parched and barren soil of heathenism, but in the rich and mellow soil of a living Christianity.

Thus the second and third generations of missionaries in China are learning that for the permanence and future growth of the work in hand they must both "Preach, preach, preach" and "*teach, teach, teach.*" They must teach that they may produce men able to preach with words of wisdom that win and inspire their hearers; they must teach so that the Chinese ministry may understand the ultimate truths of the Christian faith, the true philosophy of the Christian life, and thus be able to set these truths and this philosophy over against the half-truths and defective philosophy of a civilization and a system of learning that limits the aspirations of the human heart to the things of the present life, and shuts out from men's vision the things that are spiritual and eternal.

Emphasis was, therefore, placed on the need of developing a system of Christian education for the church of China with well-equipped primary schools, with intermediate schools at convenient centers, where the better class of students could receive a wider training, and a limited number of schools of college grade where select students could receive a broad and thorough education to fit them for places of leadership in the church. Following such preparatory training, candidates for the Christian ministry should receive a further three years' course of theological training. Men thus educated, though at the outset produced in limited numbers, will do vastly more for the church than an untrained ministry in setting before it the true ideals of the Christian life and in commending Christianity to the attention of the leaders of thought in China.

A second full day was given to the discussion of education in some of its leading aspects. Dr. Pott's clear and forceful paper on this subject presented an excellent introduction to the discussion. The Conference recorded itself as urging upon Boards and Churches to give to educational work in China a more liberal support, both as to educational equipment and qualified teachers. Union in educational work was commended wherever conditions permitted. The need of well-conducted normal schools was emphasised, one in every province, to produce a body of competent teachers to meet the needs of the rapidly multiplying Christian schools. A large representative Standing Committee was appointed with self-perpetuating power to study educational problems in China and represent to liberal

givers in Christian lands the need of strengthening and extending the work of secondary schools and colleges.

Dr. Pott's paper gave prominence to the need of a Union Christian University established in some central Mandarin-speaking region of China, a school to which students could come from mission colleges for advanced study in the applied sciences, thus fitting Christian young men for a wide range of usefulness in the varied relations and activities of life. It was unfortunate for the success of this interesting proposal in the Conference that it did not command the united support of the membership of Dr. Pott's committee. The subject was too large, too complicated and the time for discussion too limited to reach mature conclusions in such a Conference, and the loss of the motion by a few votes to commend this University scheme to the consideration of the Standing Committee on Education, while a rejection of the scheme in form, was little more in fact than an expression of immaturity of judgment on the subject. It was understood that the Committee was at liberty to continue the investigation of the subject. It might be profitably discussed at the next Educational Association.

There was, undoubtedly, a general conviction in the Conference that the first educational need was the more efficient equipment of the Christian schools already established, and many feared that the effort to launch a new and difficult educational scheme, even if successful, would be so only at serious loss to other institutions. But if the proposal were to invite one or more multi-millionaires to establish and equip such an institution as a free gift to China, to be a type of higher fruitage of general Christian education, it is difficult to see reasons for legitimate opposition to the plan. The question would then turn on the character of the teachers employed, the quality of their work, and their controlling ideals. Only missionary motives could secure properly qualified men to devote their lives to such a work, and there is little doubt but that such men would be forthcoming if ways and means for their adequate support were assured. Such an institution will not spring suddenly into existence in China even at the command of an indefinite amount of money. It will take time and the work of many preparatory schools to produce properly trained young men in sufficient numbers to enter upon the work of such a university. Probably the founders of such an institution would realize the necessity of beginning lower down, of

carrying students through the academic and collegiate grades, and only opening graduate departments as they were able to gather classes for such studies. The last word has by no means been spoken on this important question. Prophets must be patient while slower minds search and inquire into the meaning of their words. Let us do first things first, but we live in a time of vast achievements. If a Union Christian University in China is ideally desirable we may hope that the vision of such an institution will be realized in due time.

The subject of Christian education again came to the front on the day given to discussing the subject of medical work. Medical work has already proved itself to be a powerful auxiliary to other forms of mission work in China, but the work of educating competent Chinese physicians is still in its initial stage, and missionaries have decided advantages over the Chinese Government in establishing and conducting medical schools. A large body of competent physicians, men and women, are already in China fitted to conduct successfully such schools, and mission colleges are giving a preparatory education to a rapidly increasing number of students that can alone fit them for successfully pursuing advanced studies, whether in medicine or theology. Next to the need for trained evangelists and pastors is the need for competent Chinese Christian physicians to take up and carry forward the great medical work now so successfully inaugurated by the medical missionaries, and so to make it a vital part of Christian evangelism throughout China.

Still again, on the day given to Woman's Work the need of education received added emphasis. Among the new ideas which an awakening China is beginning to lay hold of none is newer and more significant in its promise for China than that of the true dignity and place of woman, not as man's servant or toy, but as his companion to share with him on equal terms his pleasures and responsibilities. This truth of itself is sufficient to revolutionize a civilization. The new woman is gradually revealing herself to the thought of China, and most fortunate it is, that in the missionary homes scattered among the cities and villages of this land, are to be found the best representatives of the type of womanhood which Christianity has alone produced. And what Christianity has produced in Europe and America it can produce, is now producing in China and Japan and in the ends of the earth. Thus the proper education of the young

women of China must not be treated as secondary or subordinate to the education of the young men. The Western world is slowly discovering that while the capacities of the sexes differ in quality, the finer though less assertive qualities of character belong to the weaker rather than to the stronger side of the double life of man and woman. As in Christian lands the demand is being made for like educational privileges to be extended to girls and young women that are enjoyed by boys and young men, so in China the ideals of Christian education for girls and young women compass a broad and thorough culture that will fit them for the duties of life in a type of society wholly new to China, with opportunities for social influence vastly wider and more varied than have been known in the past.

So great has been the change in the attitude of missionaries in China towards education in a single generation that the necessity of education for the sake of the stability and growth of the church, amounts to a discovery which promises to be of far reaching significance in the future of mission work and of the renovated civilization of China.

St. Mary's Hall. A. C. M., Shanghai, Jessfield.

ST. MARY'S HALL, Jessfield, stands in a mission compound of twenty acres, five miles out from the city of Shanghai. It was founded in the year 1881 by the Rt. Rev. S. I. J. Schereschewsky, D.D., at that time Missionary Bishop of Shanghai, and it was the consolidation of two schools for girls, one of which was established in 1861. In 1903 the pressure of an increased demand on the part of the Chinese for the education of their daughters, led to the erection of a large new building called The Twing Memorial Hall, thus affording fine new class-rooms, music hall and dormitories. There are now over one hundred and thirty boarding pupils from all parts of China, and the circle of influence widens year by year.

A Normal Department for the special training of Chinese teachers will be opened September 2nd. This Department will be under experienced instructors and will include a two years' course, in which will be taught:—

ST. MARY'S HALL, A. C. M., SHANGHAI, CHINA.

1. Pedagogy.—Principles of teaching applied in both Chinese and English practice classes, under a critic.
2. Sight Reading in Music.—What is known in Western schools as the Tonic Sol-fa System.
3. The Natural Sciences.—Physiology, Botany, Chemistry, Zoology, and Sanitation and Hygiene.
4. Elementary Drawing.—Details of geometric figures and geometric solids, an excellent eye-training.
5. Physical Drill.—A necessity in up-to-date schools.
6. Needle Work.—Embroidery and plain sewing.

This course is arranged for both English and Chinese-speaking students who wish to prepare themselves for teachers.

Graduates of other girls' schools in China will be received at the same rates as St. Mary's own graduates.

The following is a list of the foreign staff connected with this school :—

Principal.

Miss S. L. Dodson.

Director of English.

Miss L. Crummer.

English Department.

Miss Graves.
Miss Palmer.
Miss Lucy Graves.

Science Department.

Prof. F. C. Cooper.

Music Department.

Miss Marion Mitchell.
Mrs. F. C. Cooper.
Miss Virginia Judy.

The Woman's Educational Committee of China.

A list of the members of this committee as appointed by the Centenary Conference was printed in this department in the last number of the RECORDER, but we regret to say that there were two omissions and one name wrongly printed. The following names should therefore be added to the list:—

Miss H. Noyes, A. P. M.
Miss C. Lambert, C. M. S.
Miss S. L. Dodson (in place of Miss Dawson), A. C. M.

Correspondence.

YEAST FROM TARTARIC ACID.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For the benefit of your lady readers who live away from Treaty Ports and bakers, I venture to send you three receipts for the making of yeast from tartaric acid.

(1). Take four tablespoonfuls of flour: two tablespoonfuls of sugar: quarter teaspoonful of tartaric acid. Make into a thin batter with cold water—about enough to fill a pickle bottle.

Put into the old yeast bottle or into one containing a tablespoonful of yeast. Cork tightly, and put in a warm place.

(2) Take four tablespoonfuls of flour: two of sugar: half a teaspoonful of tartaric acid. Mix all together with two cups of lukewarm water to a smooth cream. Bottle.

(3) Take a pint bottle and put into it four heaped tablespoonfuls of flour, five tablespoonfuls of sugar (four are sufficient in summer), and half a teaspoonful of tartaric acid. Fill the bottle with luke warm water in which potatoes have been boiled, and shake it up.

Of these three receipts, I have personal knowledge of No. 2. It has been used with success in several mission stations, and bread made with this yeast is in every way as satisfactory as that made with yeast brewed from hops.

Yours, etc.,
MERE MAN.

UNION VERSION SUGGESTION.

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: We are all very glad to see the Union Version completed (so far) at last supplied to the missionaries. We do not expect it to be a perfect translation but it is a step towards that.

For myself I am pleased to see its closeness to the original compared with some of the other versions. In a few instances where I had occasion to compare it with existing versions I was specially gratified. Sometimes small particles are omitted in versions we have been using and thus the very point of the passage is lost. But in the "Union Version" I found them included. I may just mention one instance—Acts 12:5 where the small, but important conjunction "but" contrasts Herod's attempt to destroy with the Church's method to save. We do not find this contrast brought out in the former version but it is given in the Union.

I am purposing to use the new version with a worker's class and thus in the careful and critical reading and preparation for such a class one will have good opportunity of judging the usefulness of the book and also of suggesting any changes in translation or expression.

If missionaries generally would adopt some such course and send to the committee any amended translations or suggested new renderings I think by the end of three years we would have a very good workable book.

Yours truly,
W. D.

Our Book Table.

The Greatest Work in the World, or The Mission of Christ's Disciples, by C. B. Titus. Presbyterian Mission Press. Cloth $1.50, paper $1.00.

The thesis maintained in this book is, that what is called Natural Religion is a myth; that it is not true that God speaks to man, except by the revelation of His Holy Word. "The heavens declare the glory of God and the earth sheweth his handiwork" only to those who have learned from the scrip-

tures that there is one living and true God who created all things. When the good and the great of all ages have proclaimed unalterable truths to mankind these verities have not been suggested to their minds by the Spirit of Truth for He is given only to those who believe in Jesus Christ. In one chapter the believers in the theory of evolution with their fossil bones and musty tomes are compared to the Gibeonites who deceived Joshua with their mouldy bread and clouted bottles. In this section the author is unconsciously humorous. Many who do not share the author's contempt for theology will object as strongly to his exegesis of Scripture as the scientists to his exposition of evolution. Rom. ii. 14, "For when the gentiles, which have not the law, do by nature the thing contained in the law etc.," is said to mean "Justified (i.e., converted) gentiles" having read the Bible do the things contained in the ten commandments etc!"

"A professor of Bible" to whom some of the manuscript was sent wrote to the author saying; "It should at least make you suspect that there is something radically wrong in your view of the case, to know that all the greatest students of history decidedly differ from you." If such dark suspicion ever for a moment threw its shadow over the author's mind, Socrates, Aristotle, Gautama, Confucius, all are swept aside, as being men "having a form of godliness but denying the power thereof." The theories of Darwin, Huxley and Spencer are equally lightly disposed of and some well known missionaries in China have short shrift meted out to them. The author is certainly sincere and earnest in the promulgation of truth as he sees it, but the impression one gets from reading the book is the same as if one were to read a serious treatise maintaining that the earth was flat and also the centre of the solar system.

J. D.

The Secret Prayer Life, 密禱論. The Morning Watch, 晨更. Bible Study, 讀經論. Personal Work, 箇人傳道說. Gen. Com., Y. M. C. A., Shanghai. Five cents each; two cents each if ten copies are ordered.

Four tracts on the deepening of the spiritual life. They were prepared for the Y. M. C. A. by John R. Mott, and have been translated into Chinese by Mr. H. L. Zia. These booklets are dainty to handle—size 5½×4½ inches—printed in clear type on white paper. The style is Easy Wên-li, very readable, and the tone is exceptionally earnest.

耶穌與使徒要訓日課.

Studies in the Teaching of Jesus and His Apostles. By Edward I. Bosworth. Adapted and translated by H. L. Zia, General Com., Y. M. C. A. Twenty cents each; fifteen cents if ten copies are ordered.

This book is prepared for daily study; the answers to the questions set, being found in the Scripture references underneath them. The book deals with four themes: (1). Jesus' teaching concerning Himself and His Mission. (2). The Apostles' teaching concerning Jesus and His Mission. (3). Jesus' teaching concerning the Disciples and their Mission. (4). The Apostles' teaching concerning the Disciples and their Mission. Bible class teachers will find this a useful text-book and advanced scholars can use it themselves with profit. The style is Easy Wên-li.

使徒實蹟課.

Studies in the Acts and the Epistles, by E. I. Bosworth. Adapted and translated by H. L. Zia, Gen. Com., Y. M. C. A. Twenty cents each; fifteen cents if ten or more copies are ordered.

This book is written in the same style and prepared on the same lines as the foregoing. The student is told that he must provide himself with a map illustrating the journeys of the Apostle Paul, such as is to be found in most Bibles, and a copy of Records of the Apostolic Age, 使徒實蹟志, before he can properly use the book. It would have been better, perhaps, if the map and the other necessary book had been bound up in one volume with this.* It would be a good thing, too, if these books were issued in Mandarin; their usefulness would be thereby much increased.

J. D.

*As the General Committee of the Y. M. C. A. are specializing in such literature we trust they will be able to issue these adjuncts themselves and so carry out our reviewer's suggestion.—Ed. CH. RECORDER.

The Twentieth Century Atlas of Popular Astronomy, 天文圖誌, complete in twenty-two plates. A complete series of illustrations of the Heavenly Bodies, by Thomas Heath, B.A., Assistant Astronomer, Royal Observatory, Edinburgh.

Atlas of Physical Geography, 地文圖誌, complete in twenty-four plates, illustrating in a series of original designs the elementary facts of Chartography, Geology, Topography, Hydrology, Meteorology and Natural History.

Both books were translated for the Shansi Imperial University and edited by John Darroch. They contain Glossaries in English and Chinese and Chinese and English. These are two most valuable additions to the educator's outfit in China. The maps in both books are beautifully done and fully sustain the claim made for them that they are not inferior to the originals, done by a firm of lithographers in Great Britain. They are a delight to the eye, and show, especially the maps in the Physical Geography, to what a marvellous state of perfection map-making has been brought in Japan. When will our printing houses in Shanghai be able to do all such work, so that it will not be necessary to undergo the trouble and extra expense of having it done in Japan?

The accompanying letter press gives clear and comprehensive descriptions of the subjects set forth in the maps. The style is a chaste, current, *Wên-li*, easily understood by any fairly well educated Chinese. The books will be very useful to all teachers and students. Nothing comparable to them on the subjects they treat of has, so far, been published in Chinese.

Only two criticisms, perhaps, may be made in regard to them: (1). In the Physical Geography there is no map showing the comparative length of rivers and height of mountains. This is a rather serious oversight in a book on Physical Geography. (2). The books are got up in a rather too expensive style for general use. For, while well-to-do students will prefer them and they will make fine presents to official friends, or prizes for successful students at the close of school terms, the price, $3.50, is more perhaps than the average student will be prepared to pay for books on these subjects. And where schools provide the books for their students it will be a heavy draft on their finances to furnish such expensive text-

books. An edition in cheaper binding would no doubt find a more ready sale.

A. P. P.

REVIEWS BY A. H. S.

A Mission in China, By W. E. Soothill, Translator of the Wenchow New Testament; Author of the student's Pocket Chinese Dictionary; Compiler of the Wenchow Romanized System. Edinburgh and London, Oliphant, Anderson, and Ferrier. 1907.

This is a stout volume of nearly 300 pages, divided into twenty chapters. Its title ought rather to be (as we believe the American reprint actually is): "A Typical Mission in China", for such the work in the little visited port of Wenchow appears to be. The book deals in a fresh, an informing, and what is of no less importance, an interesting way, with the details of Chinese and of missionary life, and work. We have gone through the book from cover to cover, and can cordially commend it as perhaps the best book of recent years at least, to give a vivid and an accurate idea of what living and working in China really is. The excellence of the presentation lies not at all in its themes, which are such as every writer must of necessity handle, but in the fact that the author was not too tired of his subject to go at every turn into illuminating details, and thus to make different sides of many subjects stand out in a kind of relief.

Aside from the mistakes noted in the Errata, we find (on page 159) *tail* for cue which we trust is a misprint; credible for creditable (p. 190) and toward the close the strange misstatement three several times, that Robert Morrison landed in China in 1806. There is a total absence of any kind of an Index, so that a thing once lost is gone forever.

Our Moslem Sisters. A Cry of Need from Lands of Darkness. Interpreted by those who heard it. Edited by Annie Van Sommer and Samuel M. Zwemer. F. H. Revell Co. 1907.

This volume of 300 pages consists of twenty-five chapters (for prudential reasons written anonymously) by workers; mainly ladies; among Mohammedan women in Egypt, Tunis, Algiers, Morocco, Hausa Land, East Africa, Arabia, Palestine, Syria, Turkey, Bulgaria, Persia, India, Baluchistan, Turkestan, China, Java, and Malaysia. There was no communication between the many different writers, but complete identity of evidence as to the terrible condition of women under the law of Mohammed which allows four wives and unlimited divorce. A case is mentioned of a Mohammendan magistrate in Aden who knew a woman "who had been legally married more than fifty times, and had forgotton the name of the fathers of two of her children"! Where women are thus treated it is no wonder that they are despised even by their offspring. One of the writers mentions that he boxed a boy's ears for speaking of his own mother as his "father's cow." The independent repetition of accounts of the unspeakable and intolerable woes of Moslem women and girls, gives to this book an air of monotonous misery from which it is difficult to escape, and which is well adapted to burn in its message. No such mass of testimony has ever before been collected. Interesting sidelights on the practices in regard to betrothals, 'rearing-marriages',

weddings, and the like, demonstrate the essential unity of Asiatic custom, as exemplified also in China. The volume reminds one of Mrs. Marcus Fuller's "Wrongs of Indian Womanhood", reviewed in these columns a few years since. It should have a wide reading, and ought to lead to sympathy, to action, and best of all to prayer.

Those who have read the informing and enlightening articles recently published by Prof. J. H. Gardiner, of Harvard University, in the Atlantic Monthly, will welcome his recent volume on "The Bible as English Literature" (Scribners) of which they are chapters. It was recently the subject of a special commendatory editorial article in the (N. Y.) Outlook, and it is recommended to our readers as the latest, the freshest, and the most stimulating volume of its kind which has appeared for a long time. Although dealing exclusively with the English text, much of it can be transferred into Chinese without loss of flavor, and would serve to present the Scriptures to our students from a new and highly interesting point of view.

COMPLETE SHANGHAI SYLLABARY with an Index to Davis and Silsby's Shanghai Vernacular Dictionary, and with the Mandarin Pronunciation of each Character. By Rev. J. A. Silsby. Shanghai: American Presbyterian Mission Press, 1907. Price $2.50.

The Chinese language has proved so formidable a barrier to many in the work they wish to do, or in the delivery of the message they are burning to convey, that its invention has been frequently credited to the Evil One. The mastery of the language, therefore, and its arrangement and presentation in portable and vocable form may well be considered a work more or less angelic, in proportion to the manner in which sinologues have cleared the way for the student. We all recognise the great work done by such men as Mateer, Baller and others, in making the Mandarin easy of acquirement to students of Chinese; but there has been hardly sufficient recognition of the strenuous and tedious work of those who have laboured in a mastery of dialects, for the sounds and signs of which there has been no fixed standard.

We have therefore much pleasure in drawing attention to Mr. Silsby's painstaking Syllabary, which will be of immense service and great advantage in giving a correct knowledge of the local dialect and also in fixing the hitherto unfixed sounds. The Syllabary contains all the characters in Giles' Dictionary, with numerous additions,—including duplicates there are nearly 15,000 characters. These are all arranged in alphabetical order, with standard romanization and tone marks. Opposite each character is a reference to its number in Davis and Silsby's Shanghai Vernacular Dictionary, with the pronunciation in Mandarin. There are also less frequently used characters, with the pronunciation in Mandarin according to Giles, making the book a convenient index to all Mandarin syllabic dictionaries.

Anyone but a missionary, with a sense of the strenuousness and the wearisomeness of the task, would put such a work down at a high figure, but the $2.50 asked is a testimony to the desire of the author for the benefit of the student rather than his own re-

muneration. From the small size of the edition of such a work the author can never expect to be repaid for all the expense thereby incurred.

G. M.

ACKNOWLEDGMENTS.

RECEPTION TO THE CENTENARY MISSIONARY CONFERENCE BY THE INTERNATIONAL INSTITUTE.

April 27th, 1907.

We are glad that Dr. Reid availed himself of the opportunity of printing in neat form the kindly greetings and unique testimonies given on this remarkable occasion. Dr. Reid is doing a notable work along educational lines, but perhaps one of the most effective parts of his work has been along social lines, cultivating friendliness between Chinese and foreigners. This is bridging the gulf that exists to the grief of many, and has helped very effectively in promoting missionary work through the better understanding on the part of officials of the missionary ideal.

The *Chinese Empire*. A General and Missionary Survey. Edited by Marshall Broomhall, B.A., Editorial Secretary of the China Inland Mission. London: Morgan and Scott. Price 7/6.

We hope to print a review of this book in our next issue.

字典標目 *Tsze Teen Piao Muh*. A Guide to the Dictionary. An Essay exhibiting the 214 Radicals of the Chinese written language, arranged according to the Mnemonic system of Mr. William Stokes. To which are added remarks on the History, Geography and Arithmetic of the Chinese. Also Jiten Hiyo Moku, being a like treatment of the Katakana Syllabary of the Japanese language, the history, etc., of that Empire. By Thomas Jenner, Member of the China Society. London: Luzac & Co., 1907. Price 10/-.

We hope to print a review of this book in our next issue.

Annual Report of the Tungkun Medicial Missionary Hospital. In connection with the Rhenish Missionary Society, for the year 1906.

The Same, Chinese Edition.

New Zealand Presbyterian Chinese Mission. Nineteenth Inland Otago Tour, 1905-1906. By Alex. Don, Dunedin, N. Z.

Macmillan & Co.'s Books.

New Geometry Papers. Graduated and arranged in Order of Difficulty, with Hints on the Method of Solving Riders. By Rupert Deakin, M.A., Headmaster of King Edward's School, Stourbridge, etc. Price 1/-.

A New Geometry for Middle Forms. Being Parts I, II, and III of a "New Geometry" and equivalent to Euclid, Books I-IV. Together with additional matter. By S. Barnard, M.A., Assistant Master at Rugby School, and J. M. Child, B.A., B. Sc. Lecturer in Mathematics, Technical College, Derby. Price 3/6.

Arithmetic. Chiefly Examples. By G. W. Palmer, M.A., Assistant Master at Clifton College. Price 3/6.

Macaulay's Essay on Warren Hastings. With Introduction, Notes, etc., by H. M. Buller, M.A., Assistant Master at Clifton College. Price 1/3.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.
Industrial History of England.
Educational System of Japan. E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.
Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.
Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.
Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.
Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.
Ballantine's Inductive Studies in Matthew.
Twenty normal lessons for S. S. use. By J. C. Owen (finished).
The Organized Sunday School. By J. C Owen (finished).
Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.
Teddy's Button. Mrs. R. M. Mateer.
Murray's New Life. R. A. Haden.
Systematic Theology. 12 parts. Dr. DuBose.
Torrey's How to Pray. Chen Chungkuei.
"Little Faith." Mrs. Crossette.
Expository Com. on Numbers. By Clayton.
His Life, in words of the Gospel. Mrs. R. M. Mateer.
Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.
Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."
Sermons on Acts. Genähr.
Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.
Outlines of Universal History. H. L. W. Bevan, Medhurst College.

By Y. M. C. A:—

The Message of the twelve Prophets. W. D. Murray.
Main Lines in the Bible. Fred. S. Goodman.
How to Study the Bible. Torrey.
Habit. Prof. William James.
Christianity in Japan.
Physical Culture. J. S. Blaikie.
Fundamental Principles of the Christian Life. H. C. King.
Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

Conference Recollections.

In our last issue we mentioned the difficulty we found in focussing the crowding impressions of the Conference. In addition to the retrospections which come most readily to mind, there are quite a number of pleasant remembrances which we have not yet recorded. These have partly to do with the machinery of the Conference, the work of registration,—and incidents connected therewith; the branch of the Imperial Post Office, which was opened for the benefit of those attending the Conference, in the new Y. M. C. A. building; the ushers and the ladies who assisted in the Conference offices, doing a difficult work with the greatest tact and kindliness; with the work on the building itself—how about five hundred carpenters, masons, plumbers, painters and other artisans did their best under wise and enthusiastic management to transform an incomplete building into a handsome auditorium. And in this connection mention should be made of the prayer room, the ladies' room, the luncheon

room, the committee rooms, and above all, the book exhibit, all of which proved very restful, useful and suggestive to those attending the sessions. Possibly, however, among the most helpful reminiscences will be those in connection with the character of the delegates from the homelands. They came to get light, but we felt their presence was an inspiration.

* * *

Lay Representatives.

WE have already referred to the large number of representatives of the Laymen's Missionary Movement. It was at first difficult to realize the significance of this new development. Not only were they present at the Conference, but they have been faithfully visiting the mission stations and acquainting themselves with the conditions under which the work is carried on. There will be an immediate benefit in freshly reviving some of the problems of missionary work from the standpoint of the newcomers who have been able and successful in the development of important work at home. Naturally many of the phases of the work will not be apparent to them, but from what we have seen of these representatives, we feel sure they will gladly listen to such views of the situation as can only come from men of ripe judgment, who have closely watched the changing conditions for many years. Possibly the most comforting thought to the workers on the field will be the knowledge of the impetus such men will be able to give to the cause of foreign missions in the home churches. Not only will much wealth, which has been hitherto untouched, or inaccessible, be tapped, but they will endeavour to convey more definite information concerning missionary work to the rank and file of the church in the home lands. Only a small proportion of them now give offerings worthy of the name and a still smaller minority have definite knowledge of the motives, methods and results of mission work.

* * *

Unum in Christo.

ANOTHER characteristic feature was the wonderful response when the thought of the supreme divinity of our Lord came before the Conference. "Oneness in Him" was frequently in the heart and on the lip. Among the inspirations referred to by one of the speakers at the farewell meeting was the inspiration of fellowship: fellowship and loyalty to One whose name we bear; when our differences are brought to the Cross of Christ, to the person of His Son, they all disappear. And in this connection we should like to quote a few sentences from a letter we have had the privilege of perusing:—

> The problem that continually confronts us is, How are we to establish this sympathetic fellowship with the people of another race, that is so vital to the accomplishment of our

best work among them. . . Why is it that the life of Jesus Christ is found to appeal with equal force to men of all races, and that in the simple story of those three years men of every nationality unite to find the true description of what a perfect human life should be? I think the answer is not to be found in the fact that this life was more than human, but rather that it was so truly human. . . It was not so much by studying to overcome the walls of separation that divided Him from other men that He established contact with them. It was rather by meeting them upon the common ground where these walls were non-existent. If this be true, what we need is to live our lives also in this region and find that place where we are one with our fellowmen. Is it not true that the real obstacle to our contact with other men is more often found in what we may call the accessories of our life than in the spirit of it? What I feel is that we are fenced about with customs and artificial walls that are the real hindrance to our sympathy with other men. There is a great deal that is artificial in the life of all of us. It is present in our religion as well as in our social life. Jesus Christ was free from this artificiality, and so in His contact with men He at once touched rock bottom.

We rejoice to find such a spirit in the younger workers on the field, and we desire, with the writer, so to study and enter into the spirit of the life of the Son of Man that we shall live a life more nearly like His and free from what is unreal and artificial. In the closing sentences of the letter we read :—

What little personal contact I have had with the Chinese has served to deepen this conviction in my mind. I know that there are great differences of thought, and that in some respects the West and East will continue to face life from different points of view. I am not one to deprecate a full—the fullest—study of the Eastern mind. But in that study let us beware that we do not lose sight of the thing that matters far more. The study of differences may mean the exaltation of differences till you come to approach each man as a problem rather than as a fellow man. The study of the life of Christ in the way I have suggested will serve as the true corrective. We shall come to find the fuller meaning of that great word which is at once the justification and the inspiration of our foreign missionary work. There *can* be neither Jew nor Greek . . . all are one in Christ Jesus.

* * *

Christ and the Human Race.

In this connection we would like to draw attention to Dr. Charles Cuthbert Hall's work on the attitude of Jesus Christ toward foreign races and religions. The study of the larger solicitudes of Jesus will make more real to us the larger meaning of the incarnation and the essential unity of the human race. One thought that has impressed us is that we are paying too high a price for applied Christianity. The bustle of the street is coming too much into the life of the church. It may be that we of the West are too apt to think the Christian religion is distinctively the religion of the West and so in the study of the life of Christ and when noting the temperamental contrast between East and West, we shall learn there are qualities in the Oriental mind and tendencies of the Oriental temperament for which the religion of Jesus seems specially provided. May we not expect to see developments in the Christian Church which were hitherto unthought of by us Westerners, but which may be possible in the ripened experience and consecrated initiative of the meditative East?

Student Volunteer Appeal.

SUCH a letter as that from which we have quoted makes us realize how much benefit we derive at the Conference and elsewhere, from the consecrated enthusiasm of those who have been identified with the Student Volunteer Movement. As a result of discussions during the Conference, a letter has been sent from the hundred and forty Student Volunteers present at the Centenary Conference to the Christian Students in the West. It is signed by Bishop Roots, Chairman, and Rev. F. W. S. O'Neill, Secretary, and we quote three paragraphs :—

> ever in the history of the world did such a mass of humanity commit itself to such a change in so brief a time as have the four hundred millions of China. They are casting aside the ideals cherished unchanged for two milleniums, and are groping after those of the most progressive nations.
>
> Meantime, although the missionaries have increased to three thousand four hundred, and the Christians from six in 1842 to more than one hundred and seventy-five thousand, still the numbers of the nation are so great, the changes taking place are so rapid and profound, and the forces of evil are so powerful, that the need for guidance such as can be furnished only by largely augmented forces of Christian students from the West, is urgent and imperative.
>
> Believing that God, Who called Robert Morrison to this Empire a century ago, is revealing to us His purpose in the sudden awakening of this great nation, believing that the obligation rests on the Church of Christ, whether in China or elsewhere, to preach the Gospel to every creature in this generation, and believing that through lack of faith or blindness of heart the Church's present opportunity in China may for ever pass away, we call upon each of you personally to consider the claims of this great Empire upon yourself.

Unanswered Queries.

WE trust it will be possible to include in the Conference Report the interesting questions and answers of the meeting on Saturday, the 4th May. There was not time for all the queries that had been put in the question-box, and we shall gladly throw open our correspondence columns to answers to the following :—

(1). Is it well to build churches in mission compounds if it is expected that these churches will soon, or ever, pass under Chinese control? If they are not ultimately to be directed and controlled by Chinese, why erect them at all?

(2). When the Chinese church becomes financially independent, what will become of mission property?

(3). Should missionaries give the dark, or discouraging, features of their work? If not, are they telling the whole truth?

(4). How far should we urge our native Christians to observe the Sabbath? Should we discourage friends from dining together on that day, unless necessity should seem to indicate such a course? Do missionaries, in inviting friends to dine on that day, when not required by the necessity of hospitality, set a proper example? And do they act according to the law of love in respect of their servants?

* * *

Conference Committee.

WE would emphasize one of the points in our last issue. It is very much to be hoped that the various Committees appointed by the late Centenary Conference will not forthwith

proceed to forget their appointment and the duties which are expected of them, and let precious time go by without being properly organized and work planned. It is very easy, after returning home from the Conference and feeling the pressure of multiplied responsibilities, to let the enthusiasm begotten during the Conference, gradually ooze away, or to wait for the "convenient season" which, alas, may never come, and so cherished schemes fail to materialize. We know of at least one Committee, consisting of a goodly number of names, for the transaction of whose business a quorum of five was required, that has found it utterly impossible, so far, to get together enough persons to begin business, and simply because the members live so far apart that a coming together is quite out of the question, at least for some time. Perhaps the workableness of the various Committees was not enough considered at the time of their appointment, but we trust all will get to work as soon as possible, and so conserve the promised outcome of the Conference.

* * *

An Important Committee.

At the Annual Conference of the Foreign Mission Boards in the United States and Canada, in Philadelphia, January 6th last, a Permanent Committee, to be called The Committee on Reference and Counsel, was constituted, whose functions would seem to be something like those of the China Missionary Alliance and are thus set forth in a paper issued by the Chairman, Dr. Arthur J. Brown ;—(a) suggestions in regard to unoccupied fields ;—(b) negotiations with governments ;—(c) consideration of questions arising on the mission fields between the missions of the different Boards ;—(d) such other questions as may be from time to time referred to it ;—(e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion. Further, it should "have no authority to interfere in any way in the general administration of any Board or Society, or to take the initiative in considering questions which arise within any Board or Society and concerning it alone, nor shall it have authority, unsolicited, to act as arbiter in any differences which may arise." Such a Committee should play an important part in bringing the different Boards and Societies into closer relationships, assist in the solution of difficult problems, prevent the unnecessary occupancy of the same field by different societies, as well as keep those already occupying the same field from trespassing upon each other's territory, and otherwise help on the work of unity and cooperation. Its appointment is also opportune when taken in connection with the late Centenary Conference.

Evidences of Awakening.

A PROGRAMME of the Fifth Annual Meeting of the Methodist Independent Missionary Association has been sent to us from Oakland, California. This Association consists of Chinese resident in America and was to have held its sessions on March 6-8. Entirely coincidental but indicative of the same spirit, a meeting of the Chinese Christian Union was convened in Shanghai a few weeks after. We understand that a number of Chinese prominent in Church work and of independent means were present.

* * *

Object of the Union.

THE aims of this Union are set forth in a series of questions and answers and consist in Self-support, The Propagation of the Gospel by Chinese, and Self-government. It will be noted that this Union has already sent missionaries to several destitute fields in China.

Our attitude towards all such movements should be one of sympathy, friendliness and encouragement: for we recognize the fact that the work of evangelizing China must ultimately be done by the Chinese themselves and that foreigners are a tentative quantity.

* * *

Exhibition of the Principle.

ANOTHER evidence of this principle of self-support has recently been exhibited in the comparatively large donations to the Famine Fund. The amount collected by friends in Honolulu was $2,243.70, contributed largely, as we understand, by Chinese. Readers of *The Chinese Christian Intelligencer* from different parts of the world as well as from China proper and Manchuria have contributed nearly $6,000. Many of these are extremely poor in this world's goods but very eager to help their own countrymen in their dire distress.

* * *

Suppression of Opium.

WHATEVER doubts may exist in the minds of some as to the good faith of the Chinese government in the present crusade against opium and its efforts to eradicate the evil from the land, for ourselves we believe that they are sincere and that they really desire to remove the curse from the land. Whether or not they will be able, or whether, like in many another good endeavor, when they are confronted with all the difficulties which will inevitably crop up, and many of which cannot be foreseen, remains to be seen. The efforts which have already been put forth in Foochow, Shanghai, Tientsin, Peking, Mukden, and other cities, are encouraging, and we hope other cities will follow their example and that the fight will be unremitting until victory is achieved. In Shanghai it was feared that roughs and others would seek to raise a riot, and extensive preparations were made, both by the Municipal and Chinese authorities,

against any attempted threatened troubles, but we are happy to state that all passed off peaceably. With the better classes strong against the evil, and with the new student class coming to the front and enthusiastic—even if not always sensible—in their denunciations, and with the moral sense of the people stirred as never before, there is little to be feared from mob violence, at least where reasonable measures are adopted.

* * *

In Memoriam.

OUR In Memoriam articles this month will be read with special sorrow and are full of special significance. Dr. Allen's life-work was unique, and there was a completeness in his service, compared with which the work done by Dr. Williams was short. But it is impossible for us to estimate the value of the services rendered in these critical times by those who risked their lives, or laid them down, in the work of famine relief. The In Memoriam notice refers to the death of Dr. Lynch, of the Customs and in last month's RECORDER there appeared notice of the death of Rev. W. S. Faris, both of whom gave their lives for the sake of helping others. The death of Mr. Faris was a great loss to his Mission and especially to the new station, for the development of which he worked so strenuously. Our deepest sympathies go out to his wife, his brother and sisters and to the other members of the station.

Missionary News.

The Cry of the Babies.

I first stopped at Huai-an-fu, in the famine region, but was told that the greater need for workers was at Tsing-kiang-pu. The next day's launch was late, very late, 10 o'clock on that cold stormy night the second week in March. Too cold to remain seated in the boat office without fire, I strolled out along the Grand Canal. Suddenly something pierced me more than the winter's cold—the plaintive cry of a baby, a refugee baby, crying no doubt for the nourishment the poor mother was unable to supply.

Tsing-kiang-pu is the end of the launch line, and so I slept on until morning, despite the snow drifting in through the ill-fitting doors of the towed passenger junk. I then soon found my way to Dr. J. B. Woods, the great general of the famine relief campaign. At once he inspires you with confidence that the work can be done, and makes you feel glad you have come to help. The refugees in camp were still numerous and the distress appalling. Again, as I strolled by their mat huts, the cry of a baby fell piercingly on my ears. I looked and saw the mother just returning from a quest for food. How mother-like she tried to soothe the cry of the hungry nestling! But, unlike the young bird, the infant

could not at once appropriate the coarse food in the mother's hand. It would have to be transformed into mother's milk; and oh, how thin and pale she looked! Adult refugees could at once assimilate whatever food-stuffs reached them; but the tender babies, what could they do?

We were sent to the farthest out-station—Mat-sang. Here for over three months, six to seven tons of the best white flour were daily given out to appease the hunger of 25,000 to 30,000 famine sufferers. Going out into the country to superintend 8,000 men on relief works (digging drainage canals), I passed a man wheeling a barrow loaded with his worldly store and a little child, whose eyes were upturned to the fierce glare of a noon-day sun, asleep. No wonder that eye disease is one of the most common in China!

At one village I noticed a number of refugee huts, and on approaching heard the wailing cry of a baby. I was told that the mother had left it alone to go into the surrounding fields to dig up roots—the first succulent thing in the spring, the leaves of which we might call "greens."

One day, while outside the flour depôt counting in a shipment of 3,000 bags of flour, the feeblest, most pitiful baby cry reached my ears. Turning to see from whence it came, there huddled together by the building were four small children—one but an infant buttoned underneath the older boy's coat next his warm breast, its tiny pink feet protruding below the coat, exposed to the chilly wind of that March day, while its little skeleton head lay on the boy's neck, its eyes closed, apparently oblivious to things without; but the feeble wail told all too plainly of the unsatisfied want and acute distress within. I asked for the mother. "We have no mother or father," said the boy. "Our mother went away five days ago to get food and never came back." Pitiful orphans! Wandering waifs! It was too much for me. I went inside and wept. What could I do? The baby needed milk and we had only flour to give. I besought the Lord of all; then went out and filled the "beggar" bowl with copper coin. The older boy eagerly grasped it, and with his pitiful charge and smaller brother and sister toddled slowly down the street. I could not help an occasional longing glance after them, and was at last relieved to see an elderly woman come out, take the smaller toddler in her arms, and then they all disappeared through a gateway of the market town.

This cry of the babies was heard at last on the other side of the world, for shortly afterwards when $50,000 was cabled from New York, the laconic message specified: "$5,000 to feed the babies." All honor to the Christian motherhood of America! As a single instance of relief by this fund, we hear that the little daughter of Dr. Woods fed from a nursing bottle fifteen babies which their poor mothers brought to her every day.

C. B. TITUS.

Rev. Yoichi Honda, D.D.,

The newly elected Bishop of Japan.

At the recent meeting of the representatives of the three Methodist bodies working in Japan the proposed union was consummated and Rev. Yoichi

Honda, D.D., elected Bishop of the newly constituted Nihon Methodist Church. Bishop Honda is the first representative of the Mongolian race to be chosen to such an office; and it is an event of more than ordinary importance in the history of Christianity in Japan and in the East.

Bishop Honda was born in the town of Hirosaki in the year 1848, and got his first ideas of Christianity from a Chinese Bible which was shown to him by a friend. Afterwards he came to Yokohama; and while under the instruction of Rev. J. H. Ballagh became a Christian. He was baptized by Rev. Mr. Ballagh in May, 1872.

For a time he was the head of a school in his native town; and owing to his ability and popularity was chosen President of the Provincial Assembly. On the establishment of a Parliament he was urged by his friends to enter political life, and there was a prospect of a successful course before him. But he felt that the religious condition of his country called for his whole thought and energies, and so he turned a deaf ear upon the very urgent solicitations of his friends, who were quite unable to understand his conduct.

After some years he went to the United States and studied theology at Drew Theological Seminary, and has twice been abroad as the representative of the Japanese Y. M. C. A. at the International Conference. He is also the Vice-President of the World's International Student Federation.

There is nothing surprising at the choice of Dr. Honda to that high office. The high esteem in which he is held by all his associates, as well as his past experience and ability, were such as to make his election inevitable. Except in name he has already been the Japanese Head of the Methodist body, with which he was connected, and this election is but the formal induction into that important and honorable position. He is of an amicable disposition as well as gifted with sagacity, and his peaceful and placable spirit is especially fitted to bring about a happy and satisfactory adjustment of all questions that may arise as well as help the whole work in Japan. It is indeed fortunate for the Nihon Methodist Church that it has such a man as a Bishop.

H. LOOMIS.

The Foochow Choral Festival.

BY REV. W. S. PAKENHAM-WALSH (Hon. Sec.)

The sixth annual Choral Festival, organized by the Foochow Choral Union, was held on April 1st, Easter Monday. The principal service was held in the afternoon at the Geu Cio Dong, a large church belonging to the American Board Mission. It was attended by about twelve hundred students, and many outsiders had to be turned away for fear of overcrowding. The chair was taken by Ven. Archdeacon Wolfe, and we were fortunate in having with us Bishop Foss, of the Methodist Episcopal Mission, who gave a most instructive and helpful address on the proofs for the Resurrection of Christ. We missed the little orchestra which has done such good work in the past and was such a feature of these gatherings, but its members have been scattered; some have gone to the home lands and some

have been called to the Eternal Home, where their powers are enlisted in fuller and more perfect praise.

Several good new hymns were this year translated and sung; among others, the old hymn of Martin Luther's, "A mighty fortress is our God" and two new Easter hymns from the Anglican Church hymn books,

"On the Resurrection Morning," and "The Saints of God."

The music, however, was simpler than in former years, owing to the fact that the early Easter season this year made it impossible to find time for the practice of more difficult pieces, but the time and expression of the music this year showed distinct improvement.

Surely the time has now come when the Foochow Choral Union might seriously develop the study of harmony and part singing. The same hymns sung in harmony would be much more effective, and the schools are quite ready for it, if they are led. If the hymns of this year's festival were studied in parts, beginning in October in the autumn term, there is every reason to believe that the festival of 1908 would mark an era in the church music of the Fuhkien province.

Encouraging News from Shaowu.

In sending a cheque to the C. L. S. from this station, a friend writes very encouragingly: "Our Chinese fellow-workers certainly have an appetite for Christian periodicals; and these have been an important factor in their growth in piety and intelligence. These twenty copies of the *Chinese Weekly* go to four district cities, one prefectural city, and one business centre of more importance than the average Chinese city. Our preachers, most of them, pay in full for their periodicals, and $3.00 a year is a hard pull, but they are meeting it bravely."

Swedish Mission Conference.

SHASI, April 9–11.

Our friends of the Swedish Missionary Society are to be congratulated on having in their midst the respected Chairman of their Board, Dr. P. Waldenström. Besides being a theological writer of more than national reputation, Dr. Waldenström has, it is safe to say, for a generation been the foremost leader in the Free Church movement of Sweden. Two ideas have always held a prominent place in his teachings, viz., separation from the world (in regard to church communion) and union of all true believers. The past few years his efforts have been directed more especially to foreign missions. Now he is on the field, visiting the stations and getting an inside view of the work.

Under his inspiring leadership the missionaries were gathered to a conference at Shasi, April 9-11. It was a great privilege to be with them, and most encouraging to note the broad view the Doctor took of the situation, and the enthusiasm with which he pledged his support to the plans for extending the work in every direction. It will mean much for the missionary interest in Sweden to have a man with Dr. Waldenström's influence come home with first-hand information and burning with zeal for the evangelization of this great country.

Several missionaries of the Swedish American Missionary Covenant attended the conference by invitation. These two Societies—one in Sweden and the other in America—are both children of the mighty spiritual awakening that swept over Sweden in the seventies. In China their missionaries have been operating with a view to join hands on the field, until now, by the grace of God, this has been practically accomplished; the Siang-yang-missionaries having already occupied Ching-men-chow, so that, with the Swedish friends working up from the Yangtse, the two missions have between them one continuous field west of the Han river, extending from the Yang-tsekiang up to Siang-yang-fu.

The dominant note of the conference was extension—the opening up of new centres and the sending out of more workers. A resolution was passed adopting a common name in Chinese—*Hsing Tao Hwei*—for the two missions represented. Probably the most important step taken was the decision, subject to the approval of the respective Boards at home, that the two missions establish at Chin-chow-fu a union school for the training of evangelists and teachers. Union is in the air; we believe it is from God, and it certainly is a step in the right direction that missions representing the same branch of the Church unite their forces. So much more is that to be recommended when the missions concerned are comparatively small, and, consequently, stand in greater need of each other's help. Then there is no more important problem before the missionary body in China this day than the efficient training of native leaders and teachers, and the establishing of such a school at Chin-chow-fu will assuredly have a great influence on the evangelization of North-western Hupeh. Altogether the Shasi conference marks an epoch in the history of the two sister Missions.

It is sixteen years since the writer passed through this district. In this interval great changes have come over China, but this region would at first sight seem to have been almost untouched. Important beginnings have been made, however. There was, then, all the way from Siang-yang to Shasi, not a single missionary to meet with. Now a strong work is carried on from both ends of the field, and with the occupation of Ching-men-chow there will soon be a chain of stations and out-stations all through the populous district. The people seem to be very friendly, and through the blessings of God we expect great things in days to come.

P. MATSON.

CHING-MEN-CHOW,
April 15th, 1907.

Annual Meetings. English Methodist Mission, North China.

The annual meetings of the above Mission were held in Wu-ting-fu, March 1st to 9th.

On the 1st and 2nd the sessions were those of the Chinese sub-district of Shantung, in which the Wu-ting and Lao-ling circuits were represented by many Chinese delegates as well as the English missionaries. On Sunday, March 3rd, the Rev. G. T. Candlin, Chairman of the District, preached the annual sermon, after which the Lord's Supper was administered by the Rev. J. Hinds; the address being given by the Rev. F. B. Turner. The English service was conducted in the evening by the Rev. J. Hedley and the Lord's Supper was administered by the Rev. J. K. Robson.

At the English sessions, which opened on Monday, March 4th, much important business was transacted. The state of the churches was reported to be most encouraging in all the circuits of the Mission. The following are the statistical returns for the year:—Chapels 215, societies 101, missionaries 11, native helpers: male 70, female 9, local preachers 95, members 2,979, probationers 1,487, baptisms 451, training institution 1, students 17, intermediate schools 3, scholars 37, boys' schools 49, teachers 49, scholars 583, girls' school 1, teacher 1, scholars 39, removals 80, discontinuances 61, deaths 64.

There is a total increase of 241 members, but a decrease of 147 probationers.

There was some interesting discussion of plans for the maturing of work amongst women and girls. It was decided to seek the consent of the Home Board to admit boarders to the Lao-ling girls' school; it is encouraging to note that the Chinese delegates unanimously recommended that all girl boarders should unbind their feet upon entrance, and that, without this being made obligatory in the case of day scholars, they also should be encouraged to unbind.

Of the general work of the Mission the year has shown a good record; the sphere of influence extends from the Great Wall to the Yellow River, and in all of the five circuits good progress was reported.

Representatives were appointed to the Federation Provincial Councils of Chihli and Shantung, and the following were nominated for the various offices:—

Chairman of the District	—Rev. G. T. Candlin.
Financial Secretary	—Rev. F. B. Turner.
Recording Secretary	—Rev. W. Eddon.
Theological Secretary	—Rev. F. B. Turner.
Secretary and Manager of Mission Provident Society for Chinese Preachers	Rev. J. Hinds.

The following are the appointments for the ensuing year:—

Tientsin Circuit and Training Institution	Rev. G. T. Candlin.
Lao-ling Circuit	—Rev. J. Hinds.
" " Med. Mission	—Dr. F. W. Marshall.
" " Girls' School	—Miss A. J. Turner.
" " Women's Work	—Miss K. E. Cook.
Wu-ting Circuit	—Rev. W. Eddon.
Wu-ting Evangelistic and Medical Itineration	Rev. Dr. Robson.
Tong-shan Circuit	—Rev. F. B. Turner.
Tung-p'ing Circiut	Under pastoral charge of Rev. F. B. Turner in the absence of the missionary in charge.
" " Med. Mission	—Dr. A. K. Baxter.

The Rev. J. Hedley, of Tung-p'ing-fu, and Dr. A. F. Jones, of Lao-ling, are proceeding to England on furlough in the spring of this year.

The annual meetings next year will be held at Tong-shan.

Lutheran Missionaries at the Centenary Conference.

Lutherans at the Centenary Conference met on May 1st, 1907, for the purpose of considering the question of union between Lutheran missionary forces in China. A circular, dealing with this question, had been sent round to the Lutheran missionaries before the Conference, and this circular was read before the meeting. After some general discussion it was resolved to elect a committee with instructions to prepare resolutions regarding the matter and present them at another meeting. The following were elected as members of this committee: Revs. Voskamp, Edwins, Rönning, Müller and Bolwig. It was resolved to meet again on Saturday, May 4th, for further consideration of the question. The committee elected to draw up resolutions met on Friday, May 3rd, for deliberation. Rev. Voskamp was elected chairman and Rev. Edwins secretary. According to the previous resolution the Lutheran missionaries met again on Saturday, May 4th. The secretary, the Rev. A. W. Edwins, had to leave for his station before the meeting. The Rev. J. A. O. Gotteberg was elected secretary in his stead. The following resolutions were presented by the committee:—

I. That we approve the present union movement and recommend that all Lutheran Missions and missionaries in China make it their aim to effect a closer federation or union of Lutheran forces.

II. (*a*). As five societies—the American Lutheran Mission, the Finnish Missionary Society, the Norwegian Missionary Society, the Danish Lutheran Mission and the Augustana Synod's Mission—have chosen several of their members to work for union among the Lutherans, we hereby request five of these men—the Revs. K. L. Stokke, Erland Sibvonen, J. A. O. Gotteberg, C. Bolwig, A. W. Edwins—who all are present at the Centenary Conference to form a committee to work for and find a common

ground on which such a federation or union can be effected.

(*b*). We also respectfully request all Lutheran Societies who have not elected anybody to work for this union or federation to elect *one* of its members as soon as possible to communicate with the above mentioned committee and become members of same.

(*c*). We would also respectfully request *all* Lutherans working in not distinctly Lutheran societies to heartily co-operate with us in this union novement and communicate with the above mentioned committee. We would especially mention literary work as the kind of work we all can unite in.

III. We would also recommend that Lutheran missionaries in different centers come together in conferences for discussing and taking united actions in this matter.

These resolutions were discussed one by one and finally unanimously adopted.

The secretary was instructed to send the above to the CHINESE RECORDER. Will you, Mr. Editor, kindly publish the above and oblige

Yours very truly,

J. A. O. GOTTEBERG,

Secretary.

Conference in Lao-ho-keo, Hupeh.

The fourth annual meeting of the Scandinavian Missionary Conference in China was held the 21st to 24th of February this year at Lao-ho-keo, Hupeh. The members present numbering forty-five, representing five different missions, received great blessings from God and inspiration to more aggressive and faithful work for the Master Much valuable advice was given by our more experienced coworkers, calculated to prevent mistakes, clear away stumbling blocks, and enable us to meet the various difficulties daily arising in the mission field. However in a short report, such as this, reference can be made to only a few of the excellent addresses and papers.

Several of the papers treated various difficulties peculiar to the missionary in China: difficulties concerning himself, physical and spiritual friction between fellow-workers, problems in the Chinese congregations and among the Chinese in general.

A very instructive lecture on "Ancestral Worship" was also given. It was not only the destructive and ruining influence of this kind of worship that was emphasized and painted in bold colours, but also its beneficial influences in the annals of China: "It has maintained a sense of responsibility, strengthened the ties of relationship, cemented the community, and upheld the belief in the immortality of the soul. Still it is idolatry; do not compromise; it is better than infidelity; do not fail to replace it by Christianity."

One of the most inspiring and thorough addresses was, without doubt, "A Richer Spiritual Life;" how to obtain it and how to keep it. At the close of the address the Holy Spirit was very nigh; our hearts were deeply touched. We bowed our knees in prayer for a richer spiritual life, so necessary a condition for workers in the daily labor for the salvation of souls.

Some of the addresses were followed by discussions. In addition to the ordinary sessions song, music, prayer, and recitation made the time to us all seem too short. It was indeed a conference from which we all received great blessings and returned to our respective homes in different parts of Hupeh and Honan; some had come several hundred miles by cart. Thanks be unto God for His grace, mercy and goodness towards us. He fulfilled His promises; blessed be His name!

JOEL S. JOHNSON,

Secretary.

Presbyterian Union Theological Seminary, Nanking.

The resolutions on the Chinese Ministry, passed by the Centenary Conference, voiced the convictions of the whole missionary body in China. There can be no more important or fruitful work done at the present emergency than the training of such men as are called by God's Spirit to the work of the Ministry.

Experience has shown that the Chinese Church is not slow to respond to a call for volunteers for this work. In spite of the many and alluring openings in other directions, which face the graduates of our schools and colleges, a call to the ministry, which

lifts it to its proper exalted position, and shows its deeper possibilities and responsibilities, is listened to by our young men.

The growing number of theological schools in various parts of the empire, is a most hopeful sign. Theological classes, conducted in a desultory way by various missionaries already burdened with the oversight of other work, are satisfactory neither to teachers nor to those taught. But an established institution, with its own buildings, faculty, and definite course of study, at once tends to crystallize within the minds of school-pupils in its sphere of influence, their impulses and conscientious drawings toward the ministry.

In the new dormitory building has been carried on the first year's work of the Presbyterian Union Theological Seminary at Nanking. This school is a concomitant of the movement toward Presbyterian union in China; its constituency being the churches of the Synod of the Five Provinces, erected in May, 1906. The contracting parties are the missions in Kiangsu, Chekiang and Anhui, of the Northern and Southern Presbyterian Churches of the United States. Students are expected also from Hunan, and possibly from Hupeh.

At present there are but two buildings in connection with the Seminary: the dormitory and a professor's residence. It is proposed to build other residences, a second dormitory, residences for Chinese instructors, and a main central building for classrooms, chapel, library, etc., making accommodations for not less than one hundred students. In quality of instruction, and in its advanced and thorough course of study, the character of the institution is to approximate as nearly as possible to similar work at home. There is a strong desire on the part of many to combine with the theological school a training school for lay evangelists, which shall fit men who have had less educational advantages for useful and effective evangelistic work.

The professors in the new institution—Drs. J. W. Davis and J. C. Garritt—opened its doors on October 5th, 1906, with sanguine hopes of welcoming at least fifteen or twenty pupils. But the actual enrolment during the year has been thirty-four, of whom twenty-eight were regular students. These come from the three provinces above mentioned; and all, save two of the special students, were from churches of the Presbyterian missions. The Seminary is open, so far as accommodations allow, to all who desire to enter; but must have more buildings at once, as it has been overcroweded its first year.

While it is not yet certain that the lay training school will be a permanent part of the institution, it is necessary for the present to provide such a course. The aim of this course will be to give a general knowledge of the books of the Bible, elementary courses in Church History and Theology, and training in Church government and methods of work. The contracting missions will probably decide upon the question of the permanency of this school at their next annual meetings.

The subjoined tentative course of study in the Theological Seminary will be of interest, and give an idea of what is attempted. It is similar in most respects to that of the Gotch-Robinson Theological College of Shantung, founded by the American Presbyterian and English Baptist Missions.

JUNIOR YEAR.

First Term.	Second Term.
O. T., Exodus.	O. T., Mosaic Institutions.
N. T., Life of Christ.	N. T., Acts.
Comparative Religion, Lectures.	Theology, Williamson's Natural Theology.
Theology, Evidences of Christianity.	Exegesis of Selected Psalms.
Biblical Geography.	Church History, Early Centuries.
Homiletics.	Homiletics.
Vocal Music.	Music.

MIDDLE YEAR.

O. T., Exegesis of Isaiah.	O. T., Synoptical Lectures, Job, Song of Sol., Ecclesiastes.
N. T., Exegesis of Romans.	N. T, Exegesis of Ephes., Phil., Coloss.
Theology, Theology Proper.	Theology, Anthropology.
Church History, to Founding of Papacy.	Ch. History, through the Reformation.
Lectures on Hermeneutics.	Hermeneutics.
Homiletics.	Pastoral Theology.
Vocal Music.	Homiletics, Music.

SENIOR YEAR.

O. T., Synoptical Lectures on Pre-exilic Prophets.	O. T., Synoptical Lectures on Post-exilic Prophets.
Exegesis of Gospel of John.	Exegesis of Epistle to the Hebrews.
Theology, Soteriology and Pneumatology.	Theology, Ecclesiology and Eschatology.
Church History, Modern.	Church History, Hist. of Modern Missions.
Apologetics.	Apologetics.
Pastoral Theology.	Pastoral Theology.
Church Government.	Church Government
Hermeneutics.	Hermeneutics.

Statistics of the American Reformed Church Mission, Amoy.

FOR THE YEAR 1906.

Stations occupied: four:—Amoy, Chiangchiu, Sio-ke and Tong-an.

Foreign Agents:	
Mission, total	22
Native Agents:	
Ordained Native Pastors	13
Unordained Evangelists	27
School Teachers. Day-schools	26
School Teachers. Boarding	22
	88
Churches and Membership:	
Separate Church Organizations	14
Out-stations	46
Regular Preaching Places	51
Self-supporting Pastorates	14
Church Members. Communicants	1,636
Baptized Children	917
Children baptized in 1906	97
Adults baptized in 1906	101
Addition to Church Membership:	
Communicants, 1906	127
Death, 1906	68
Net Increase, 1906	44
Inquirers	1,100

School:				
Day-school, 24; scholars, 583				
Boarding	12;	,,	183	(Men and boys)
,,	5;	,,	267	(Girls and women)
			1,033	

Hospitals 3. 2 open *8 months* 1906, closed 4 months for repairs. Patients, number of visits 9,505.

Contributions:	
For Salaries	$4,191.18
Domestic Missions	645.55
Other Purposes	5,531.31
Thankoffering	511.40
	$10,879.44

Per capita $6.60.

Distribution of Literature:		
Sold: Scripture,	Character	666
,,	Romanized	136
Books, Tracts, etc.,	Character	9,366
,, ,,	Romanized	2,434
Text-books, etc.		549
Given away:		
Scriptures,	Character	6
,,	Romanized	6
Books, Tracts, etc.,	Character	448
,, ,,	Romanized	122
Text-books		5

In reference to the distribution of the Scripture only 44 were portions; in every other case they were either the Old or New Testament complete.

Under Books, Tracts, etc., there are classified: Books, Tracts, Leaflets, Sheets, Hymn Books, S.S. Literature.

P. W. PITCHER.

Missionary Journal.

BIRTHS.

AT Shanghai, 5th June, to Mr. and Mrs. G. F. C. DOBSON, C. M. S., a son.

AT Kuling, 6th June, to Dr. and Mrs. S. COCHRAN, A. P. M., a son.

AT Hongkong, 10th June, to Rev. and Mrs. F. CHILD, C. M. S., Kwei-lin, a son.

DEATHS.

AT Chinkiang, June, Dr. J. E. WILLIAMS, C. I. M., from famine fever.

AT Nanking, 24th June, Rev. J. REES JONES, A. P. M., from famine fever.

ARRIVALS.

AT SHANGHAI:—

13th April, Miss I. P. RHIND, C. and M. A. (ret.).

30th May, Mrs. and Miss CORBETT, A. P. M. (ret.).

2nd June, Rev. B. L. ANCELL, A. P. E. C. M. (ret.).

4th June, Rev. and Mrs. MASON WELLS and family, A. P. M. (ret.).

12th June, Mr. and Mrs. T. M. ELLIOTT, Y. M. C. A.

DEPARTURES.

FROM SHANGHAI:—

17th May, Mr. G. W. LEAVITT, Y. M. C. A., for U. S. A.

26th May, Mrs. STOTT, Misses CLARK and YOUNG, all C. I. M.; Dr. and Mrs. J. S. GRANT and son, A. B. M. U. and Miss BOILEAU, C. M. S., for N. America.

28th May, Rev. and Mrs. C. B. BARNETT, C. I. M., for Australia.

June, Mrs. J. W. HEYWOOD and family, U. M. F. C. M., for England.

8th June, Dr. and Mrs. J. B. NEAL, Dr. C. F. JOHNSON, all A. P. M.; Rev. G. W. VERITY, M. E. M., for U. S. A.

16th June, Mrs. R. GRIERSON and children, C. I. M., for U. S. A.

23rd June, Misses DEARBORN, Ind., and M. V. SHAW, Y. M. C. A.; C. M. HUNTOON, A. B. M. U.; Mrs. WARE and family, F. C. M., all for U. S. A.

FROM PEKING:—

June, Miss ALICE CARTER, A. P. M., for U. S. A., via Siberia.

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3.	Plant Life, Butterflies and Birds	1.15
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„ Government Hand	... „	1—13	„	1.00
Heath's Natural System	... „	1— 6	„	1.80
„ „ „ Manual	... „	...	„	0.65
M. M. & Co., "The Writing Hour"	... „	1— 7	„	1.50
New Haaren Writing	... „	1— 6	„	1.50
S. B. & Co, Normal Review System. Intermeditate Slant	... „	1— 6	„	1.20
Movement Book			„	1.50
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ai⁴ hsi²	愛惜		to love, to pity; to be sparing of; love.
ai⁴· i²·kuang¹·yin¹	愛惜光陰		to economise time.
ai⁴·hsi²·p'i²·jou⁴	愛惜皮肉		to care for the health.
ai⁴ hsiao³·p'ien⁴·i²	愛小便宜		fond of petty gains.
ai⁴·i⁴	愛意		willing, inclined (yüan⁴ i⁴).
ai⁴ jen²·ju²·chi³	愛人如己		to love your neighbor as yourself.
ai⁴·min²·ju²·tzŭ³	愛民如子		to love the people as sons (an official).
ai⁴ mu⁴	愛慕		fond of, *e.g.*, persons, doctrine, etc.
ai⁴·ping⁴	愛病		subject to illness.
ai⁴·tai⁴ kao¹·mao⁴	愛戴高帽		fond of praise (fig.).
ai⁴·t'an²·kung⁴	愛搨攻		fond of argument, or contradiction.
ai⁴·ts'ai²	愛財		to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴·wu⁴	愛物		to be careful of an article.

愛 page 3, col. 1 in Giles; page 619, col. 3 in Williams. M. page in Mateer.

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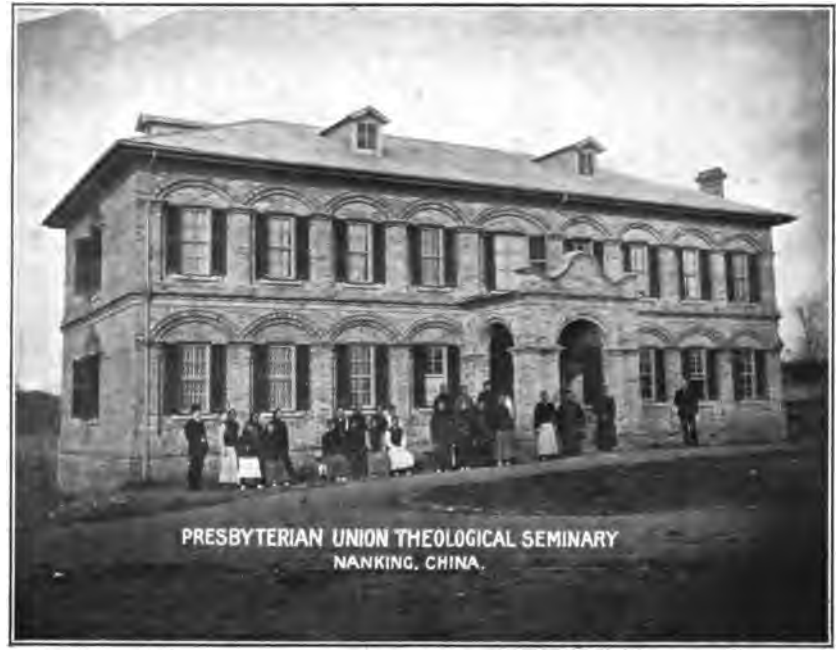

See Editorial Comment, page 458.

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18 Peking Road, Shanghai, China.

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VOL. XXXVIII. AUGUST, 1907. NO. 8.

A Centennial of Protestant Missions in China.*

BY REV. A. H. SMITH, D.D.

IT requires a vigorous historic imagination mentally to reconstruct the England of the last part of the eighteenth and the opening of the nineteenth century. This was the England of which Robert Southey said that it seemed that some men were not so much born into the world as "damned into it." Bishop Butler remarked in the preface to his "Analogy" that it seemed to be *assumed* that the Scriptures were now at length proved to be false.

The Georgian era was satirized by Thackeray in his Lectures on the Georges which were condensed by Walter Savage Landor into a thimbleful of caustic verse :—

George the First was reckoned vile,
Viler George the Second
And what mortal ever heard
Any good of George the Third?
When from earth the Fourth ascended,
God be praised! the Georges ended.

In England the great revival of spiritual life under the Wesleys and Whitfield saved the country from religious decay.

In America a similar great awakening under Jonathan Edwards accomplished a similar result. It was out of the new religious zeal which came with this spiritual renewal that modern missions were born. The Church itself was cold and formal when William Carey preached before a group of Baptist

*Note. As this address (delivered at the Centenary Conference) had not been committed to writing and as no reporter was present, the following outline produced from memory is for "substance of doctrine" only.

ministers on the duty of foreign missions and the Ven. Dr. Ryland exclaimed, "Young man, sit down. When God wants to convert the heathen He can do it without your help or mine." Yet there was in the air an impulse toward a long delayed obedience to Christ's great command. The Baptist Missionary Society was organized in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1799, and the American Board in 1810. The little band of young men that under the haystack at Williamstown in 1806 prayed the American Board into potential existence, did not venture to let their purpose to go as missionaries be publicly known, and for fear of ridicule kept their records in cipher. They dared not all apply for appointment at one time, lest they occasion a reaction against foreign missions.

Such were some of the Occidental conditions at the time when, after ages of torpor, the Protestant Churches slowly and with difficulty aroused themselves to recognise the injunction of the Master to evangelize all nations. Consider in the next place the political conditions prevailing in China and the Far East during the cycle from 1780 to 1840. The Manchu Dynasty succeeded to the sovereignty of China in 1644, and it is considered by good judges to have been, with all its grievous faults, as a whole one of the most brilliant in the long reach of Chinese history. Its second Emperor, whose style was Kiang Hsi, and who reigned sixty years from 1662-1723, was undoubtedly one of the ablest monarchs who ever occupied the Chinese throne, and under him the boundaries of the empire were greatly extended. His grandson, whose reign is called Ch'ien Lung (1736-1796) and who at the expiration of a Chinese cycle resigned his throne in order not to be so unfilial as to allow himself to occupy it longer than his grandfather, was a fit successor, a great statesman, a great scholar, and a phenomenally prolific poet. Under him the realm was expanded to a greater extent than at any previous period, except that of the Mongols, Eastern Turkestan being annexed, a war with Burmah carried on, Formosa for the first time subdued, and the "wild tribes" or Miaotze brought under Chinese rule. But the greatest exploit of this time was the successful war with the Gurkhas, an independent Indian kingdom on the south slopes of the Himalayas, who, tempted by the fabulous wealth to be found in the lamasaries and temples, had invaded Thibet with an army of from 20,000 to 30,000 soldiers,

capturing an important city and a vast lamasary. The Thibetans appealed to Peking, and a Manchu General, known as Fu K'ang-an, was ordered thither from Si-ning, a thousand miles distant. This force traversed the barren, snow-swept wastes of Kokonur, over crags, ice-fields, and gorges. "No army in the military annals of the world," it has been said, "ever made a more stupendous and terrifying march than General Fu's across the Roof of the World. The manœuvres of the Chinese commander were carried out with such vigour and skill that they forced the Gurkhas into line of battle on the north slope of the Himalayas. As is their custom the Chinese presented the Gurkhas conditions by which they could return peacefully to their own country. This ultimately included the surrender of a renegade lama, the spoil taken from the lamasaries, a promise of better conduct in the future, and a recognition of the suzerainty of China. The Gurkhas haughtily rejected the conditions, and a battle ensued on the plains of Tengri Maiden at an altitude of nearly three miles, which resulted in the Gurkhas' abandonment of the field and much of their booty. The Chinese pursuit was carried on with vigor, and a second defeat was inflicted at Kurong Pass. The Gurkhas defended the passage of a chasm for three days, and their final stand was made only twenty miles from their capital, on the cliffs over a gorge of the Tadi. Military men acquainted with the Gurkhas know them to be the bravest fighters of the Anglo-Indian army, and will appreciate what heroic efforts the Chinese soldiers must have made to capture their defensive position, where physical exertion is sometimes accompanied by excessive pain. This campaign forms without a doubt one of the most remarkable exploits in military history and shows what a Chinese army properly led is capable of accomplishing."*

From the time of this defeat, which took place in 1791, the Gurkhas became tributary to China. It was during the next year that Lord Macartney's costly and elaborate embassy sailed for China, and it is not surprising that the Manchus were so confirmed in a sense of their own superiority that the British advances were repelled. China had indeed an already extended experience of foreign intercourse.

The Portuguese, the first Europeans to arrive, made their appearance at Canton in the year 1516 (almost four centuries

* Condensed from an article in *The World To-day* for February, 1907.

ago) and established their 'factories' or trading establishments at Ningpo and at Ch'üan-chou (Chin-chou) in the Fukien province, from each of which places within a single generation they were ignominiously expelled with extensive massacres in revenge for the grossest outrages upon the Chinese.

The Spaniards, who had originally seized the Philippine Islands, perpetrated from mere suspicion an indiscriminate slaughter of the Chinese in the islands; many thousands being butchered or sent to the galleys, a proceeding which was some years later repeated, when it was feared that the Chinese settlers would ally themselves with the famous pirate Koxinga. The next comers were the Dutch, who signalized themselves as bold free-booters, attacking indiscriminately both Portuguese and Spanish. Long after the Continentals, came the English, who being denounced by the Portuguese as "rogues, thieves and beggars," were fired on by the Chinese in the Pearl River near Canton and retaliated by destroying the forts and displaying the English colours. It was only a peculiar style of knocking at the closed gates of China. What the Chinese actually experienced in this early advent of Western nations was a combination of violence, lawlessness, and power, against which their only available weapon was guile.

Their war with the Gurkhas had revealed to the Chinese the alarming advance which the British had recently been making in India. Just an hundred and fifty years ago was fought the decisive battle of Plassy (1757), and the power of the Marathis was broken in 1761. In 1824-26 occurred the war with Burmah and the cession to Great Britain of the Chittugong, Arakim, and the Tenasserim provinces.

That all this boded no good to China and to its Manchu rulers, they instinctively recognized. During the reign of the weak and vicious Chia Ch'ing, who followed Chien Lung, the prestige of the Chinese government greatly diminished. Formidable secret societies such as the White Lily and the Triad (Heaven, Earth, and Man) sects flourished as never before. The life of the Emperor Tao Kuang (1820-1850) was twice attempted. Relations with the "foreign barbarians" were conducted exclusively with the "viceroys" (Governors General), of the two Kuang Provinces, who, remote from the capital in Peking, held the authority practically in their own hands. So far as knowledge of real conditions went, the Emperor was probably one of the most uninformed men in China. In order

to maintain their position as heaven-sent rulers of the Celestial Empire, it was *necessary* for the Manchus ostentatiously to assume a blustering superiority to the men of the West, and in this respect alone they lived up to their opportunities. British commerce with China was conducted through the great monopoly known as the East India Company, the administration of which was a singular admixture of the political and the commercial, but always with strict reference to the sacred and inalienable rights of trade. The tap-root of the perpetual trouble between foreigners and Chinese was the entire absence of any provision on either side for the adjustment of the inevitable misunderstandings. A small body of Chinese merchants called the "co-hong" were intermediaries between Chinese officials and foreign traders. The people of Canton were incessantly irritated by the bad behaviour when ashore of the sailors from the European men-of-war and the merchant vessels at or near the port. The foreign merchants, on the other hand, lived in a condition of virtual imprisonment, the monotony of which was varied by occasional exactions on the part of the officials, which were often resisted, when a deadlock would ensue, trade being suspended, cooks, table-boys, and other servants ordered away, and the foreigners driven to Macao until some *modus vivendi* had been slowly and laboriously arranged. From the Chinese point of view the foreigner was lawless and not amenable to reason. From the foreign point of view the Chinese were unreasonable and obstinate. A witness giving testimony before a parliamentary commission, remarked: "We never paid any attention to any law of China so far as I recollect." These intolerable conditions must in any case have sooner or later brought about a collision, even had there been no especial cause. But there was such a cause. This was found in the inspissated juice of the poppy plant. Opium, introduced from India, perhaps by the Arabs, had been known in China for many hundred years. But until the eighteenth century its use does not seem to have attained to great proportions.

In 1729 the Chinese Government issued the most drastic edicts against its use, but they entirely failed of their purpose. The import of the drug was forbidden, but on each side greed of gain kept it up, a smuggling station at Lintin Island being maintained by British guns as the rendezvous of their ships, all nations trading with China participating in the deadly profits.

What a background for beginning Christian missions, and from England too! Is it surprising that there was from the start an irrepressible conflict between missions and the East India Company? They would not suffer missionaries to travel in their ships; Morrison, the first English missionary, being obliged to go to China by way of America and in an American vessel. American missionaries were deported from India as if they had been anarchists. The honorable Directors (whose names are now relegated to oblivion) passed a resolution that the attempt to send missionaries to India was "the maddest, most expensive, and most unwarranted project ever proposed by a lunatic enthusiast."

THE BEGINNINGS OF PROTESTANT MISSIONS.

Robert Morrison (1807-1834) was obliged on reaching Canton to live with Americans, an object of suspicion alike to the Chinese and to his own countrymen. As a special lecture is to be devoted to him and his work, that will not here be dwelt upon. Until he was appointed translator to the East India Company (in whose service he ever after remained) his position was abnormal and precarious—neglected by his own countrymen, suspected by the Chinese, and antagonized by the Roman Catholics.

THE FIVE STAGES OF WORK.

Each stage was punctuated by a war. The first period was from 1807-1842, when, at the close of the war with Great Britain, the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai were definitely opened to foreign trade, an event of world-wide importance. The second period extended from 1842-1860, in which last year Peking was captured by the British and French and the treaty of Tientsin ratified, potentially opening up all China and giving treaty sanction to the introduction of Christianity.

The third stadium extended from 1860 to 1895 when the war between China and Japan was concluded by the humiliation of the former, although the fruits of her victory were wrested from Japan by Russia, Germany and France.

Shortest of all was the fourth stage which lasted but five years, from 1895-1900, when the Boxer cataclysm swept over all the northern part of the Chinese Empire, obliterating every

foreign interest, except as defended by force of arms. The last period began at the bursting of the Boxer bubble in 1900, and still continues, a time of readjustment and of far reaching changes.

RESUMÉ OF THE SECOND PERIOD.

It is important to remember that the first period was merely one of laying foundations. No missionary work in our sense of the word was or could be attempted. The translation of the Bible, the compilation of a great Chinese and English dictionary, the issue of numerous books and tracts, the establishment of an extensive Anglo-Chinese College in Malacca,—all these were steps preliminary to the missionary work which really originated only two generations ago in 1843.

At that time there were but a half dozen baptized Protestant Christians. It was during this period that most of the larger societies began work in China ; many of them having been for some years skirmishing in the Malay Peninsula or in the islands of the Southern Sea, awaiting their opportunity. There was a sudden increase in the number of workers in several new provinces, studying unknown dialects and laboring under widely varying conditions. The missionaries at that period underwent trials which are now not only unfamiliar, but difficult to appreciate. The voyage to China on the sailing vessels of that day was long and inexpressibly tedious, the ships' food poor and not always sufficient in quantity. The unaccustomed climate was often debilitating, no suitable quarters could be secured, and often none at all. The insanitation of damp, dark, dirty, and perhaps crowded Chinese houses undermined the constitution of many. There was no opportunity for exercise, little variety of diet, the constant oppression of uncongenial surroundings, and the all pervading presence of that "observation without sympathy" which Mrs. Browning denominated "torture." The prejudice, the suspicion, the animosity of the Chinese seemed remediless and relentless. Men and women of high character and of the purest lives were accused and believed, too, to be guilty of horrible *crimes*, and this both by the officials and by the people. These conditions were especially hard on delicate ladies and upon children. When Morrison's first child died, the Chinese for a time refused to allow the body to be buried. Down to 1859 the total number of societies in China had been twenty-four and the men 214, of whom three died by violence, four men and the wife of one of them were

drowned, seven men and five wives died at sea, and in all fifty-one ladies had died. In some regions, especially, the pioneer missionary was regarded as 'the off-scouring of the earth.' They were greatly indebted to those ghosts who gave to certain houses the reputation of being "haunted" by demons, and also to opium-smokers whose necessities compelled them at any risk to sell their dwellings to the 'foreign devils.'

THE THIRD PERIOD.

After the signing of the treaty of Tientsin in October, 1860, another era of missionary expansion set in. More than an hundred missionaries were pent up in Shanghai awaiting that event as the signal for their release. Then occurred an advance on Tientsin and Peking and up the Yangtze Valley to Hankow, while a little later was evolved the great China Inland Mission. Manchuria and Mongolia were entered, while somewhat later workers like Miss Annie Taylor and Dr. Susie Rijnhardt laid siege to inaccessible Thibet, and work was begun for the "wild tribes" or original inhabitants of China. During the first of the two generations since the peace of 1842, the number of missionaries was never large. Their work was constantly *interruptcd.* (1). By the great Tai-Ping rebellion which spread over fourteen provinces and lasted for fifteen years. (2). By the political disturbances and the wars between 1856 and 1861. (3). By the massacre at Tientsin in 1870, the effect of which was widespread. (4). By the French war of 1884 and the outbreaks in Szuch'uan. (5). By the riots in the Yangtzu Valley in the early nineties. (6). By the reaction against "reform" in the autumn of 1898 and throughout 1899, followed (7) by the great Boxer outbreak which demonstrated the essential unity of China on a scale hitherto unexampled. Each of these interruptions made what geologists technically term a "fault," not only preventing continuity of effort, but rendering it much more difficult to resume work after the disturbances had ceased. We measure the fierceness of the attack on the Centimeter Hill near Port Arthur and on the entrenchments around Moukden by the number of Japanese corpses which strewed the ground and by the wire entanglements, the deadly man-holes with their ambuscades, steep sloping sides, and sharp bamboo stakes. These had to be overcome by unflinching courage and by the weight of numbers. The crisis was over in a few hours—perhaps in a few minutes.

But in the missionary war, the wire entanglements, the man-holes, the sharp stakes were chronic, the adversary sleepless and untiring. It requires a higher order of courage to face the terrible ordeal of hatred, suspicion, and contempt, punctuated by not infrequent riots, than to march against batteries. The men and the women who did that were valiant. They gave their lives for China "and they died," and they were forgotten in the city where they had so done, but now their names and their work are recalled with gratitude to God.

It is fitting to name a few of the most prominent among the more than 5,860 missionaries who have worked in China within the century. Of those whose names should be specially mentioned, a disproportionate number—more indeed than from any other two or three bodies, have been connected with the London Missionary Society.

Robert Morrison as pioneer, as translator, as lexicographer, as educator, as author, and as a missionary statesman did a unique work, which measured by any standards must be adjudged gigantic. His only associate, Wm. Milne (1813-1822), was a scholarly man of fervent spirit and unflagging industry, both in translating, in teaching, and in composing books, who, within the brief compass of nine years, literally burned out his life. Dr. W. H. Medhurst (1816) went at first to Batavia, where he remained eight years as a printer, but he became one of the greatest scholars of his time. He was proficient in Malay, in the Mandarin, the Fukien, and the Shanghai dialects of China, in Japanese, Javanese, and other Eastern languages, and was also acquainted with Dutch and French, in all of which he wrote. Wylie's list of Dr. Medhurst's works gives fifty-nine works in Chinese, six in Malay, and twenty-seven in English, an aggregate of productivity probably never equaled before or since.

Dr. Wm. Lockhart (1838), the first physician sent to China from Great Britain, was distinguished for opening medical work in Shanghai, and later in Peking, where the new Union Medical College bears his name. He wrote an interesting volume, which was one of the earliest, and is still one of the best books on medical missions.

Dr. James Legge (1840) was a typical Scot, whose burly form and hardy constitution was equal to any fatigue, and whose memorial will always be his learned and monumental translation of all the Chinese classics. He was for twenty-two years Professor of Chinese in the University of Oxford.

Dr. Wm. Muirhead (1847), a noted evangelist and a voluminous author in Chinese, was for more than a generation the most distinguished and influential citizen of Shanghai, where he died in 1900 after fifty-three years of service.

Dr. Joseph Edkins (1848) after thirty-two years in missionary service at Shanghai, Tientsin, and Peking was appointed translator to the Imperial Customs service of China. He had an unexampled knowledge of the highways and the byways of Chinese literature, and published many works on the language and the religions of China. He died in 1905 after fifty-seven years' residence in the enpire.

Rev. John Stronach arrived in Malacca in 1838 and at Amoy in 1843, and was one of the 'delegates' who translated the Bible into Chinese. He retired in 1878, and died ten years later.

Alexander Wylie arrived at Shanghai in 1847, coming out, like Dr. Medhurst, merely as a printer. In 1861 he became the agent of the British and Foreign Bible Society till his retirement in 1877. Mr. Wylie was one of the most learned and undoubtedly the most modest of all the many distinguished sinologues of his period. He published many articles, but will always be remembered by his Memorials of Protestant Missionaries and by his great work summarizing Chinese literature.

Dr. John Chalmers arrived in Hongkong in 1852. He was eminent as a Chinese scholar and philologist, and was also a Bible translator. He died in 1900.

James Gilmour (1870) is associated with the difficult work for the Mongols, in labouring for whom his earnest spirit was too early consumed. He wrote two informing books regarding that little known people.

Dr. J. K. Mackenzie (1874), a devoted medical missionary, was noted for the medical work which sprang up under his care through the patronage of Marquis Li Hung-chang and Lady Li. He died in 1888.

Dr. Griffith John (1855) one of the best known missionary names in China, a prolific author of tracts, some of which have had an enormous circulation, and translator of the New Testament into Mandarin and Easy *Wên-li*. Dr. John is at present absent from China.

Several other distinguished missionaries were for a time connected with the London Missionary Society. The number of volumes in English (wholly or in part) prepared by members of that mission is very nearly an hundred.

THE PRESBYTERIAN CHURCH OF ENGLAND.

Rev. Wm. C. Burns, the leader of a great revival in Scotland, was sent to China as the first missionary of the Presbyterian Church of England in 1847. He worked in Hongkong, Canton, Amoy, Swatow, Shanghai, Peking and Newchwang, manifesting an extraordinary facility for assimilating new dialects. His felicitous translation of the Pilgrim's Progress into Pekinese has perhaps never been equaled by any other work, and his sweet hymns will apparently never die.

Dr. Carstairs Douglas (1855), one of the chairmen of the first Missionary Conference in 1877 (who died in the same year), was the author of a dictionary of the Amoy dialect.

THE CHURCH MISSIONARY SOCIETY.

Rev. J. S. Burdon (1853), afterwards Bishop of Victoria, was distinguished as a scholar and a translator, both of other works and of the New Testament into Mandarin, in connection with the Peking Committee for that purpose.

His successor, Bishop J. C. Hoare, who was drowned in the Hongkong typhoon, September, 1906, was a scholar who had published valuable works on the Scriptures.

THE CHINA INLAND MISSION.

Rev. J. Hudson Taylor (1854) was ten years later the founder of the China Inland Mission, the largest single agency during the century for the evangelization of the empire. His name will never be forgotten as long as Christianity lasts.

ENGLISH WESLEYAN MISSION.

Rev. David Hill (1865), one of the Chairmen of the Conference of 1890, was a missionary, the peculiar fragrance of whose life is still with us.

THE AMERICAN BOARD MISSION.

Dr. Elijah C. Bridgman, the first American missionary to China, reached Canton in February, 1830, finding Robert Morrison still without a colleague. He worked in Canton and later in Shanghai, and was distinguished as a Bible translator and a scholar. He was the founder and first president of the China Branch of the Royal Asiatic Society.

Dr. S. Wells Williams, who went to China in 1833, was a man of encyclopedic knowledge and long the editor of the *Chinese Repository*. He was for eighteen years Secretary of the U. S. Legation, and nine times *chargé d'affaires*. Among his works were a Cantonese dictionary, a compendious English-Chinese dictionary of the Chinese language, and the "Middle Kingdom," which bids fair to remain the standard general work on China.

Dr. Peter Parker, the first medical missionary of any society to China, began his fruitful labors at Canton, which he reached in 1834, where he "opened China at the point of the lancet," establishing the hospital afterwards transferred to the American Presbyterian Mission. At a later date he was Secretary of Legation and U. S. Minister to China.

Dr. Henry Blodget (1854) was for six years in Shanghai, and was the first Protestant missionary to begin work in Tientsin, where he arrived with the British troops in the autumn of 1860. He was a translator of the New Testament (Peking Committee) and the author of many Chinese hymns. He retired in 1894.

THE AMERICAN PRESBYTERIAN MISSION.

Rev. Walter M. Lowrie reached China in 1842. He was killed at sea by pirates in 1847.

Dr. Andrew P. Happer (1844), nearly fifty years in China, left as his legacy the Canton Christian College.

Dr. D. B. McCartee (1844), a distinguished scholar, had the singular privilege of giving twenty-eight years to China and twenty-eight more to Japan.

Rev. M. S. Culbertson, D.D. (1844), a graduate of West Point in the time of Beauregard, Hallock and Sherman, who held a commission as 2nd Lieut. in the U. S. Army. He was engaged with Dr. Bridgman in Bible translation (the "Bridgman and Culbertson version").

Dr. J. G. Kerr (1854) long in charge of the medical work in Canton. He was a beloved physician, a highly skilful surgeon, a voluminous medical writer, a trainer of many students, and founder of the first refuge for the insane in China.

Dr. John L. Nevius (1854), missionary, translator, author, and educator. He won praises even from the 'non elect' for his introduction of foreign fruits into Shantung. He was one of the chairmen of the Conference in 1890 and the best all-round missionary I ever knew.

We must depart from the usual practice and mention a distinguished octogenarian still with us, Dr. W. A. P. Martin (1850), author of an Evidences of Christianity, still considered as the most useful Chinese book for its purpose, and of many learned works in Chinese and in English. He was long President of the Peking School of Languages, and later (till 1900) of the Imperial University, with Chinese rank of the first degree.

THE AMERICAN REFORMED MISSION.

Rev. David Abeel, who arrived in China in company with Dr. S. W. Williams in 1833. He was the means of the organization in England of the Society for Promoting Female Education in the East.

Dr. J. V. N. Talmage (1847), who preached the sermon at the opening of the Conference of 1877, was a pioneer in Amoy and an able and energetic leader.

THE AMERICAN PROTESTANT EPISCOPAL MISSION.

The first Bishop Boone (1837) was a scholar, a translator, and an administrator of eminence.

Dr. S. I. J. Schereschewsky, 'the last of the great sinologues,' was a translator with unexampled acquaintance with Hebrew, gifted with great linguistic skill, whose courage and enterprise for a quarter of a century in the face of apparently fatal limitations, has seldom, if ever, been surpassed.

THE AMERICAN BAPTIST MISSIONARY UNION.

In 1849 Rev. Josiah Goddard was transferred to Ningpo after eight years in Bangkok. He translated the New Testament and the first three books of the Old Testament.

Dr. Wm. Ashmore reached Bangkok 1850, removed later to Hongkong and Swatow, now retired, still survives to rejoice in the fruits of his abundant labours.

THE AMERICAN SOUTHERN BAPTIST MISSION.

Dr. Matthew Yates (1847), a man of vigorous personality, was identified with Shanghai, to which he gave his life.

Dr. T. P. Crawford (1852) devoted the whole of a long and earnest life to China and left a widow who, after fifty-five years in the Celestial Empire, is still young.

THE AMERICAN METHODIST EPISCOPAL MISSION.

Rev. R. S. Maclay, D.D., reached Foochow in 1848, and was transferred in 1871 to Japan. "By virtue of long, uninterrupted service, he became practically the founder of Methodism in Eastern Asia."

Rev. Stephen L. Baldwin, D.D., arrived in 1859. After twenty-two years in China he returned to America, where he was fourteen years Recording Secretary of the Methodist Episcopal Missionary Society. He was General Secretary of the Ecumenical Conference in New York in 1900, and died in 1902.

Dr. Nathan Sites joined the Foochow Mission in 1861. He was doubtless for many years the best known foreigner in the province. He and Mrs. Sites were probably the first foreign family that in those early days (the 'sixties') resided any length of time away from the treaty ports.

THE AMERICAN METHODIST CHURCH, SOUTH.

Dr. Y. J. Allen (1860), although still among us,* should be especially mentioned as a pioneer in "organic work for China," accomplished by means of books, and especially through the *Review of the Times (Wan Kuo Kung Pao)* long before that fruitful form of work had been elsewhere taken up.

In the same connection must be placed the distinguished name of Dr. Alexander Williamson, big in heart as in body, long connected with the United Free Church, and also with the National Bible Society of Scotland, the organizer of the Society for the Diffusion of Christian and General Knowledge in China (now called the Christian Literature Society). His published works are numerous and important, and his influence will be perpetual. He was prominent in the Conference of 1890.

GERMAN MISSIONARIES.

Karl Gutzlaff, a Prussian of unusual talents, who was an explorer in China and who, though he died at the age of forty-eight, left a long list of books in several languages and an island near the mouth of the Yangtze, known by his name. His best work was probably the impulse which he gave toward organizing the Basel and the Berlin Missionary Society.

Rev. M. F. Genähr Rhenish Mission was a scholar and the author of several important and valuable additions to Chi-

* NOTE.—Dr. Allen died May 30th, three weeks after the close of the Conference.

nese literature. Dr. Eitel (1862) (at one time connected with the London Mission) had a large knowledge of China, and wrote in English on Buddhism and on Chinese geomancy. Dr. Ernst Faber, Rhenish Mission (1865), one of the most profound scholars of the Chinese language and people, left a wide range of works in Chinese, in German, and in English, which are monuments of learning, industry, insight and consecration. "He was by far the most voluminous author in Chinese of any of our Protestant missionaries, and everything he did was most thorough." His studies of Confucianism and of the Mind of Mencius are especially valuable, and his Civilization East and West has been a text-book of progress for Chinese officials.

There have also been honorable women not a few, among whom must be mentioned the self-supporting, eccentric, and devoted Miss Aldersey, who founded the first school for girls in China, reaching Hongkong from Java on the very day on which the peace between Great Britain and China was proclaimed. Miss Lydia M. Fay, the first lady sent to China by any American Society, came under the Protestant Episcopal Mission in 1851. She is mentioned in the preface to Dr. Williams' Dictionary as a distinguished scholar. The first Mrs. Hudson Taylor was a woman of unusual gifts and graces. Mrs. Timothy Richard left a deep imprint upon each of the several provinces in which she worked. Mrs. Julia Mateer, of the American Presbyterian Mission, was an eminent educator, as was also Miss Laura Haygood (Southern Methodist Mission), whose work in Shanghai will not be forgotten.

Not a few of the men who came to China as missionaries would have made their mark anywhere and at any time. Speaking only of the dead, we may truly say that among them were great evangelists, great scholars, great educators, great editors, great statesmen and some of them not unfit for seats as cabinet officers. They lived in more or less connection with foreign communities, who, while recognizing their ability, could not understand their motives, nor comprehend their devotion. They built their lives into the China that was to be. Among their biographies are some which are important contributions to contemporaneous Christian literature, and their names and their work will be held in perpetual remembrance.

(To be continued).

Lessons Being Learned.

BY MATHETES.

BETWEEN seven and eight years in one station and between eight and nine in another make no long period of missionary experience, and certainly do not qualify one to set up as an expert in mission work in China or as an authoritative teacher; yet as one looks back, lessons *have* been learned and others are slowly being mastered, and it may be that some desultory notes on these may be a help to some young worker whom force of circumstances puts in charge of a station, perhaps with a growing body of Chinese Christians to teach and lead on.

Perhaps we should all make fewer mistakes if we determined to make the Pastoral Epistles our *vade mecum*. "Take heed to *thyself* and to thy teaching" is a command that covers one's whole missionary life external and internal. And I have found that unless the first clause was right, the second soon goes to pieces. If the first hour is spent alone with God, there is little fear for the rest of the day, for peace and power will be given—peace to meet the unexpected and the trying and to avoid hurry, and power to overcome in strength Divine.

In that quiet hour and again at noonday or eventide, let the outstanding difficulties and dangers of the work be made known to God, either by oneself or in fellowship with a congenial comrade—best of all one's wife; and this in quiet, unhurried detail. It is time saved thus to put all in Almighty hands, and contention and heartburning and ruin of usefulness are avoided by "working on others through God" by prayer.

A lesson difficult to learn anywhere, and perhaps most of all where racial and educational differences are so great, is to view all things from the standpoint of others as well as from one's own; and so in coming to a decision to fairly allow for the influences which form the opinion of those others, such as tradition and custom, education or its absence, experience and environment in general.

Akin to this last is the extreme difficulty of being sure that we have before us *all* the facts needful to base a right opinion or decision. Wilful or ignorant untruth, suppression of facts either honestly regarded as immaterial or purposely omitted as against the view the narrator desires should be taken, or the

colouring of facts to suit that view—how frequent these things are when the missionary's help is sought. Paying off of old scores or even defence of real rights by a non-Christian is made out to be "persecution for righteousness" sake, or some contract or relationship that wholly upsets the claim one is asked to sustain is kept in the background. To avoid this danger as far as possible it has long been the writer's practice, when asked to intervene in a dispute, to send a trustworthy Christian to the "opponent" to hear *his* side of the story. Even then the habit of imagining a state of facts radically different from that suggested by one's petitioner and of eliciting the real circumstances by judicious questions is extremely valuable.

Our work as missionaries is to make Christ known, and this is done most rapidly and most effectually through *well-taught* Chinese fellow-workers. Therefore except in the first stages when such are non-existent, it is our best work to train these in God's Word and in practical work; and, as they can bear it, devolve on them increasing responsibility and privilege in the church. In other words, recognize and make full use of God's gifts to His Church in China, honouring those on whom He has put honour; we are their "servants for Jesus' sake," not their masters and lords. God trusts them with His Gospel; we must dare to trust them.

Therefore we need to make the best possible use of instruments the most rough and clumsy—whether Chinese with not a little in the way of grave clothes needing to be loosened, foreign brothers and sisters of greatly differing temperaments and views, and even our unspiritual but often puffed up selves! Let each have what he can to do, and so learn (as we self-sufficient Westerners have done and still do) by blundering a little; and let us beware of condemning for a single fault or even for repeated ones, provided there is willingness to learn and real devotion to their Master and ours.

And when we ourselves blunder or trespass against a Chinaman, Christian or heathen, old or young, I believe we can help him (and ourselves) most by frank acknowledgment and amends. Often the best way to get at a dirty-footed brother and to give *him* the much-needed washing, is to ask him to be good enough to wash my immaculate (?) feet. "Face" is of infinitely less importance than obedience to Divine law.

"Two are better than one," and real fellowship in work is invaluable, even to the veteran whose only comrade is a raw

recruit. Periodical and frequent conversational prayer-meetings for common labours, when unitedly and intelligently we bring our joys and sorrows to our common Lord, solve many difficulties, avoid much misunderstanding and lighten everyone's burdens.

Let God make our plans, and even when we think we have His plan complete, be still ready to let Him alter it in whole or part. Changing circumstances or additional knowledge are often His finger-posts pointing a new direction for us. It is safe to "wait upon the Lord," and far better to delay until His will is clearly made known than to go contrary to Him. Yet that will is not often revealed in earthquake, wind or fire, and to hear the "Voice of gentle stillness" one must be near to Him whose voice it is.

If one succeeds to an established work, "builds on another man's foundation," it needs overwhelmingly clear guidance to justify digging up all or part of that foundation. Even autocrats don't in the long run succeed by mere *ipse dixit* decrees in the face of popular opinion. One has no right, in the absence of extraordinary circumstances, to take over another's leadership if it means violent cataclysm in the Chinese church; and in every case with the conservative trend of Chinese character, one must first educate and then gradually change where change ought to come. So well may well be left alone, and sleeping dogs may suffer euthanasia if we pray and wait awhile.

Principle in China generally seems to yield to expediency, and in most instances "Hard cases make bad law." There seems something morally contorting in Chinese air, and we greatly need to guard against laxness as to falsehood—*suppressio veri* or *suggestio falsi*—leaning to the side of the Christian because he is a Christian when right is on the other side, shutting one's eyes to awkward facts or to unfair action of influential adherents—in a word, deadening one's moral sense and compromising principle. Principles, under all circumstances, we need to hold with a grip of iron, whilst our "rights" in the long run matter really little or nothing. We teach our Chinese brethren to "seek first His kingdom and His righteousness," assuring them that what is needful for the man "shall be added:" do we ourselves act as if we believed thus?

"Let all that ye do be done in love."

Should the Denominational Distinctions of Christian Lands be perpetuated in Mission Fields?*

BY MR. D. E. HOSTE, CHINA INLAND MISSION.

THE above question scarcely admits of an unqualified answer. If seems clear that, until our fellow-Christians in China have sufficient experience and knowledge to frame a church system, or systems, of their own, the missionaries of necessity will have to instruct them in these matters, and to a large extent to take the initiative in introducing some kind of church order. In doing this they will, of course, be guided mainly by their own convictions on the subject, as formed in the home lands; that is to say, the tendency will be to reproduce the church government of their own denomination. At the same time, it may be affirmed, without reservation, that the introduction by a missionary of his own church order, in a mere "rule-of-thumb" manner, would argue serious unfitness for his calling. A slight knowledge of church history and a common-sense observation of things as they are in the ecclesiastical world are enough to convince anyone that each and all of the various systems prevailing in modern Christendom have largely been shaped and colored by influences connected with the political and social life of the countries in which they have grown up. It may, indeed, be stated without exaggeration that nearly all of these systems give expression either to compromises between conflicting views, or to the triumph, and therefore undue predominance, of one set of ideas over an opposing school of thought. Men being what they are, it is inevitable that, in the heat of conflict and controversy, the judicial temper should often be impaired. In a revolt from the exaggerations and abuses of one type of church order, the pendulum has swung to the other extreme, and a new system has resulted with its own inherent limitations and mistakes. And these, as time goes on, have given rise, in their turn, to a new campaign of protest and secession.

Hence, while it would be a serious confession of weakness, and even a culpable drawing-back from duty, for a missionary to decline to introduce some ecclesiastical order in the churches under his care, he should remember that what may, on the

* American Journal of Theology, April, 1907.

whole, be the most suitable for us, with centuries of church life behind us, will be cumbersome and positively hurtful, if introduced as a finished product from Christian lands. He will, if wise, therefore endeavor, as far as possible, to cultivate detachment of mind in respect to his own and other denominational forms familiar to him in his own country. He must discriminate between what is cardinal and fundamental in them, and those features which are the result of local influence. He will bear in mind that the New Testament is not explicit on this subject. It contains no crystallized, formulated statement. It gives us an outline of the growth and development of the Christian church during one generation, leaving us to infer from the account certain general principles, and to trace their practical application to actual circumstances and requirements as they arose. Doctrinaire discussions as to the relative rights and responsibilities of church officers and the rest of the congregation are conspicuous by their absence; nor is it difficult for a dispassionate reader to perceive that, in the actual arrangements of that era, there are adumbrations of the various principal ecclesiastical ideas, which since then have found expression in more or less rival or antagonistic systems. However much we may deplore the resultant situation, as we have it in our own lands, and may seek to mitigate it by plans of federation, it is obviously impossible to revert to New Testament conditions in the case of our home churches. In that of the young Christian communities in the mission field it is far otherwise. It may, indeed, be safely said that the true and permanent solution of the ecclesiastical problem there will be found only in this way. While in practice each missionary will naturally give prominence to that particular aspect of church government to which, by previous training, he is personally attached, he will, if guided by the foregoing line of thought, do so only to a very modified extent; and will be careful to make his arrangements sufficiently elastic to admit of their healthy growth and modification in harmony with the particular characteristics of the race among whom he is privileged to labor. He will seek to avoid the mistake aptly described by the French as "governing too much," but will rather remember that, if the young church is a living and healthy organism, it will grow after its own order, and will be free from that ecclesiastical self-consciousness that finds its expression in elaborate and redundant paper constitutions. His part is to introduce certain

simple germ principles, which, as they grow, will largely receive their external form and color from their environment. When the process, for instance, by which the present conventional place of worship was evolved from the assembly-hall commonly used in cities during primitive times is considered, the introduction by missionaries of that particular type of building, among peoples whose architecture is of a totally different character, seems, to say the least, superfluous and uncalled for. In some countries the effect of such a practice is apt to be positively detrimental to the cause of Christianity, as it tends to excite the dislike and mistrust of foreign religions which are felt in varying degrees by most races. The same, of course, applies to the fittings, vestments and other accessories of public worship. The principles contained in the old refrain, "Be it ever so humble, there is no place like home," can with advantage be applied to this part of our subject. If it is becoming more and more widely recognized that certain large sections of our modern city populations do not like to enter the ordinary place of worship, and that, if they are to be reached, halls more resembling their usual haunts have to be secured, how much more should the same principle be followed among the peoples of other climes and continents! The missionary, therefore, needs above all things to be delivered from that stupid parochialism, which tends to obliterate the individuality and initiative of his converts by the introduction of practices and arrangements merely because they are what, through training and habit, suit his ideas and habits best.

The writer having for over twenty years been a missionary in China, it may not be out of place to add a few remarks referring more particularly to that country.

It may be taken as certain that before long the churches in countries such as Japan and China will insist upon making their own arrangements, and correspondingly resent any attempt on the part of missionaries to curtail their liberty in this respect. From this point of view the wisdom of our not now drawing the bow too tight is obvious. The time is rapidly approaching when the provincialism that imagines that we ourselves have all the knowledge and wisdom, and ignores the fact that other races have powers and qualities from which we can obtain profit and instruction, will meet with its well-merited rebuke and discomfiture. The history of China, for instance, furnishes a record of achievements in the domain of government probably

unsurpassed in the history of mankind. China has produced a literature and worked out a social and political system which, whatever its defects and errors, has, through the shocks and vicissitudes of many centuries, held together a civilized society numbering hundreds of millions and covering a vast and diversified area of country. It is much to be desired that the past political and social history of China should be more widely and intelligently studied in Western lands than has hitherto been the case. Until this is done, reproaches of the Chinese on the score of their ignorance and self-conceit seem out of place. We cannot afford to despise a race which, without the facilities of modern means of communication and mechanical skill, has during so long a period of time developed and maintained a political, commercial, and social system of vast magnitude and importance. It may be taken as certain that, as time goes on, China will give to the Christian church men fitted for leadership and endowed with organizing power on a large scale. Nor can the fact be ignored by anyone attempting to forecast the future ecclesiastical development of Christianity in that country, that from time immemorial the governmental ideal, set forth by her literature and cherished by her scholars, is that of a benevolent despotism, combined with a real and healthy influence of popular opinion. In dealing with a people of so strong and independent a spirit as the Chinese, it can at all events be predicted with confidence that any attempt to force upon them the diversified denominationalism of our home lands will end in disaster. Here, if nowhere else, the missionary needs to exercise the utmost self-restraint and discrimination between essentials and incidentals in the forms existing in his own land, and to bear in mind the words of his Divine Master: "Neither do men put new wine into old bottles; else the bottles break and the wine runneth out . . . . ; but they put new wine into new bottles, and both are preserved."

WHAT CONVERTS COST

One of our readers has been studying the statistics of contributions and converts in the different missionary societies during the last eleven years, and points out that the cost of the work per convert is decreasing. Greater results are obtained now than was the case five or ten years ago, with the same expenditure of money. In 1895 the average expense per convert among all the societies in the world was $240; in 1900, $183; in 1905, $162; last year there was a slight increase, the figure being $171. There is an argument here which will be evident to the most indifferent. A dollar is worth more in missions to-day than ever before. Results are increasing. Money is not thrown away that is given to this work. It brings returns, which are secured with increasing economy.—*The Baptist Missionary Magazine.*

MISSIONARIES OVER FORTY YEARS IN CHINA ATTENDING THE CENTENARY CONFERENCE.

Back row :—from left to right.—Rev. J. Macgowan, Rev. W. D. Rudland.

Second row :—Dr. H. Corbett, Dr. H. H. Lowry, Rev. T. Bryson, Dr. J. Wherry, Dr. R. H. Graves, Rev. J. J. Meadows.

Front row :—Dr. C. Goodrich, Miss H. Noyes, Dr. H. V. Noyes, Rev. J. B. Hartwell, Dr. W. A. P. Martin, Rev. J. W. Stevenson, Mrs T. P. Crawford, Mrs. H. C. Kip, Rev. H. E. Jenkins, Mrs. Jenkins, Ven. Archdeacon A. E. Moule, Ven. Archdeacon E. H. Thomson, Dr. C. W. Mateer, Dr. J. M. W. Farnham, Mrs. Farnham.

Photo kindly lent by *Social Shanghai*.

CONFERENCE OFFICES—ENTRANCE HALL.

Photo kindly lent by *Social Shanghai*.

In Memoriam.—Rev. John Reece Jones.

BY REV. J. C. GARRITT, D.D., NANKING.

ONE more has fallen, in his devotion to his Lord and in ministering to the famine-stricken multitudes of North Kiangsu. The Northern Presbyterian Mission, the Nanking Station, and above all his devoted wife, are called to pass through deep grief.

Mr. Jones, who was born in Wales, came with his parents as a child to the United States. Growing up in Indiana, he was educated at Hanover College, graduating in 1902. Choosing the ministry as his vocation, he took the theological course at McCormick Seminary, Chicago, Illinois. During all his course of study, in college and seminary, he was known as a conscientious Christian, and a lovable, frank, and hearty companion, with unusual influence for good over his fellows.

While in his senior year in the Seminary, he carried out a purpose which had been ripening for some time, and offered himself to the Board of Foreign Missions as a candidate for the foreign field. His preference did not lie in the direction of China, but the great need here, and the wish of the Board to send him hither soon became a controlling force with him; and he, with his newly-wedded wife, left the United States in September, 1905, to join the Central China Mission.

Being appointed to the Nanking station, Mr. and Mrs. Jones at once took up their residence there, beginning the study of the language with enthusiasm. After one year of study, owing to the absence of one of the missionaries it devolved upon him to take heavy responsibilities in the school work. In this he was to have engaged for two years; then have a year of evangelistic work; after which he expected to see clearly to which branch of the work the Master was calling him. It was his dearest wish to be able to tell those who had never heard, of a Saviour's love; not with halting speech, but fervently and with the power that should win men.

He felt the urgent call to go to the famine region, long before it was possible to leave the duties of the school. When at last it became possible, he hurried to the front. Like others who went, he was not ignorant of the great possibilities of danger involved. But there was no thought of fear in him. As an official representative of the United States said to me, he died as heroically as if he had led a gallant charge against the

enemy. When his allotted time north of the river had expired he returned home, not apparently ill, but very weary and quiet. In a few days he had to take to his bed. Then soon the dread famine fever showed its presence. It seemed for a time as though it might be a light attack. Later, when the crisis was passed, all thought he would recover. But in a day or two a relapse took place, and though he had the best of care and attention, nothing could prevent the sad result.

Late on a moonlight evening, with a brief and touching service, he was laid to rest in the quiet little cemetery in Nanking. He died on the 25th of June, having been in China only one year and three-quarters. Yet his life here was not in vain. His help and counsel to his fellow-missionaries, his kindly interest in the Chinese, and especially the school-boys in his care, and his cordial helpfulness which was ready for all, will be a precious memory to us all.

To his bereaved wife the loving sympathy of us all goes out. She had chosen the life of a missionary, and hopes to remain in that work; may her work be the more greatly blessed, as she has had to render up to God the loved one with whom she had hoped to be a fellow-worker through the years.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Letter to those who are engaged in Educational Work.

HAVING been invited by the Executive Committee of the Educational Association of China to represent the Association during the year of my absence in America, I am endeavoring to make such preparation as will enable me to do effective work, and I ask the kind co-operation of all who are interested.

I. I desire to become as thoroughly posted as possible in regard to the educational work of the various missions in China. In going from place to place it is my plan to give

information regarding the mission work of all denominations, and especially to interest the churches in the schools and colleges of their own missionaries. If I can be of any assistance in commending mission institutions and helping to secure for them a more adequate support from their respective denominations it will give me great pleasure to do what I can, and I shall be very much obliged if those who are in charge of mission schools will send me any printed matter which they may have that will help to give some idea of the work which they are doing. Catalogues, circulars, descriptive pamphlets or descriptive articles from newspapers, photographs and statements of what the schools are doing and what they hope to accomplish, as well as information regarding their special needs, will be greatly appreciated and made use of as opportunity offers.

II. Letters of introduction to those who will be likely to take an interest in educational enterprises, and suggestions regarding various kinds of work which may be done to further the interests of mission schools, will be thankfully received.

III. It is my intention to visit many of the most important educational centres of America, to attend educational gatherings, to secure the assistance of the religious and secular press, to cultivate the acquaintance of men of means who are likely to take an interest in educational work, and also to visit institutions of learning in order that I may meet earnest and capable young men and women who may be induced to consider the claims of the educational needs of China. Letters of introduction to college presidents and professors will be very acceptable, and will be made use of even when unable to meet personally those to whom they are addressed.

IV. It is my plan to visit the leading publication houses and to procure information regarding the latest and best books, school furniture, apparatus, and all the various kinds of school requisites ; and I shall be glad to receive suggestions which will help me to procure the information desired in order that I may help others to obtain what is needed in their school work.

I am taking with me four Chinese—two young men and two young women—who have been entrusted to my care, and I shall be glad to help those who are desirous of surrounding with Christian influences the young people who are seeking an education in America and whose support is guaranteed by responsible persons. While not enthusiastic on the subject of

sending young people to America, I feel that those who go should be helped to find the best schools, where they may secure kindly help from those who will take an interest in their moral and spiritual welfare, and we may hope that many of them will return to be powers for good in their native land. I should like to be informed regarding the location of Chinese students in America, that I may cultivate their acquaintance and help them whenever possible.

To my many friends of English and German nationality I desire to say that it is my hope that I may be able to return to China by the way of England and Germany and to become acquainted with some who in those two countries are interested in educational enterprises in China and who will be able to help us in prosecuting our work more successfully. The Executive Committee has been corresponding with one of the British societies with a hope that one of their missionaries may be secured to give his time to the work of our Association, and we hope that our desire may be accomplished in the near future. The harmonious co-operation of all nationalities has always been one of the pleasant features in our educational work.

I am fully persuaded that the time has come for a great advance all along the line in mission work, and while I would by no means exalt the educational work as being better or more effective than that which is more distinctively evangelistic, I feel that I have been called by my fellow-workers and by providential leading to take up a special work along educational lines, and I hope that with your prayerful assistance I may be enabled to accomplish something that will be serviceable to those who are endeavoring to bring the young people of China to Christ and to develop them into earnest and efficient workers for Him whom we serve.

During the fourteen years of my official connection with the Educational Association I have received such kind consideration from my fellow-missionaries that it has been a great pleasure to work with them and for them in educational work. There has been so little fault-finding and so much goodwill and kindly appreciation that I feel regarding our four hundred members that we are indeed one great family united in love and in loving service for God and our fellow-men. We are not educationists in any mere temporal or worldly sense. We are educating precious souls for the Master's service in this world and for eternity. Nor are we representing the secular side of

mission work. We are working hand in hand with the evangelists; we want them to help us and we want to help them to raise up an active, intelligent, aggressive and—more than all—a pure and loving Church that will glorify God and lead many souls into the Light of His Truth.

I am leaving for America about the middle of August. I shall be glad to hear from all who can help me and from all whom I can help either before my departure or thereafter. My address in America will be Maryville, Tennessee.

J. A. SILSBY.

SHANGHAI, *July, 1907.*

Compend of Chinese History.

THE above is the title of a very useful book, prepared by Rev. P. W. Pitcher, A.M., and published by the Educational Association of China. Price 20 cents.

For convenience the history is divided into three periods:—

(1). The Legendary Period, ending with B.C. 2357.
(2). The Traditional Period, from B. C. 2357 to A.D. 264.
(3). The Period of Authentic History, from A.D. 264 to the present.

As the author points out, the book is for the most part a compilation of the striking facts of Chinese History from the beginning down to the present. It has been prepared principally for class-room work, but at the same time will be found interesting reading for others than students in schools. It gives, as it were, a bird's eye view of the whole situation, a brief glance at some of the marvellous historical episodes with which Chinese history abounds.

Every one knows how impossible it is for any student to retain the mass of facts recorded on the historical pages of Chinese histories. This little book is intended simply to help in retaining some of them. It endeavors to point out the important mountain peaks in the confusing ranges, and from these elevations to endeavor to get a kind of comprehensive view of all.

The author states that its purpose is in no wise to supplant the study of the greater histories of this Empire; it is rather to create a thirst for, and to lead up to their study, and to enable the student to better comprehend the larger history when it comes under his observation and study.

A brief, though interesting, account is given of over 250 emperors of the different dynasties; there is a list of the treaty ports with the date when they were opened, an account of the early intercourse with foreigners, the Dutch in Formosa, brief histories of the Opium War, the War with Japan and the Boxer Uprising, sketches of the lives of Confucius, Mencius and Laotsze. There is a very complete Chronological Table that is alone worth the price of the book, and the book contains valuable statistics regarding the population of the world, the different continents, countries of the different continents, the various races, and several sects or religious bodies. No pains have been spared to make all figures accurate.

Industrial Education.

BY MARY C. WHITE (M. E., SOUTH).

DURING the meeting of the Educational Association in 1905 the Industrial Section effected an organization, with Miss Mary Culler White, Soochow, as chairman and Miss R. M. Elwin, Jessfield, Shanghai, as secretary. This organization was to hold good until the next Triennial Meeting of the Association, and it was hoped that by means of it the various industrial schools could be brought into closer touch and derive mutual benefit.

During the two years since that time nothing has been done, but during the recent Centenary Conference there was a meeting called for all interested in industrial work. Industrial schools at Shanghai, Hinghua, Chefoo, Ichang and Soochow were represented at this meeting; the work reported being the weaving of native cloth, plain sewing, lace-making, embroidery, etc. The work is being carried on among old women and young girls, slaves and outcast children, the afflicted classes and many well-to-do young people who prefer to be self-supporting while they are on the road to an education. Most of the work reported was on a self-supporting basis.

Mr. James McMullan, of the well-known Chefoo Industrial School, acted as chairman of the meeting, and it was decided to get the heads of the various industrial schools to write short articles for the RECORDER in order to let the public know what is being done.

It was regretted that there was not larger recognition given to industrial education in the program of the Conference, as a worthy beginning has been made and the time is ripe for the wide extension of such work in China.

The training of the hand affects the moral as well as the physical and material well-being of the boy or girl, and will aid greatly in raising up a strong and worthy church for Jesus Christ our Lord.

All who are interested in this subject are invited to communicate with James McMullan, Esq., Chefoo, China.

Our Most Popular Books.

THE Book Sales of the Educational Association last year amounted to $6,357.54. This is considerably less than the average during the preceding triennium as reported to the last triennial meeting, and we feel sure that the current year will show a considerable increase. The book which had the largest sale was the Standard Romanized Primer, and now that the Centennial Conference has endorsed the Standard System and passed strong resolutions in favor of a vigorous pushing forward of the Romanized, we may expect greatly increased sales during the years to come. We would call the attention of all to the fact that among the twenty books having the largest sale was No. 1608, giving a description of the Standard System, with Sound Table, Syllabary, etc. The price of this book is 70 cents. The Mathematical Books have had a larger sale than those of any other class during the past year, Dr. Parker's Trigonometry heading the list. We give below the twenty books which had the largest sale, with their catalogue numbers :—

1606 Standard Romanized Primer.
1584 Dr. Parker's Trigonometry.
1599 ,, ,, Physics.
1600 Dr. Porter's Physiology.
1610 The New Trimetrical Classic.
1581 Mrs. Parker's Natural Geography.
1572 Dr. Parker's Analytical Geometry.
1596 Dr. Pott's Pedagogy.
1584 Dr. Sheffield's Universal History.
1506 Mr. Judson's Conic Sections.
1595 Dr. Corbett's Church History.
1513 Mrs. Parker's Zoology.
1597 Handbook of Birds.
1500 Dr. Hayes' Acoustics.
1598 Handbook of Animals.
1601 Dr. Pitcher's Compend of Chinese History.
1609 Mr. Huntington's Chinese Primer.
1582 Handbook of Astronomy.
1607 Health, Air, Water, Clothing, etc.
1608 Standard System of Mandarin Romanization.
1594 Judson's Physiology.
1589 Elementary Geography (Shanghai Dialect).
1518 Dr. Muirhead's Geography.
1524 Handbook of Botany.
1512 Mr. Owen's Geology.

The most popular map was the Map of the World. Mrs. Lingle's Scripture Maps had a good sale and the Illustrated Charts of Birds and Animals; but many of our best books and charts had nothing like the sale they deserved. We feel sure that if those who are engaged in educational work realized what a good selection of books, maps and charts are published by the Association our sales would be much greater. Let every one send for our catalogue and put himself in the way of getting "the best."

The Monthly Bulletin of the Educational Association of China.

THE Monthly *Bulletin* is now an established factor in our Association work. In it the officers of the Association and the Executive Committee have a medium through which they can speak every month to all the members of our organization, and we hope that in time our *Bulletin* may develop into a first class educational magazine. The only difficulty is to find some one who has the time to devote to it. Our four hundred members are busy men and women, and their hearts and hands are fully employed. The *Bulletin* will enable us to keep our members informed regarding the Association. Through it we can advertise our publications and afford to others an opportunity to reach our members. The publishers of the CHINESE RECORDER have kindly consented to let us use the Educational Department of the RECORDER as the leading portion of our letter-press. This will be a repetition to many of our readers, but will give them an opportunity to send the *Bulletin* to their friends and thus help to secure their interest. The June number contains the Centenary Resolutions bearing on Educational Work; next month the *Bulletin* proposes to publish a list of all our members, and then after that a list of all our publications. In this way, and in other ways which may suggest themselves from time to time, we shall be enabled to keep in touch with one another, and we trust that the *Bulletin* will help to bind us together as a band of brothers and sisters in our one great object to build up the kingdom of our Lord in China and to help the young people of this land to be well-rounded and well-developed workers for China's intellectual, moral and spiritual salvation.

Correspondence.

A CORRECTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Perhaps it might be as well to correct a rather serious error which has crept into MacGillivray's "History of Missions." Under the heading of English Baptist Mission, Shantung, reference is made to the work of this Union College at Wei-hsien, and at the foot of page 73 the following statement appears:—"All the teaching is done *in English*." This should read "*in Chinese*." The Basis of Union distinctly lays down that the teaching work of the College is to be done in the vernacular. As a matter of fact English does not appear on the curriculum, much less is it the medium of instruction!

Yours sincerely,
E. W. BURT.

AN EXPLANATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the July issue of the RECORDER there is a careful and sympathetic review by A. P. P. of two books—*The Twentieth Century Atlas of Popular Astronomy* and an *Atlas of Physical Geography*—recently published by the Shansi University. Your reviewer has nothing but praise for the excellent maps contained in those books and asks, "When will our printing houses in Shanghai be able to do all such work so that it will not be necessary to undergo the trouble and extra expense of having it done in Japan?" It is only fair to point out that the maps for the Astronomy were prepared by The China Printing Company in Shanghai and the binding and letter press, which are really first class work, were done by the Methodist Publishing House in this city. The Physical Geography was printed by the Commercial Press at their branch establishment in Japan, so though the work was actually carried out in Japan, a Shanghai firm was responsible for it.

Your reviewer wishes that there was an edition of these books in a less expensive style of binding, so that the price might be cheapened. It is not the binding, but the maps, which makes the books expensive. You cannot print good maps on bad paper, therefore paper of a good quality and a high price must be used. If an edition were issued in stiff paper covers instead of present cloth boards and gilt letters it would be possible to sell the books in that style for $3.20 instead of $3.50 as in their present more gorgeous dress. This is such a small reduction on the total cost that it was thought best to use the more expensive cover for the better protection of the valuable maps.

I am, yours, etc.,
J. DARROCH.

STATEMENTS RE-AFFIRMED.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: As you printed Mr. Jowett's letter in June in the hope of an explanation, I will endeavour to give one briefly.

It was only yesterday I saw it, or would have answered earlier.

I. In support of my first statement, I will mention that the thousand missionaries whom I know have never referred to a single text-book on the science of missions which they had to master before coming out, just as the medical man has to master his medical text-books. To refer to thousands of books on missions in Yale or any other place is beside the mark, for the fact that they deal with missionary subjects does not prove that they are text-books on the science of missions. Further, I have consulted the best authorities in Europe and America on this subject, and they are all agreed that among us Protestants there is no such book in existence. To refer to the excellent books of the Student Volunteer movement is also beside the mark, for they are written mainly for the guidance of the young in the home land to stimulate their interest in missions, and not for the advanced student. So with the fine books of Drs. Nevius, Ross, and Gibson. They are records of invaluable experience, but none of them profess to be text-books on the science of missions. My idea of a text-book is not the vague and impractical one imagined by Mr. Jowett, but one which has reduced all the best we have in all books on missions to certain definite principles and practices which govern all successful work both in Christian and non-Christian Missions.

What the outline course adopted by a Woman's Club in the United States is, I do not know. If it be the best, since the Missionary Societies generally have not adopted it, this would prove one of my points that the Missionary Societies do not insist on the study of the best.

Moreover, some twenty years or more ago, when a course of study of the Chinese language and literature was generally adopted by the various missions, it was proposed to have simultaneously with it a course of study of the science of missions whereby it was alleged the efficiency of the missionary might be increased from ten to one hundred fold, but this was not adopted. To this day there is no definite course of mission study mapped out by any mission in China. This proves that the Societies do not enforce study of the best books we have.

II. In support of my second statement, let me quote the Centenary statistics, published in the same number of the RECORDER. There it is stated that 13,700 native and foreign workers have only 256,000 adherents, or twenty converts per worker at the end of fifty years! Assuming that the converts increase by 30,000 per annum, an assumption based on the maximum results gathered from the statistics of the last few years, and assuming that the natural increase of the non-Christian population in China is three millions per annum, then a hundred times more non-Christians are born than Christians are made, and therefore at this rate it is demonstrated that China cannot be converted by present methods. I conclude from these figures that the "majority" of missionaries have comparatively little to show for their work. It is not to my "opinion," nor to Mr. Jowett's opinion of the value of "pedagogic training" that I appeal, but to these statistics—which are the real test—in support of my second statement. If

there is a truer explanation of these statistics, I shall be glad to know what it is, for it is with great distress that I write these lines.

The Missionary Societies and the Home Churches more than twenty years ago for want of sufficient number of statesmen on their Boards deliberately refused to study the science of missions, preferring to believe in those who proposed to follow big faith and consecration without thorough knowledge. They listened to the vote of majorities who only know things in general rather than to experts who have the best knowledge of their time. Faith and knowledge must be rightly blended before there can be true success. To practically exclude either is fatal. Experts, though generally in the minority for a long time, have the satisfaction of being the only ones that discover new truths which alone are the source of true progress in the world. Though crucified and buried, God raises them from the dead; sometimes in three days, sometimes in three centuries. The most enlightened views of mission work have been for the most part buried for a generation. It is to be hoped that with the revival of missionary interest in Europe and America now by the China Emergency Committee and the Laymen's Missionary Movement, the trumpet sound of our Centenary Statistics will be understood to be a call for judgment on the past. The result will be no harm to the truth; it will only be a survival of the fittest.

Trusting this explanation will be sufficient,

I remain,

Yours faithfully,

TIMOTHY RICHARD.

UNION IN EVANGELISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The air around us seems charged with *Union*. The word is upon everybody's lips and pen. It was the keynote throughout the recent Centenary Conference, entering into the discussion of almost every day's topic. In one form or another it appears in each succeeding issue of the RECORDER. Union of ecclesiastical terms, union of churches and denominations, union of educational work in all its stages from primary schools up to colleges and crowned by one great Union University; union in theological and medical training, union in the publication of religious and secular periodicals,—all these phases of the subject have passed under consideration.

My object in trespassing upon your space is not to call in question any of the above propositions, nor yet to attempt to add anything to their discussion, but rather to call attention to still another line of union which, although it appears to me to belong in the very forefront of the question, has not, so far as I have observed, entered into its public discussion. I refer to *Union in Evangelistic Work*.

It may perhaps be assumed that such union exists in the very nature of things, but one generally finds that the taking of things for granted leaves much to be desired as to actual results; and conviction deepens in my own mind that there is both room and need for something more than merely a generous recognition among Missions and workers of each other's evangelistic work. Ought there not to be a drawing together in earnest

counsel and wholehearted endeavor to press the evangelistic campaign more aggressively and effectively than has been done, or than *can* be done by divided effort? In other words, has not the time fully come for union in evangelism in China which shall be *positive* and *active* rather than negative and passive?

Without attempting in your limited columns for correspondence to propound a basis for such an union or to indicate the broad lines of its working, may I simply suggest, by way of illustration, one practical line which such combined effort might take, namely, the holding periodically of union evangelistic services in large centres.

Some months ago a brief visit of Mr. John R. Mott to Hankow was made the occasion of arranging for a mass meeting of Chinese students from the three cities which unite to form this centre. Careful, concerted efforts on the part of the several Missions resulted in the filling of the largest audience hall with a thousand expectant men. Mr. Mott spoke through an interpreter, and at the close of his address fifty-nine men rose in response to an appeal to yield to the claims of Jesus Christ. That some among this number may have taken the step unintelligently or without the true conviction necessary to make it a real turning point in their lives is very probable. Yet the case of even one of these men, who has become well known to myself, is sufficient to establish the fruitfulness of that meeting, to say nothing of the fact, which the workers present can affirm, that many others who did not rise went away deeply impressed, while zeal and courage were inspired anew in not a few of the Chinese workers and Christians to seek to win souls for Christ.

Now just what does this instance imply? *Not* that what was accomplished was the result solely of this one service. By no means. Mr. Mott specially requested beforehand that the effort should be directed toward getting to the meeting young men who had previously been "exposed to the Gospel," in one way or another, for some time. And so that body of men represented a volume of preaching and teaching previous to the service in question. And yet to some of them that service was evidently the fruitful means of final decision for Christ.

This brings me to the point I wish to emphasize. Time was, and has been until very recent years at least, when such a meeting would not have been thus effective, because it would have been premature. A vast amount of hard, patient preaching has had to be done, and the fundamental truths of the Gospel reiterated over and over again to prepare hearts for the arrow of conviction. This has been done, and well done, in the many small preaching halls of each Mission. And without doubt it must be continued without abatement for years to come. But such work has prepared the way for *another* phase of evangelistic preaching. In all of our churches and schools, and to a considerable extent also in the general constituences, in the midst of which we live and labor, there are numbers who have become thoroughly familiar with the essential facts of the Gospel, but who have never taken the step of personal acceptance that brings salvation. This class is continually on the increase and claims our most earnest attention.

We are instructed not only to "cast seed into the ground" and trust to the gracious influences of the Spirit of God to nourish and fructify it, but also "when the fruit brought forth," to "put in the sickle immediately and reap." Personal work may accomplish much at this point, and yet there is a demand for *every* helpful agency, and we all know that in the homelands God has signally honored that form of evangelistic effort of which Moody may well stand as a type—effort aimed at bringing men and women who know the truth to face definitely the supreme question of their personal soul's salvation.

Union meetings for this purpose possess several points of advantage over smaller meetings held by the various Missions. Numbers in themselves contribute some inspiration. More prayer, more sympathy, more earnest effort are brought to bear on the souls concerned. The most effective preachers can more readily be secured. A strong, helpful bond of fellowship in both the native and foreign ranks will be effected by their thus standing shoulder to shoulder in the work more than by any amount of mere social intercourse, while to the heathen world there will be exhibited by far the most convincing proof possible of the essential and vital unity of the various evangelical Missions. And still further, such combined efforts, having as their manifestly sole object the salvation of souls, aside from any consideration, *at the time*, of the subsequent connection of the converts, will go far toward dispelling the prevalent idea that each chapel is laboring selfishly to propagate its own particular tenets and swell the number of its own adherents.

It would be a grand thing to see such union evangelistic meetings held from time to time in all cities where a number of Missions are working, and to have them addressed in turn not only by those whose special work is evangelism but also by missionary educators, doctors, pastors and workers in every department. For while fully recognizing diversity of gift and calling and hence the proper division of our forces among special lines of work, yet I cannot but believe that every missionary is an evangelist to the extent of being called to give a public testimony, at least occasionally, to the saving power of Jesus Christ. And I feel sure that such close identification of all classes of workers, from time to time, with the direct evangelistic work would bless their own souls, would greatly encourage the evangelists, would impress the heathen, would stimulate the zeal of the native church, and would serve to attract the entire missionary activity more strongly toward its true motive-centre —the salvation of lost souls.

One remark further. While such union work can be carried on by local workers, as already suggested, should we not earnestly pray that God will speedily raise up and endue by the Holy Spirit *special evangelists* from within the ranks of the native ministry, men whose sphere of service shall be general rather than local, and along the specific line indicated above? If a foreigner, like Mr. Mott, so limited in his knowledge of the Chinese character and thought, and compelled to speak through an interpreter, can exert a decisive influence over an audience of thinking men, who can measure the influence of even one Spirit-filled Chinese, called out and

prepared by God unto this particular line of testimony and appeal among his own race! May the Lord soon *thrust out* such an one, yea many an one, into the fields that are white unto harvest! And may He give us all wisdom and grace to recognize the spiritual gift, and to throw wide open the door for the fruitful exercise of it, by our warmhearted enouragement and cooperation!

The problem of union along other lines may be fraught with serious difficulties. Surely if union is feasible and applicable anywhere it is here. It is readily conceivable that opinions may differ in regard to church government, advanced teachings of the Word, methods of education and the like. But if there is anything we all ought to be able to agree upon and to unite heartily in it is the plain preaching of "repentance toward God and faith toward our Lord Jesus Christ" as the only way of salvation for sinful men. With the earnest hope that all may strive to see not the difficulties in the way but rather the desirability and practical possibility of fuller co-operation in evangelistic work and may make an honest effort to secure it,

I am,
Faithfully yours,
ROBERT H. GLOVER.

MISSIONARY STATISTICS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: It is with considerable interest that I have noticed the statement that the Rev. D. MacGillivray purposes editing a yearly Chinese handbook. In view of this may I take the liberty of writing a somewhat lengthy letter in regard to Chinese missionary statistics.

I have recently completed the editing of a work entitled *The Chinese Empire*, a general and missionary survey, in which I have included a summary of Protestant missionary statistics, compiled from the last published reports of the societies. Naturally I have looked with much interest for the publication of the statistics prepared for the new Centenary of Protestant Missions in China, presented at the recent Centennial Conference. These figures have recently reached me, and I was at first somewhat concerned to find how great is the variation between the figures I have published and the official figures of the Conference. More careful investigation, however, makes it quite clear where the difference lies.

May I by way of explanation of this variation, and in view of future statistics, point out one or two essential points? I have given the total number of communicants as 154,142, whereas the Conference figures are given as "baptized Christian community 178,251," with the foot-note that in some returns these latter include baptized children. It is quite possible that some friends may be preplexed by the variation of more than 24,000 between my figures and those in the Centenary volume. This variation is, however, explained by the Centenary volume including, in some cases, baptized children. For instance, the Church Missionary Society's report gives, 7,308 communicants, which figure I have adopted; the same report gives 16;096 baptized adherents, which figure the Centenary volume has adopted. If it be noted that in the case of

the C. M. S., S. P. G., E. P. M., The American Protestant Episcopal, The Basel, Berlin, Rhenish, and Swedish Missionary Societies I have taken communicants, and the Centenary volume has included baptized children, the variation is at once explained. I may add that we both have included probationers with communicants in the case of the Methodist Episcopal Mission, as their report does not differentiate them.

While these words may explain the difference in our totals I venture to suggest that it would be well in future to endeavour to give communicants in the case of all Societies; if otherwise, there is an inequality between the reports of those Societies which only report baptized believers and those who include baptized children.

It may also be mentioned that the figures in The *Chinese Empire* do not include the church members of the English Presbyterian Church in Formosa, as I felt that these could hardly be included under China now unless the Chinese in other parts of the world also be recognized. I altogether fail to obtain for the Canadian Presbyterian Mission the total given in the Centenary volume, even when including Korea, Formosa and Honan and those under instruction in those three places.

The Centenary volume gives the figures of sixty-four Societies, *The Chinese Empire* of seventy-one. Some of those omitted by the Centenary volume are only very small, but it is surely an error which has omitted the Church of England Zenana Missionary Society with its forty-seven single lady workers and 145 native workers. It also omits The Christian Mission, commonly called "Brethren," with its sixty-seven European workers. On the other hand, I have omitted the American Bible Mission and the Christian Catholic Church in Zion.

This letter is not meant in any way as a criticism of Mr. Nelson Bitton's excellent work. I know too well the difficulties which beset the statistician, and realize it would be doubtless very easy to find errors in those published by myself. In fact I may admit that in the comparison of figures I have found that, by possibly a printer's error, the adherents of the American Baptist Missionary Union are given in my book as 1,115 instead of 11,115. My letter is not a criticism so much as an explanation of the differences between my figures and Mr. Bitton's and a suggestion in regard to what may be done in the future, though Mr. MacGillivray's work is so surpassingly complete that I hope my suggestions will not be considered impertinent.

Apologising for the length of this communication,

Believe me,

Yours faithfully,

MARSHALL BROOMHALL.

LONDON.

Our Book Table.

Kindergarten Primer, with illustrations. No. 4. Price 15 cts.

Primary Arithmetic, with illustrations, Vol. 1. Price 10 cts. Both by Mr. Wong Hang-tong. For sale by Presbyterian Mission Press.

Mr. Wong Hang-tong's books now number thirty-two volumes, and of late he is turning his attention to the needs of the little people. These last two books, just issued by the Presbyterian Mission Press, will bring the "*love of thinking*" into many young minds, and it is with this in view that he has begun his series of Primary Arithmetics. In his preface he tells of the struggles of his own early childhood as he began the study of arithmetic, and the memory of it has brought forth these volumes that the burden may be lightened for the little pupils of to-day. Indeed he expresses the hope that the methods of his lessons will be so pleasing to the children that when they have once opened the book "they will be so anxious to learn its contents that they will continue its study without the assistance of a teacher." He closes his preface with the remark: "Although I know it is contrary to kindergarten ideals, personally I believe the use of these books for a few moments each day in the kindergarten schools would be of great benefit to the little pupils and would help their parents to become more quickly in sympathy with what they call the 'play methods' of the kindergarten system."

His series of Kindergarten Primers is an effort in the same direction, to reconcile the parents' fear of "play methods" to the new and better ways of learning. However the true kindergartener may disagree with this idea, the books in themselves are certainly most useful and will find their true place of service in the primary schools, even if they do not succeed in gaining an entrance into the kindergarten. We are glad to know that Mr. Wong's books are not only used in China but are finding a wide field of usefulness in Korea also.

M. M. F.

(字典捷目) *Tsze Teen Pao Muh.* (Second Edition). A guide to the Dictionary. An Essay exhibiting 214 radicals of the Chinese written language, arranged according to the mnemonic system of Mr. William Stokes, to which are added remarks on the History, Geography and Arithmetic of the Chinese; also *Ji Ten Hiyo Moku*, being a like treatment of the Katakana Syllabary of the Japanese Language, the History, etc., of that empire, by Thomas Jenner, Member of the China Society. London: Luzac & Co. 46 Great Russell Street, W. C. (All rights reserved). 1907. 10 shillings nett. Pp. xii, 122.

The author attempts to show how the Mnemonic System of Mr. William Stokes may be successfully applied to learning (1) the number, sound and meaning of each of the 214 radicals in the Chinese written language; (2) the serial number, name and date of each of the twenty-six dynasties which have ruled over China; (3) the serial number, title and date of each Emperor in China; (4) the serial number, title and date of each Emperor in Japan, and (5) the number and name of the sixty-eight provinces in Japan. Interspersed are a few mnemonic suggestions for re-

membering the main facts in Chinese geography and the letters of the Japanese Hirakana and Katakana alphabets.

To make use of this book the students must first learn the "Key" to the numerical equivalents which have been assigned to certain consonants. He must also learn a table of 239 mnemonic "prompters" or words whose consonantal values, according to the "Key" form the serial numbers from 0 up to 239. For instance, the numerical value of "d" is 1, and "r" is 4; the "prompter" for "14" is "door." This "prompter" is used in mnemonic sentences which recall the 14th radical, the 14th dynasty, the 14th Emperor, or any other 14th fact in any given series. The remainder of the mnemonic sentence in each case supplies the other facts to be remembered. For example:—The 14th radical is remembered by the sentences, "Within your *door* I ask this night your roof may yield *me cover*": "door" lets you know it is the 14th; "me" gives the pronunciation; and "cover" is the meaning. Again the 14th dynasty is remembered by the sentence, "The *doors* to keep the *urchins* out are *all locked*:" "doors" shows that this is the 14th; the last syllable of "*urchins*" reminds you that it is the "Chin" dynasty; and the consonants in the words "*all lock*" represent the figures in the date (A. D. 557) when the dynasty began. Still again the sentence recalling the 14th Emperor is "A *door* of *teak hung*, and the *key at* hand, we can *the foe keep* out:" "*door*" again signifies the 14th; "*teak hung . . . key at*" tells you his title was "Te-kung-kea;" and "*the foe keep*" shows that his date, by the "key," was B. C. 1879.

For those who prefer a mnemonic method of memorizing to the more direct plan, this book will furnish prolific suggestions.

D. W. L.

Conversion by the Million in China. By Rev. Timothy Richard, D.D., Lit.D. Published by the C. L. S. Price $5.

These two volumes are most difficult to review. For Dr. Richard, greatly daring as is his wont, has gathered together articles written at various times and on almost every subject which can engage a missionary's attention and published them together as a contribution to the Science of Missions. Apart from the personality of the distinguished author, the trouble is to find the thread with which to connect the passages of this labyrinth. Certainly the title does not help in this respect.

All the friends of Dr. Richard will prize the autobiographical portions of this work and cherish this record of one who 'never turned his back but marched breast forward,' and in his life has never paltered with conviction, though it brought him often to the point of sacrifice. In spite of this we believe that Dr. Richard would be himself among the first to acknowledge that the 'two startling discoveries' of which he speaks in recounting the history of his mental and spiritual development, were not original but had a long history of religious thought behind them. The truth is our author was somewhat unfortunate in his early missionary connections. The rigidity of thought and method that marked the English Baptist communion forty years ago could be no other than irksome to so naturally liberal a temperament

as his. A good deal might be written of the influence of Dr. Richard and men of his type of thought on the remarkable development of that religious body in the last generation. In this biographical connection we are grateful too for the inclusion of the memorials of the late Mrs. Richard in these volumes.

While criticism in detail of so heterogeneous a collection of sketches as are included in this work is impossible, there are some points about the work as a whole that are bound to strike the reader. Among them will be loose use of words and phrases of great content, the frequent misuse of 'universal,' for instance, and the airy treatment of 'millions.' Dr. Richard in a foreword of leaded type impresses his readers with the fact, as he asserts it, of a constant increase in the population of China to the extent of three millions annually. In more than one portion of the following essays we are informed that the population of the Empire is stationary, and in one essay indeed not only that three millions die annually from starvation but that every ten years an equal number die from the hand of war which will give a decreasing population. Now, however good the case in point may seem to serve the argument of a special pleader, a thing cannot both be and not be. "This high man aiming at his million misses the unit." So also when Dr. Richard tells us that Christian literature ought to be co-extensive with the works of God his readers must not think the C. L. S. desires to open a depôt on the moon and issue pamphlets for planets. What is meant of course is that the *subject matter* of this literature should have such a scope. It is to looseness of statement and lack of adequate revision (to be condoned in a busy man) that some of the slips to be found in the volume are due. Take this on page 107, vol. I: "Those who take an unenlightened view of Christianity are responsible for preventing intelligent men from accepting a form of Christianity *which is unworthy of God.*" And on 277, vol. 2: "At the present day if a missionary . . . . should have to do with political and military matters he *should be classed with infidels.*" Now if one thing is more certain than another it is that Dr. Richard does not think this. The proof reading also leaves something to be desired. Apart from these, which are perhaps minor criticisms, as one reads this searching book (for the whole of those essays that deal with the scope and method of missionary enterprise are a challenge to the thought of all who are not hide-bound in conservatism) there comes the question, Just what does the author mean by conversion when he speaks of it 'by the million?' When he tells us that the too long neglected method of literature and the press has proved in the experience of the Christian Literature Society the possibility of such success, then we are constrained to ask, "Is this what Christ and Paul and the New Testament mean by conversion? Is it conversion or a renaissance or a reformation that the author has in mind and view?" This is not to ask of his *final* but his *immediate* purpose. In a word: Is it 'seek ye *first* the kingdom of God and his righteousness and all these things shall be added unto you' or seek all these things first and the kingdom shall be added unto you? For we have to remember that from the reformation point of view Japan,

from the Mikado to the meanest peasant, has already been converted, but we look in vain in the island empire for the day of the kingdom of heaven. When you have made an enlightened reformer of every official in the land, the final and essential work of Christ will still wait its accomplishment.

Prophetic preaching, Dr. Richard tells us, brought its converts in tens of thousands. But did it? "Your fathers killed the prophets." And when the author calls upon the home churches for men like Moses, Isaiah and Daniel to be made ready for China, and for the formation of a Council of Universal Prophets, we have to remind ourselves that if it be true '*poeta nascitur non fit*' how much more shall it be true of the prophets of the Highest? Let us be thankful that in our midst there is one such as Dr. Richard, whose voice and example are so insistent in their exhortation to enlarge the borders of our tents and make all knowledge our helpmeet in the service of the eternal God, but let us too be careful that we neither confuse our own minds nor those to whom we are sent with the thought of His kingdom as simply a vision of plenty or a year of jubilee.

From which it will appear that those who care for food for reflection will do well to invest in Dr. Richard's book.

B.

The Chinese Empire. A General and Missionary Survey. Edited by Marshall Broomhall, B.A., Editorial Secretary, C. I. M. London: Morgan and Scott. Cloth boards, gilt, 7s. 6d. nett. For sale at Presbyterian Mission Press. $3.50.

We see in these days of change and awakening in China the movings of the

"....poor, blind Samson in this land
Shorn of his strength and bound in bands of steel,"

who shall soon find his strength for good or ill. A roused public opinion, learning to talk of liberty and constitutional government before it knows what these things mean, may do untold harm. There are many dangerous forces at work in quarters little suspected; and the possibilities for a period of storm and bloody revolution in China are all too great.

To turn from such possibilities of the future to a study of the past hundred years of mission work, is most quieting and reassuring. The prayer and faith which inaugurated this enterprise, the gradual but mighty influence shed abroad in every province of the empire, the growing army of Chinese Christians in every walk of life, and their undoubted influence for righteousness and truth,—these assure us that the healing salt has been cast in the spring, and not in vain. Come what may of revolution or distress God's kingdom will grow, and the reign of selfishness and evil must be short.

Whether for study, for reading, or as a book of reference, the book now before us should be in the hands of every one interested in China. In form attractive, in matter comprehensive, its aim is accurately defined in the title: A *general* survey, to aid in understanding the country, and a *missionary* survey, to indicate what has been accomplished and is being attempted by the Christian Church for China's good.

Each province is treated separately by one who is fitted by long residence and wide knowl-

edge to write as an expert on his section. Mr. Broomhall is to be congratulated upon his choice of writers, and the reader is indebted to these writers for adding to their many duties this difficult but not thankless task. It seems invidious to mention some where we cannot name all; but we note that the preface is written by Sir Ernest Satow; while among the writers for the body of the book, we find Dr. J. C. Gibson, Chairman of the recent Centenary Conference, writing upon Kwangtung, the Ven. Archdeacon Moule upon Chekiang, Rev. Thos. Bryson upon Chihli, Rev. Arnold Foster upon Hupeh, Mr. A. H. Harris (late Acting Commissioner of Customs at Changsha) upon Hunan, Rev. J. McCarthy upon Yünnan, Rev. J. W. Inglis upon Manchuria, and Mr. Cecil Polhill upon Tibet. The thorough and impartial treatment of all portions of the field, while it does not remove a certain surprise that no American collaborators appear in the book, even in dealing with provinces where their work is most widely established, yet gives the reader full confidence in the work. Doubtless some will see opportunities for criticism in the omission of names or important work of their own mission, while other work is more largely dwelt upon. This is, in the nature of the case, unavoidable, and the evident purpose of every writer is impartiality. In spite of the necessary brevity of each article, this book is doubtless the most exhaustive work of a popular kind to be had upon the subject of China and missions in China.

The reader, after finishing the book, turns again with delight to the general introduction, in which Mr. Broomhall has with rare ability and in brief space marshalled a wide array of historical facts regarding China and the whole course of Christian missions here, from the time of St. Thomas down. The eye is attracted again and again by the faces of prominent missionaries, most of them of a generation which has passed to its reward. The difficulty with which portraits are sometimes secured, doubtless explains why some whose faces a younger generation would wish to see, are not found here. If it were possible, a full picture gallery of Protestant missionaries to China should be gathered at the Martyrs' Memorial Hall or elsewhere; meanwhile these fifty portraits are worth the cost of this excellent book.

J. C. G.

A CENTURY OF MISSIONS IN CHINA (1807-1907), *being the Centenary Conference Volume*, edited by D. MacGillivray, Christian Literature Society for China. 677 pp., with two Appendices of forty and fifty-two pp. respectively. Printed at the American Presbyterian Mission Press, Shanghai, China.

The genesis of this fine volume is given in the Preface as follows:—"The original idea of this volume was set forth by Dr. Arthur H. Smith in a paper in the CHINESE RECORDER of August, 1905, entitled a 'Centennial History of Protestant Missions in China,' which see.

"In accordance with this (Dr. Smith's) idea, circulars were sent to all the Home authorities asking for succinct historical summaries. At first these were to be limited to 4,000 words each, but this was modified in a subsequent circular to an average of 4,000 words; the older societies being given more space, and the others warned that their matter

might have to be editorially curtailed.

"On January 23rd, 1906, I was appointed to the post of Editorial Secretary of the volume. It was soon evident that if the work was to be printed for the Centenary Conference, it was useless to depend on material sent from home. Few sent reports, few sent anything, some referred us to their missions in the field. Circulars were then sent out in China, detailing the precise nature and form of the matter needed. At successive decorous intervals various other hortatory papers were sent out to stimulate the tardy.

"The results are found in this volume. Thanks are due to all who have contributed to the successful completion of the great task. But no authorities are given as a rule. For revision, re-writing, re-typing, condensation, enlargement, filling gaps, uniformity, summary headings and sub-headings and especially the Appendix, the Editor assumes entire responsibility. There are, of course, some discrepancies in the length of the Sketches, but if *more* and *earlier* material had been sent, some of these defects might have been remedied. Some errors have crept in, and the Editor will be grateful if these are pointed out for rectification in a future edition. Only space and time prevented more elaborate indexes.

"The Statistics gathered were passed on to the Rev. W. Nelson Bitton, of the London Mission, who compiled the large table, which is the final authority on figures."

Right well has the Editor carried out his plan. He has indeed produced a Thesaurus of Information on Protestant Missions in China. The body of the book is taken up with Sketches of the 63 Missionary Societies working in the Empire, giving the date of their opening mission work, the number of missionaries now in the field, number of communicants, territory occupied, with a more or less detailed account of the various branches of the work, evangelistic, educational, medical, literary, etc., in which they are engaged. These sketches were written by one or more members of the missions concerned, and were edited and brought into uniform shape by the Editor. At the end of each sketch a table of statistics is given, showing the numerical status of the given mission at the end of 1905. Full Statistical Tables are given at the end of the volume, both for Protestant and Catholic Missions in China. These tables were, as intimated in the Preface, prepared and carefully analysed by Rev. W. N. Bitton, of the L.M.S., Shanghai. Mr. Bitton's "Note to Statistical Appendix" makes very interesting reading. It shows the extreme difficulty of getting accurate returns from all the Missions in China, partly through negligence and entire failure to respond to the calls made, and largely through the great lack of uniformity in the manner of recording the statistics in different Missions. His suggestion that "the several Mission Boards working in the Empire should come to an understanding concerning the form in which statistics for publication in their Annual Reports shall be gathered from their agents on the field," is a very important one, and it is to be hoped that the China Missionary Alliance or the newly appointed Centenary Conference Committee on Comity

and Federation will be able to take the matter up and prepare a blank form for statistics that may come into general use among all the Missions throughout the Empire.

Not the least valuable part of the book is the Appendix, or rather Appendices, for there are two of them, which contain a large amount of information that would be most difficult to find elsewhere without much laborious research. In Appendix I are given, besides the two indexes to Persons and Places mentioned in the body of the book, a Brief Chronology of the First Century of Protestant Missions in China; Martyrs: 1807-1906, including the victims of the Boxers in 1900; Missionary Biographies; a list of Books on Missionary Methods; one of Books on China in General. In Appendix II are given a list of the Missionaries of the Century, which includes 1, a Table of the Missionaries to China from 1807 to 1843, with the date of their arrival, the Society to which they belonged, the Stations where they were located and, in some instances, the year of their death; 2, a full Alphabetical List of all the Protestant Missionaries to China, from 1807 to 1907, with the date of their arrival and the Society to which they belonged.

Finally, at the end of the volume is an excellent Map of China, printed especially for this book. It is a beautiful specimen of map making and greatly enhances the value of the work. Only one serious objection to it may be noted, that is, that it persists in using the old form of Romanising the Chou cities by *chau* instead of *chou* or *chow*, either of which is preferable to *chau*.

One can but admire the patient toil of the Editor in producing such a volume. The labor involved can scarcely be estimated by any one who has never undertaken a similar task. All who are interested in the progress of Missions in China owe Mr. MacGillivray a lasting debt of gratitude for the immense service he has done the cause in the production of this work. The sales of the book will no doubt be large, as, henceforth, no one can speak with authority on the subject of Missions in this country who has not consulted "A Century of Protestant Missions in China."

A. P. PARKER.

ACKNOWLEDGMENTS.

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Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.

Industrial History of England.

Educational System of Japan. E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chen, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Will Mr. Chen Chung-kuei, announced above as translating Torrey's "How to pray," give his address to Mr. J. Vale, C. I. M., Chentu. Mrs. Mateer's "His Life" is withdrawn, to prevent duplication of work.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

By Y. M. C. A :—

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

Startling Events.

SEVERAL startling events have occurred during the past month; the first being the assassination of Governor En Ming, of Anhwui, the next the tragical execution of Mrs. Ts'in Ch'ing for supposed complicity therewith, or at least being a co-revolutionist with the assassin Hsü Hsi-lin, and lastly the abdication of that unhappy monarch the king of Korea.

It is much to be regretted that the revolutionists have begun the policy of assassination,

and especially when the object of their revenge is no worse a person that Governor En Ming, whose only crime seems to have been that he was a Manchu. It will be a sad day for the progress of Reform when its advocates resort to the methods so much in vogue in Russia. It will be infinitely better to let justice take its course, even if it seems to come slowly.

* * *

Panic-stricken Governor.

But what shall we say of the officials of China when the governor of a province becomes so panic-stricken that he executes a woman of brilliant mind and one devoting herself to the good of her people, without trial and with very little, if any, evidence of guilt—for the process of questioning to which she was submitted can in no sense be called a trial—and simply because it was feared that she was a fellow-conspirator with the anti-Manchus? Matters are in a troubled condition in China in more respects than one, and the rulers can ill afford the ill-will and hatred which will be heaped upon them for such a dastardly act as the execution of Mrs. Ts'in Ch'ing.

* * *

Abdication of King of Korea.

As to the abdication of the King of Korea, if he had not been such a weakling, so utterly devoid of everything which goes to make true kingship, it might have been regretted. But it is difficult to see how matters could be much worse than they were. And his successor, we fear, is but little, if any, better. Whatever criticisms may be made upon the Japanese administration of affairs in that unhappy country, their position will be even more difficult now, and it will not do to judge them too harshly until they have had time to show whether or not they are equal to the task of contending with the difficulties that beset them. Doubtless in many ways the Koreans have been dealt with harshly and unjustly, but we believe the most of the Japanese in high position really desire to give the Koreans a better government than they have hitherto had. But they certainly have an unenviable task before them.

* * *

Troubles at Kinhwa.

The letter from our correspondent at Kinhwa indicates a serious state of affairs in that region, and were not the Chinese government so much better prepared to cope with such difficulties than they used to be, it would look threatening indeed. But we have several times of late seen how readily they can suppress local risings when they set about it in real earnest, so that we presume this local trouble will soon come to an end. It is, however, as these many local disturbances are taken into consideration in their combined weight that one is impressed with the state of unrest throughout nearly all parts of the empire. There is great scarci-

ty of rice in the two Kwangs. There is severe famine in Yünnan, and unless rains have recently fallen in the north, the present fall and winter will witness great poverty and suffering if not very extended and serious famine.

* * *

Improvements in China.

A RECENT trip to the north and return, involving visits to the cities of Nanking, Hankow, Wuchang, thence by rail to Pao-ting-fu, Peking, Tientsin, and thence by steamer, via Chefoo, to Shanghai, revealed some striking changes taking place in these cities. Most apparent at first, and certainly much appreciated, were the improved roads and the rickshas and carriages, making it possible to see and enjoy so much more in a given space of time and to do it so much more comfortably than formerly. Well dressed and respectable looking policemen were also everywhere in evidence, and notices posted along the highways, "Keep to the left." Even your ricksha coolie was made to feel the march of improvement when he attempted to exercise his ancient prerogative of stripping to the waist when heated by long running, by being stopped and told to don his upper garment, and this not in any "foreign Concession."

* * *

Mistakes.

MANY fine school buildings have been erected. But, alas, China is wrestling with the problem of—How to do it. And she is making many a blunder, running into many a pitfall. Many of the schools which opened with so much display and with such bright promise have been closed, or the attendance has dwindled to but a fraction of what it had been. The difficulties, of course, have been manifold, but chief among them has been the want of proper teachers. Many a young man with but a smattering of English, in the absence of any adequate test, has been able to pass himself off as a teacher of English. The pupils, too, in many of these schools expected to become proficient in most branches of modern education in the course of a few months at the longest. To show that this is not exaggerated we should like to quote from a letter recently received from a friend who has had no little experience in educational work among the Chinese for many years. He says: "Only last week I was called on to visit a government school and found that one of the main purposes in getting me there was to consult on *how a course of Physics might be covered in two months;* the other studies going on at the same time as usual."

All of which is due to the fact that the Chinese have so far failed utterly, and very naturally, to comprehend what a good modern education embraces. They think that a language which has but twenty six letters, out of which to build its literature, cannot contain much that cannot be mastered by an intelligent Chinese mind

in a few months, or a couple of years at the most. On account of which they have still before them a painful awakening. School buildings, school teachers, and school books for a nation of such multitude and magnitude as China, may well occupy the thought and endeavor of the wisest and best among them for generations.

Still, the new buildings are interesting, and so is the sight of the old examination halls, for instance the one in Nanking with its twenty thousand "stalls," which is still standing but no longer used, and which is soon to be demolished, and, as in other places, give way to new buildings for modern school purposes. The old is passing away, the new is coming.

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Boxer Memories.

AMONG the most interesting places visited was a hollow in the ground outside the city walls of Pao-ting-fu, into which the bodies of seven decapitated missionaries were thrown and left uncovered during the Boxer troubles. A poor beggar, who lived near by, and who had received kindness at the mission hospital, came by night and covered them with earth, at the risk, of course, of his own life, and then when peace was restored pointed them out to a missionary, who took them up and had them properly interred. And the beggar still lives in his little hut near by and came and talked with us, almost a gentleman beggar now, and another illustration of the fact that gratitude does still live in the breasts of at least some of the Chinese, even the humblest.

* * *

Hanyang Iron Works.

AN interesting episode was a visit to the Hanyang Iron Works opposite Hankow, where we saw much that looked so unlike China, but which has the promise of great things in the future. Here as in many other places China has been made the sport of the march of modern improvement, for nearly all the old machinery, which was now antiquated and useless for present-day purpose, was being taken out, to be replaced by the very newest and supposedly the best. It was interesting to see a ship loading pig-iron for New York. That looked like carrying coals to Newcastle, yet it was being done nevertheless. These Works, we were informed, are no longer run by the government but by private enterprise. They are about to make quite extensive additions to the plant and it was interesting to learn that a Chinese who had been invited from Hongkong to take charge of the same, was a Christian who insisted that the fact that he was a Christian should be inserted in the articles of agreement. The assistant who very courteously showed us around was a son of Rev. Y. K. Yen, formerly so well known in Shanghai and elsewhere.

Grippers and Nippers.

A WELL-KNOWN religious journal recently made an interesting use of Dr. Dale's aphorism regarding the manner in which he divided people into classes—those who gripped life and those who nipped it. In past numbers of the RECORDER we have given various impressions of the Centenary Conference. Another impression is with regard to the all round and very thorough view of mission work that was to be obtained by attending all the sessions. But as that was not possible to many of us, we look forward to the appearance of the *Conference Records;* our desire being to be grippers and not nippers. Much of our usefulness as missionaries is lost if we confine ourselves to our own little corner. The *Records*, when printed, will enable us to get a big grip of a great subject. The editorial committee has met with unforeseen difficulties in the compilation of the material, but we understand that in spite of this good progress is being made. It has been decided that the addresses given in the Town Hall and at the devotional meetings, should be published in a separate volume. The two volumes will be a valuable addition to every missionary's library, and their perusal will help many to understand the science of missions.

* * *

Sunday Schools.

IF we mistake not the new organisation for the promotion of Sunday Schools in China, set on its feet by the Centenary Conference, will have no difficulty in making headway. Before and during the Conference the idea was held in high favour. All with whom we have since had conversation rejoice that such an organisation was effected. The General Committee is composed of nineteen persons thoroughly representative of the denominations and the provinces. This Committee has already grappled with the situation, decided on a forward policy, and committed the details to a resident Executive. The Chairman of the Executive is Dr. W. H. Lacy ; the Secretary, Rev. W. N. Bitton, and the Treasurer, T. D. Begg, Esq. There cannot be any doubt but that we have overlooked the value of the Sunday School in China. Exceptions there are of course, and brilliant ones too, where men and women missionaries have seen things in their right proportion and established most excellent Sunday Schools. It remains true, however, that broadly speaking, the new Sunday School Committee has virgin soil in China. Co-operation among workers will now be possible. Thus an economy of time and money will be effected.

* * *

A S.S. Organizer.

THE presence of the Rev. R. Burges, who has been General Secretary of the India Sunday School Union since 1896, was very helpful. He was able to rehearse before the

Conference, in Sub-Committees, and in private interviews, the methods adopted by the Union he represents. The plan found useful in a non-Christian land like India will, in all probability, prove to be such as can be introduced profitably here in China. Mr. Burges' visits to some of our chief cities, where he has told the story of the Indian work, have proved stimulating and won new friends for the China Movement. By the way it is interesting to observe that the expenses of Mr. Burges' journey from India to China were borne partly by a gentleman in India and partly by the gifts of Christian and non-Christian Sunday School children in that Empire.

It is a matter for satisfaction that, from the very first, it is proposed to secure a General Secretary who will give all his time to the promotion of the objects of the Committee. Every missionary has his own legitimate duties. If he undertakes others he neglects them or breaks down in health from overwork. A first-grade man who knows Chinese and China is required, and we hope he may soon be installed and at work. To our mind, humanly speaking, the measure of the new organisation's usefulness will be the measure of the power of the General Secretary.

* * *

Theological Seminaries.

THERE is great promise in the interest now taken in the erection of theological schools in various parts of the empire. The time has doubtless come when men are needed in our preaching force of the very best equipment and most thorough scholarship. That such training is still beset with difficulties, only makes the need more pressing. While it is true that buildings alone cannot make a school, it is equally true that buildings and men set apart for teaching are essential to the best training of students. It is therefore of great importance that good and well-equipped schools for candidates for the ministry should be established in various parts of the country. The new Presbyterian Union Theological Seminary at Nanking, whose first building is seen in our frontispiece, and a report of which appeared in our Missionary News last month, has begun with a very prosperous year. We shall be glad to have news from the other theological institutions throughout China, and are convinced that such news will be eagerly read by all. Of especial interest should be the reports from the other union institutions which have been opened, such as those in Shantung and Peking.

* * *

Will Students respond?

THE writer of the report from Nanking, above referred to, seems rather optimistic when he writes, that "experience has shown that the Chinese church is not slow to respond to a call for volunteers for this work." There are times and places where

the number of students for the ministry has been very discouraging. Probably one great reason has been, however, that there is little *outlook* for men in the position of mission employés or agents. But the call to Christ's service, with due emphasis on the divineness of the true call to the ministry, has not failed to move men. The supply of theological students falls off, now and again, in the home lands; and yet God does thrust His laborers into the vineyard there. The power of English, and the equal power of a scientific education, to win men from our schools into other walks than the ministry, is gradually declining. But more systematic and effective means must be used by all missions for acquainting their young men with the greatness and the importance of this work of the Christian ministry. They can be led to see its wonderful opportunities for the training and building up of character, its boundless possibilities for service, and for the imitation of Jesus.

* * *

Arrest of Christian Teacher.

MR. CHUNG JUNG-KWANG, head master in Chinese in the Canton Christian College, while travelling in North China visiting schools in the interests of the College, was, on June 17th, apprehended at Pao-ting-fu on suspicion of being a political agitator and conveyed to Tientsin for examination. Mr. Chung is a *Chü Jen* and an earnest Christian, being a highly respected member of the London Mission native church, Hongkong. It is matter for devout thankfulness that the suspicions against this prominent Christian leader broke down *in toto* when the facts were investigated, and that after five weeks of the most searching judicial examination, he was pronounced entirely innocent of the grave charges preferred against him and was set at liberty.

* * *

His History.

TEN years ago Mr. Chung went to Peking to be examined for the *Tsun Sz* degree. Failing of securing it he became much discouraged and dissatisfied with his old manner of life. He had been an opium smoker, and indulged in the other vices common among his class. He was not above using the power which his scholarly position gave him for the levying of blackmail, and he had acquired a secondary wife. In his state of mental unrest he resolved to try religion. He made short work with Buddhism and Taoism. At this time some Christian friend urged him to make a candid study of Christianity, a thing he had never done hitherto. He did so, and, to his great surprise and delight, found it was just what he wanted. He at once applied for baptism, and after being put off by one society on account of his polygamous state, was received by the L. M. S. in Hongkong, on condition that he would under-

take to right this matter as soon as possible. This he did in his own way. He said his wives must first become Christians, and then they could together consider the matter sympathetically. He began teaching them, and in a year or two both became Christians. Then they all agreed that the younger wife, who was childless, should withdraw as soon as she was in a position to support herself. He placed her in school, and after several years of training, she obtained position as a teacher. A meeting of their church was then called, and, publicly and with her consent, she was put away. For the past eight years Mr. Chung has been serving the cause of education in the College at Canton, and the above incident is illustrative of the thoroughness and uprightness of his Christian life.

* * *

Recent Travels and Arrest.

In May he attended the World's Christian Students' Federation in Tokyo, Japan, as the accredited delegate from Canton. He was later joined there by Dr. Wisner, the President of the College, and they were together making a tour of the principal educational centers in the north when Mr. Chung was arrested. It appears that suspicion against him was aroused by his European dress, his travelling with a foreigner, his coming from Japan (that hot-bed of sedition), his passing through Manchuria, his visiting the most important centers in the north, and his desire to meet the principal educators and to see their schools, together with his willingness to address students and Christians at these various points. He had kept a diary of his experiences from the time he started out, but neither in this nor in anything among his effects was there found the slightest trace of anything that would lend colour to the suspicions against him. He told a straight story, and its details were corroborated by telegraphic communication with Canton and the various points he had visited.

* * *

Final Release.

Finally he was released on the guarantee of three prominent Cantonese in official positions in the north, backed by the assurances of some of the leading gentry of Canton.

It is hoped that this incident will tend to greatly strengthen the confidence of official China in the purely spiritual character of the aspirations of the church in China, and that the missionaries and native Christians will be united and persistent in the endeavor to entirely deserve that confidence. Thus may the hand of our Father in this remarkable incident be partially revealed.

* * *

The Late Dr. S. R. Hodge.

It is with special regret that our readers will note in the Missionary Journal the death of Dr. S. R. Hodge, of the Wesleyan Mission, Hankow. Few men in

the same time have made so many friends and identified themselves so heartily with every phase of mission work. Not only was he a medical man, but he was also an ordained minister of the Wesleyan Church, and we have frequently heard of the able sermons he preached. While he had strong opinions and expressed them vigorously, his was a most kindly disposition. We think appreciatively of the excellent series of *Medical Notes for Non-Medical Readers* which he prepared for the China Medical Missionary Journal, beginning in 1892. These articles were written at the request and for the benefit of inland brethren who, far from any medical help, were thrown upon their own resources. While in the nature of the case many subjects could not be touched upon, the more common diseases and ailments of semi-tropical countries were treated of in the most practical manner, and it is strong evidence of his kindliness to find special mention therein made of children's ailments.

We join in expressions of heartfelt sympathy to his wife and daughter and to the members of his Mission.

* * *

The Late Dr. R. E. Worley.

ANOTHER medical missionary has been taken from the work under circumstances of peculiar sadness. On 27th June Dr. R.E. Worley, the physician in charge of the American Baptist Mission Hospital in Swatow, while returning home from dispensary work at Chaoyang, lost his life through the overturning of the native ferry boat. From the Swatow correspondent of the *Daily News* we learn :

> The Chinese made special efforts to save the man whose work had done so such for them, but they were unsuccessful, and he disappeared. The body was recovered on Sunday, and the funeral took place the same evening and brought forth many expressions of love from the members of the mission with which Dr. Worley was connected, and from the Chinese; while the entire foreign community united in an expression of their esteem for the man who lost his life in the course of his duty. Dr. Worley was here for only four years. His retiring disposition covered, and almost concealed, warmth of heart and deep devotion to the cause which brought him to China. All sympathize with his wife in her sorrow.

* * *

The Late Mr. Alexander Mitchell.

SINCE writing the above two paragraphs another worker has passed away—Mr. Alexander Mitchell, of the Presbyterian Mission Press. Although not known to many those who have come in contact with him have appreciated the integrity of his character, the earnestness of his purpose and the faithfulness of his service. He and his wife arrived in China in November, 1897, in connection with the National Bible Society of Scotland's press in Hankow. After six years of service there, in the course of which he made many friends and participated helpfully in Tract Society and other work, he retired, going home on furlough. Later on, however, he was able to come

out again in connection with the Presbyterian Mission. After a lingering illness he passed away on the 28th July. Our heartiest sympathies go out to the bereaved wife, who was such a devoted help-meet all their married life, and who so faithfully nursed him during his last days.

* * *

The Late Rev. A. S. Mann and Rev. W. B. Seabury.

STILL another sad loss to the missionary body has to be chronicled — the loss of two promising young men and under terribly sudden and painful circumstances. Just as we go to press comes the news of the drowning of the Rev. A. S. Mann and Rev. W. B. Seabury, whilst on a picnic to White Deer Grotto Rock at Kuling, on the 29th July. It seems that they had decided to go bathing, and Mr. Mann was already in the water when Mr. Seabury's foot slipped on a wet rock, and he was carried down stream by the swollen current. Mr. Mann gallantly went to the rescue, but was also carried away. Both were Yale men, and had been in China since 1904 when Mr. Mann came out under the American Protestant Episcopal Church Mission to engage in educational work at St. John's College, Shanghai. He was editor of the Educational Department of this paper for some time. Mr. Seabury entered the field in Hunan in connection with the Yale Mission, in the same year.

Our deepest sympathies go out to the co-workers and friends of these two bright, brave young men, whose work on earth has been so suddenly cut off.

Missionary News.

A Loving Appreciation.

We have been asked to insert the following resolution passed by the Mokanshan Sunday School. We join heartily in the appreciation and sympathy expressed:—

Whereas; God in His all-wise providence has taken unto Himself our friend and fellow-worker, Addison Hayes,

We, the officers, teachers and scholars of the Mokanshan Sunday School wish to express our appreciation of his faithful and unselfish service as our Secretary and Treasurer for the past five years; our own sorrow and sense of loss at his death; and our deep sympathy with his loved ones.

The Future Type of Christianity in Japan.

In the development of Christianity in Japan it is an interesting question as to what form of it is most likely to prevail. This may probably be indicated by a study of the lines of present development. It is claimed by some that the old doctrines are no longer tenable and have lost their power to affect the lives of men. What such persons demand is the adoption of some new form of religion that will meet the approval of a certain class of scholars, and in this way society is to be renovated.

If we examine the records of the past we may form some idea as to the success of the propagation of the so-called "Liberal Theology," as com-

pared with the conservative or orthodox views. The following figures are taken from the reports of the different missionary bodies for the year 1906:—

	Present Membership (Communicants.)	*Net Gain in 10 years.*	*Contributions during 1905-07.*
Presbyterian and Reformed	15,076	4,538	Yen 58,204
Congregationalists	10,987	1,126	,, 59,450
Methodists	8,963	2,324	,, 11,910
Episcopalians	6,473	1,053	,, 24,438
Baptists	2,110	228	,, 4,028
Universalists	154	68	,, 223
German Evan. (Unitarian)	195	25	,, 75

The American Unitarian Society has no longer any representatives, and there is no report. The sum of $3,000 was sent to Japan by President Elliott, of Harvard University, for the continuance and extension of their work. This is being carried on entirely by the Japanese.

H. LOOMIS.

YOKOHAMA JAPAN.

The Rebellion Scare at Kinhwa.

The scarcity of rice always gives rise to disturbances in China. Long after the officials at Kinhwa had forbidden the further shipment of rice from the district owing to the scarcity in other places they were prevailed upon to allow the dealers to ship 15,000 bags (about 75,000 bushels). This caused great discontent among the people, because the price began to go up. Moreover, it was said that the Fu (Prefect) and the Hsien (District Magistrate) had taken bribes from the dealers to allow the rice to go. Murmurings and threats were heard on all sides and the secret societies seized that opportunity to become more active than ever. At Fu-ni, one of the eight districts of Kinhwa, the trouble became acute. There was a dispute between two families as to who should plant the lands of their ancestral estate this year. They appealed to the magistrate. That official wishing to punish them both for the fuss they had raised decided that neither of them should plant it this year, but that it should go toward the support of a government school recently opened in that city. Such an unheard of decision caused both the families and many in the community to turn against the magistrate. About that time, June 25, leaders of secret societies came in from the Fukien Province spreading sedition and selling tickets of admission into their ranks. All China is honey-combed with secret societies. These men emboldened the discontented people at Fu-ni to spread the report that the members of the societies were all called out, and on a certain day after organizing they were going to kill the Fu-ni magistrate. Bands of young men would suddenly disappear, presumably to become rebels. The people at Fu-ni became frightened and believed all sorts of exaggerated reports, and began to sell and to pawn their possessions and fled in all directions. All firmly believed

that the rebels would soon be upon them. About the same time at Kinhwa the authorities who had seized a secret society man for making recruits received word from the viceroy to behead him. This caused the members of the secret societies at Kinhwa to disappear by scores and to cause word to be passed around that all members were now to assemble at the "appointed place," and those who failed to go would be the first killed when their armies came. Moreover, they put up placards threatening to kill the Kinhwa officials if they beheaded the men they were arresting.

At this juncture the trouble was so great at Fu-ni that the Kinhwa Prefect ordered a lieutenant to go to the rescue. That official refused to go, because he had not enough soldiers. Thereupon the Prefect took a guard of twenty soldiers and went himself to the scene of threatened rebellion. He found almost a deserted city; the people who remained, in terror; and the magistrate with his gates thrown wide open daring the rebels to come and kill him. At night his enemies would put up threatening placards, and during the day he would put up proclamations trying to calm the people. All produce became very cheap, because there were none to buy. The city gates were watched to keep out bad characters. Soon the country people began to come apparently to buy rice. One day several hundred coolies, who said that was their business, were sitting about the rice shops, but many of them were not buying. The shop keepers suspected them, and told the magistrate, who suddenly had the city gates closed, and the soldiers began to examine the men who said they had come to buy rice. Those who could produce the money for that purpose were let go; those who could not were imprisoned. That day more than one hundred were taken. Of these twelve were found to be unmistakeably rebels, and were executed.

During this trouble I was busy preparing the foundations for our new girls' school building, and intended to keep at it since the disturbance seemed in no direct way to concern Christians or foreigners. Besides, our evangelists and colporteurs had promised to let me know if the trouble should turn against us. It never did, because the people seemed too busy looking out for themselves to notice us. When the panic struck Kinhwa there seemed to be one day given to discussing the reports. The next day those about to flee would pawn all their possessions, mostly clothing. The pawn shops did a most thriving business, and ran out of money wherewith to buy. It was like a run on a bank. They had to borrow money where they could to save their credit. They were helped by the officials and by other big business houses which were also interested in saving the situation. The third day all the avenues out of the city were thronged with people leaving for safer localities. All the chairs and boats were taken, and none could be hired at any price. Many of the people who left had bought a great deal of the thin shiny black cloth, which is worn a great deal in hot weather. It was said that the rebels dressed in it, and robbers had bought it for masks insomuch that the Fu put out a proclamation warning true citizens against wearing it.

As the disturbance became more alarming all our friends agreed that I would better call our people down from the hills and leave the city quietly for safer parts. On Saturday, July 6, Miss Righter and Mr. and Mrs. Dickie and their children accordingly returned from the hills to go with me to join our friends at Moh-kan-shan, near Huchow. The threatened rebellion seemed to be in its most acute stage at Kinhwa. The people were fleeing in all directions carrying very exciting reports, but when you asked who told them the rebels were coming, or who and where the rebels were no one could tell. It was always the indefinite "They say so." I never realized before what harm rumor could work. And so far as anyone could see it was only rumor.

At Kinhwa city, because the soldiers were so few, the business houses organized their bands to help guard the city at night. The rebel placards had threatened to enter the city and release the prisoners that had been taken, especially the one that was to be beheaded. It seemed an easy thing for a few thousand coolies to break into a city so poorly defended, hence everybody was frightened and watchful. And the worst of it was that no one knew for certain who the rebels were, whether friend or foe. Many said that it was not the rebels without that they feared but those within the city walls. And among those who are suspected are high literary men and a few officials.

During the day the officials patrolled the city and the surrounding country with what few soldiers they had. They sent soldiers to our compounds to watch at night and offered soldiers to escort us to Lanchee when we went. Sunday night, July 7, was the most trying of all. Someone had heard that the rebels who had collected beyond the northern hills had come in companies as far as Lanchee and had been seen in the restaurants there; that they had quantities of arms hidden in coffins; and when they came to any town they put on mourning and carried the coffins through as a funeral; and that when they approached Kinhwa, which would be that night, they would arm up and break in. Thus for three nights they were expected, but did not come. On Tuesday morning, our preparations having been made, we all took boat and came away. Everything was quiet; the people all seemed specially civil to us, and we are casting about for the reason. Was it the calm before the storm? Or was it because all the bad characters had fled to join the rebels and to take advantage of the disturbed condition of the country and plunder? Will there be a rebellion at all? Or will the officials act promptly and put down the uprising before it assumes dangerous proportions?

That the members of secret societies are gathering somewhere and preparing for rebellion is certain. That their aim is to kill off the officials and institute an insurrection as broad as the country so as to change the dynasty, seems to many quite likely. But will they be able to do all this within a few months? We think not. That the Chinaman will not rest until he has a Chinese on the throne instead of a Manchu we think quite certain; a revolution is coming, the Manchu must go. And when he is gone that will be only the begin-

ning of woes for China. Until all the rival claimants for power are vanquished or satisfied we think that many parts of China will be scenes of terror that will rival Paris during the French revolution.

T. D. HOLMES.

A subsequent note from Mr. Holmes says: "Native letters say that six out of ten people have fled. The officials have only enough soldiers to act on the defensive. The rebels are organizing among the hills and expect to do something this month or next."

Missionary Journal.

BIRTH.

AT Kai-yuan, Manchuria, 22nd June, to Rev. and Mrs. WM. MACNAUGHTAN, U. F. M., a daughter (Flora).

MARRIAGES.

AT Hsiai-cheo, 29th May, G. W. WESTER and Miss HATTRUM, of the Swedish Mission in China.

AT Tientsin, 30th May, D. URQUHART and Mrs. A. E. ARNOTT, of the China Inland Mission.

AT Shanghai, 20th July, Dr. A. F. COLE and Miss E. M. GILL, of the C. M. S.

DEATHS.

AT Swatow, 27th June, Dr. R. E. WORLEY, A. B. M. U., by drowning.

AT Siang-yang-fu, Hupeh, 30th June, JOHN MILTON, aged one year four months, nine days, only child of Dr. and Mrs. John Sjoquist, Sw. Am. Mis. Cov.

AT Soochow, 13th July, ADDISON, son of Dr. and Mrs. J. N. Hayes, A. P. M., in the 19th year of his age.

AT Kuling, 21st July, Dr. S. R. HODGE, W. M. S.

AT Shanghai, 28th July, Mr. ALEX. MITCHELL, of the Pres. Mission Press.

AT Kuling, 29th July, Rev. A. S. MANN, A. P. E. C. M., and Rev. W. B. SHABURY, Yale Mission, by drowning.

DEPARTURES.

FROM SHANGHAI:—

24th June, Mr. and Mrs. A. B. WILSON, C. I. M., for England.

30th June, Rev. and Mrs. A. D. RICK and family, S. P. M.; Rev. T. N. THOMPSON, A. P. M., all for U. S. A.

5th July, Rev. and Mrs. M. B. GRIER and family, S. P. M., for U. S. A.; Rev. and Mrs. L. KRISTENSEN and family, for U. S. A.

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ai⁴	心	愛3a619c	to like, to love; to be wont, to be subject to. M. 145.
ai⁴-hsi³		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i³-kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi³-p'i²-jou⁴		愛惜皮肉	to care for the health.
a⁴-hsiao³-p'ien⁴-i³		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e.g.*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kang⁴		愛搽摃	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

愛 page 3, col. 1 in Giles; page 619, col. 3 in Williams.
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The Religious Writings of Liang Chi-tsao.

BY REV. D. T. HUNTINGTON, ICHANG.

LIANG Chi-tsao is undoubtedly one of the ablest and most influential of the writers of New China, though his vogue is perhaps somewhat passed. It is therefore well that we should know something about the man and his teaching, especially his religious teaching.

He was born near Canton in 1873 and received his early education from his grandfather, who was a scholar. At the age of twelve he obtained his Hsiutsai degree and continued his studies under other teachers till he became a Chujen at seventeen. Soon after this he came under the influence of Kang Yu-wei who, whatever we may think of his political ideas, certainly had the power of attracting brilliant young men. Liang followed him in everything except Buddhism, of which religion Kang was a follower. He was secretary of a reform society at Peking in 1894, but the society was soon suppressed. He worked in various ways for reform till 1898, when he was one of the party in power for a short time. When the crash came he escaped on board a Japanese gunboat and went to Japan. There he studied for a year and then started a school for Chinese in Yokohama. Later he traveled to various lands, whither Chinese have migrated, to propagate reform ideas among the emigrants. He returned to Japan, and in the year of Confucius, 2453 (which is the year 1902), he started the *Hsin Min Tsung Pao*, which ran for four years. His opinions are to be found in the files of this magazine and in his collected essays,

which cover about fifteen hundred pages of medium sized print. The religious essays cover only thirty-three pages of the collected essays and about 200 pages of the magazine, of which latter a large part is from other pens than his own. These I shall not consider at present.

He is personally a Confucianist, but not of the old stamp. At first he was in favor of protecting religion—by which he meant enforcing it—but later he came to the conclusion that this was not the way to honor Confucius and gave it up, frankly taking back everything he had previously said on the subject.

As I say, he considers Confucianism as the ideal religion, and in favor of this position he produces six propositions: 1. Confucianism is evolutionary and not static. 2. It is democratic and not despotic. 3. It commands universal goodness and not solitary goodness. 4. It makes for a powerful establishment and not for literary weakness. 5. Favors breadth and not narrowness. 6. It exalts the soul in comparison with the body. Some of these propositions are rather surprising, and it would certainly be difficult to prove them out of the Analects or even Mencius. However he goes on to show that there are two schools of Confucianism dating back to very early times—the Ta Tung school (大同派) and the Hsiao Kang school (小康派). Hsuin Tsz was the heresiarch who diverted the whole subsequent teaching into the latter school, so that since the Tsou dynasty the true teaching has been obscured. The true Confucianism is to be found in the I King and the Chuin Chiu. The latter is the most important, but the book itself is like algebraic formulæ, of which the explanation is needed. This is to be found in the commentaries of Kungyang and Kuliang. I confess that I cannot help suspecting that he evolves his ideas and then thinks that they must be Confucian and so goes to some of the least familiar books of the canon and, finding a faint possibility of them there, bases his whole theory on this very unsatisfactory evidence.

In the essay on toleration we gain a further light on what he thinks religion should consist in and what he believes Confucianism does consist in. "Those of the present time who would protect religion hear that Westerners say that China has no religion. They at once get angry, thinking that we are wronged.. We are insulted. This comes from not understanding what religion is. Westerners when speaking of religion simply mean superstition. Its power and limits are aside from

the body, considering the soul as the basis, worship as the form, departure from earth as the object, Nirvana and the Kingdom of Heaven as the end, and the bliss or misery of the world to come their law. All religions differ merely in organization and size. In the main they are one. Therefore for those who enter these religions there is nothing more important than belief, nothing more pressing than conquering demons. In establishing belief they forbid men to cherish doubts and prevent their thinking of liberty. In conquering demons they keep their doors in order to drive away external influences. Therefore religion is not an instrument for the progress of mankind. Although during the first period of the evolution of the race it may have had very great use, after the second its uses are not sufficient to counterbalance the evils. But it is not so with Confucianism. That confines itself to matters of the world and the country and the origin of reason and virtue. It is without superstition. It is without worship. It does not forbid doubts. It does not oppose outside doctrines. The difference between Confucianism and all other religions is in this. In a word, Confucius was a philosopher, a statesman, an educator and not a religious teacher." He thinks therefore that they should not try to protect Confucianism nor imitate Christian methods in its propagation. He then shows to his own satisfaction that the power of Christianity in Europe is declining, basing his argument chiefly on the decline in the power of the Papacy and the separation of Church and state in various countries. His idea of the state of Christianity in China is interesting and much nearer the truth than one could wish. "Some one says: 'Although their religion is declining in Europe it is increasing in China. How then can I do otherwise than oppose it?' This also is a mistake. Christianity in China has two objects. One is a genuine propagation of the doctrine. The other is that the government of each country may use the Church to swallow up our power and profit. The Chinese who enter the Christian Church are also of two kinds. One truly believes the doctrine. The other uses foreign teachers to carry on law suits and tyrannize over country places. What harm will those who truly preach and truly believe the doctrine do to China? Why should we dislike the good features of Christianity? China accepts Buddhism and Mohammedanism and even the teaching of Chang Tao-lin and Yuen Liao-fan. Why should it object to Christianity alone? Furthermore Christianity has already

been in China for several hundred years and very few upper class people have followed it. Evidently its strength is not sufficient to change our country."

He rejoices that Confucius has bequeathed to China the felicity of freedom from persecution, but regrets that Confucianism has been gradually narrowed from the time of the Warring States by Chin Sz Hwang Ti and the scholars of all subsequent dynasties, till it has reached its present position of narrow orthodoxy. Confucianism must be broadened to meet modern conceptions. Its basis is, however, permanent, for it is founded on a true psychology and a true sociology. As civilization rises Confucianism rises with it. "I dare to say that if the world were without government, without education, without philosophy, then Confucianism would fail, but while these exist Confucianism will not cease."

Universal education with a Confucian basis is, therefore, the thing to be aimed at. Whatever is useful may be borrowed from other religions, such as the broad love of Buddhism, and the equality, love of enemies and giving of life for the people, of Christianity. They are more or less clearly taught in Confucianism, but he is willing to accept their fuller and clearer statement.

He ends with the following peroration: "Alas! Alas! I who was a leader of the protectors of religion have now become their greatest enemy. . . . . Nevertheless I love Confucius, but I love truth more. I love former generations, but I love my country more. I love the men of old, but I love liberty more. I know, also, that Confucius loved liberty, and that the former generations and the men of old loved the country and liberty more than I do. This is my belief. This is my repentance. I am not sorry to turn over the decisions of two thousand years. I am not afraid to stir up the strife of 400,000,000 people. Thus do I reward the gifts of Confucius to me. Thus do I reward the gifts of the lords of religion to me. Thus do I reward the gifts of my fellow-countrymen to me."

This, I think, represents fairly Liang's genuine opinions. One would hardly conceive it possible that the next article was by the same author. It is on "The Relation of Buddhism to the Government of the Masses." In this he seems to take almost the position which Gibbon ascribes to Roman officials. They "considered all religions equally false and equally useful." I should be sorry, however, to think so badly of Mr.

Liang. This essay gives only his political opinion. He has a personal opinion also.

"One of the great questions of our fatherland in the past has been," he begins, "'In the government of China's masses will progress be attained by belief or by no belief?' The root of belief is in religion. Religion is not a mark of extreme culture. Nevertheless the world at present is still several tens of degrees below perfect culture. Therefore religion is a matter which can by no means be omitted. Some say that education can take the place of religion, but I dare not accept this statement. And even if it were so this would apply only to countries where education is universal and all men have been imbued with it 'till by practice it has become a second nature and their virtue and wisdom rise daily above the average. Then, although there were no belief no harm would result, but that time has not yet arrived in China."

Having thus concluded that faith is needed he proceeds to enquire what that faith shall be. Confucianism he rejects on the ground that it is an educational rather than a religious system and not sufficient for the present uncultured age. Christianity is also rejected somewhat summarily. "There are others who, intoxicated with Western customs and seeing that Europe and America become strong by believing Christianity, desire to leave what they have and adopt it instead. These remarks are still less important, although Christianity has been bringing its influence to bear on my people for a long time yet because it grasps power in a way contrary to righteousness, and although it has tremendous consequences following it, several powerful countries use it as a bait. Yet if there is the least carelessness, unfathomable troubles will follow."

He then proceeds to enumerate six reasons in favor of Buddhism: 1. It is an intelligent belief and not a superstition. I have frequently heard the superstitious say: "This is a matter known to the Lord, the Creator, but we cannot attain to it." But Buddhism is not so. The chief precept of Buddhism is 'cultivate pity and wisdom together.'

2. The faith of Buddhism is in universal goodness and not in solitary goodness. Under this head he has some remarkable and interesting statements. "Buddha said: 'If there is one living being which will not attain to Buddhahood I swear not to become a Buddha!'" This is urged against those false Buddhists who would cultivate a cloistered and secluded virtue.

The conduct of a Bodhisattva is the thing to be aimed at. Of this Buddha says: "Having ferried oneself across, to return to ferry others is the conduct of a Buddha. Before being able to ferry oneself across, to ferry others is to show the heart of a Bodhisattva." Therefore he considers that Buddhism only is sufficient to undertake the salvation of all men.

3. The object of Buddhism is to save the world and not to forsake the world. "The difference between the solitary and the Bodhisattva being clear one perceives that Buddhism is not a religion which forsakes the world." The salvation of the world (not, indeed, the world of forms) and even of hell, is a part of the Buddhist idea. "The disciples of Buddha asked him, 'Who ought to descend into hell?' He answered 'Buddha ought to descend into hell, and not only to descend into hell but to live there continually, and not only to live there but to enjoy it, and not only to enjoy it but to dignify it.'" This is the wider hope with a vengeance!

4. The faith of Buddhism is measureless and not limited. "The difference between religion and philosophy is in their teaching about the soul . . . . . The teaching of other religions about the soul is not so complete as that of Buddhism. The preaching of Christianity speaks of eternal life, of the Kingdom of Heaven, of the judgment of the last day. One may then speak of eternal life saying that its principle is in the soul and not in the form, without contradicting its original meaning, but as to the meaning of the judgment of the last day, the idea is that when the last day comes all will come forth from the grave and be judged by the All Knowing and the Almighty. But it is the form and not the soul that is judged. If one says 'It is the soul,' then the soul lives with the body and is destroyed with the body; and what is left worthy of honor?" Confucianism confines itself to forms saying: 'Good and evil will be recompensed on one's descendants.' Buddhism confines itself to the soul saying: 'Good and evil will be recompensed in unending kalpas.' Although the ideas are different yet each is complete in itself. Christianity is between the two. Therefore I consider that the Christian doctrine of the last day has not yet escaped from the superstitious faith of Egyptian barbarism.

The fifth advantage is that Buddhism teaches equality and not differentiation. On this he quotes the phrase "All living things have the Buddha nature."

The sixth and last point is that Buddhism trusts in one's own strength and not in the strength of another. The idea is that each depends entirely on his past action for his present state and on his present action for his future state. He goes on to apply this to the country—getting out of the world of spirit into the world of form without apparently noticing it.

So much for his ideas on the subject of the uses of Buddhism as a national religion. For the various reasons enumerated it would help to govern the people, therefore let us use it as we would use any other instrument of government.

The last essay to which I would call your attention is entitled "My View of Death and Life." He here comes back to his own personal convictions even more clearly than in his essays on Confucianism. He opens with a statement that all philosophers agreed that there is something which survives death, but have been disagreed as to what it is. He will not therefore call it soul, which has a technical meaning, but *chin shen*, spirit. He then gives an exposition of the Buddhist idea of karma, which excludes the idea of soul and makes a peculiar transition to evolution somewhat after the manner which Lafcadio Hearn and some others have made more or less familiar to English readers. Just at the end he points out one of the many fundamental differences between the two systems, namely, that evolution has for its basal doctrine the struggle for existence and Buddhism aims at release from conscious existence.

He then passes on to one of the most remarkable explanations of the doctrine of the Trinity which has ever been suggested. "The Christian doctrine of the soul is somewhat similar to that of Buddhism and evolution. Nevertheless Christianity has one very important teaching, namely, the doctrine of the Trinity, that is, the Father, the Son and the Holy Spirit. The Father is God, the Son is the Bright Honorable one, and the Holy Spirit is that which forms a connection between God, the Honorable One and all mankind. When spoken of with reference to all, 拓都體,* it is called the Holy Spirit. When spoken of individually, 么匿體,* it is called the soul. The reason why the soul does not die is its connection with God. Therefore Christianity terms the body the second life, above which is the permanent first life. Although evolutionists attack Christianity vehemently it is doubtful if they harm it." Then follows a long quotation from what I suppose

* I am far from certain of the meaning of these two expressions.

to be Lee's Making of a Man (though the title is different from that of Dr. Allen's translation), showing that the materialistic argument against immortality is not sound. He does not, however, consider the Christian doctrine equal to the Buddhist. (The Buddhist karma extends to all living things. The Christian soul is limited to mankind. This is the great difference.)

He then comes to Confucianism. "Confucianism does not say much about the soul, nor about survival after death, nor what it is that survives. Some say it is the family, others reputation." He then discusses the karma, not only of individuals but also of families, tribes, nations and worlds, which he makes equivalent to the Confucian idea of reward or punishment for posterity. More easily he brings the Buddhist idea into harmony with the doctrine of heredity.

Finally he sums up the whole teaching of philosophy in these words, though they are hardly consistent with his previous argument: "We shall all die. We shall all not die. That which dies, is our individual body. That which does not die, is our collective body." He goes on to state his belief, not in personal immortality but in collective immortality—immortality of the family, the race, the nation, the world. Happiness and immortality, he insists, are only to be found in the future of the race. Family and society are to be the objects of our solicitude. "The bodies of Confucius and Buddha, of Washington and Napoleon, of Rousseau and Darwin, have died, but their spirits live on in those who have learned from them and been influenced by them. Like these great ones the body of each one of us dies, but the spirit lives on. The question is, Shall we have regard to the great ego or the little ego, to the good of society or our own physical pleasure? The one thing to be required is to die worthily that we may leave a good heritage to society.

There are other essays in the magazine of quite as great interest from a religious point of view. One is on the progress of western religions during the Tang dynasty, which ends with a lament for the persecution which destroyed them and "left China without a religion." Another is on Micius. It is continued through several numbers, but was never finished. Perhaps the most important is on "The Buddhist Doctrines of Transmigration and Non-individuality." It is an elaborate answer to Liang's materialistic position shown in the essay on "Death and Life."

The most interesting thing in these essays is not that whereunto they have attained, but the trend of the thought and

the method of reasoning. Three religions appear prominently in Liang's (and the other's) essays. They are Confucianism, Buddhism and Christianity. Taoism has dropped out of sight. They do not, to be sure, understand Christianity very well, but try at least to give a fair view of it. (I feel doubtful how many of us could give a better account of Buddhism than he does of Christianity.) It is certainly a vast improvement on the unreasoning prejudice and bitter hostility which passed for argument a few years ago.

In point of method of argument the most remarkable thing to a western mind is the total lack of reference to history. It is not that he does not consider the evidence for the Gospels better than that for the Buddha stories. It does not occur to him that there is any evidence on the subject. The idea of historical credibility or incredibility does not once enter his head. Philosophic evidence is the thing which appeals to him. The philosophic evidence which he adduces is not so much metaphysical as ethical and social. "What is the ethical value of this teaching?" is a question which is before him and his creditors all the time. And still more the social value is always questioned. "Will this doctrine help China to become a great country?" If they are convinced that China's greatness depends upon it they will adopt any idea, no matter where it comes from. These two lines—ethical and social—are those on which we can make our strongest appeal to the young men of China. This is certainly a very healthy frame of mind, but we must also be careful that they do not adopt Christianity from political motives which would do harm both to themselves, to China and to the Church.

A Centennial of Protestant Missions in China.

BY REV. A. H. SMITH, D.D.

(Concluded from p. 423, August number.)

HAVING thus hastily and imperfectly glanced at the outline history of Protestant Missions in China, let us address ourselves to the important question,

WHAT IS CHRISTIANITY DOING IN CHINA?

It is not to be forgotten that Protestantism in China is the remote rear-guard of a widely scattered army. Nestorianism came in during the T'ang dynasty in the sixth century and

met with a surprising imperial patronage. But despite its phenomenal success, and its endurance for many hundred years, it disappeared, leaving behind it no literature, not even, so far as known, a line of writing, save only the historic Nestorian Tablet, accidentally unearthed at Si-ngan-fu in the year 1625. The history of Nestorianism may perhaps warn us against an incomplete Gospel, against depending on the precarious favor of rulers, and against the error of omitting to base the church upon the written Word of the Lord. The early Roman Catholic Missions in the Yuan dynasty, antagonized by the Nestorians, were likewise in their achievements spectacular, but with the disappearance of the Mongols in the 14th Century (1368) those missions came to an abrupt end and proved to be but the way of the serpent upon the rock, of the ship in the sea, of the eagle in the air, even seeming to have been to the mother church herself little more than a memory.

Modern Roman Catholic Missions, dating from the entrance into China of Matthew Ricci (1582), have been characterized by wonderful devotion on the part of their missionaries and by a long line of converts, many of them steadfast under the most bitter and relentless persecution.

While their views of the Scripture differ radically from that of Protestants, it is not to be forgotten that Robert Morrison acknowledged his great indebtedness to the Roman Catholic translation of parts of the New Testament done by an unknown hand. It is perhaps not surprising that that Church viewed the invasion by Protestants of its hereditary preserves with ill concealed dislike or with open antagonism. It is also only fair to call attention to the unquestionable fact that its missions, for the last half century at least, have become more than semi-political in their management, and also that their methods and aims differ radically from those of Protestants. It is, from our point of view, difficult to see in what respect modern Roman Catholicism is adapted to help China in her present emergency, for its face, like that of China itself, is turned toward the medievalism of the past rather than toward the new and living present and the immediate future.

China, as we must not overlook, has also an outfit of "religions" of its own: Confucianism which is ethical, Buddhism which is metaphysical, and Taoism which is materialistic. There is no *god* in either of them. There may have been among the ancient Chinese the idea of God; if so, it long

ago disappeared, like the inscription from an abraded coin. Buddhism came or rather was invited in to supply the deficiencies of a merely negative teaching as to man's destiny and the meaning of life.

The power of Confucianism is in its teaching about Righteousness and the dictates of Reason—that man is formed for good and not for evil. It has nothing to say of a future life of the soul, or of the problem of moral disorder, by which despite a theoretical moral order the Chinese are confused and perplexed. Christianity comes with a new doctrine about *God*, His Unity, His Fatherhood, and man's responsibility to Him—the largest and the most comprehensive idea which the human mind can entertain. It also brought a new teaching of the brotherhood of Man.

> "The quest and crowning of all good
> Life's final star is Brotherhood."

Man is thus for the first time brought face to face with his Creator, and meets his fellow-men upon an even footing. A Confucian speaker at a recent meeting of the Y. M. C. A. National Convention in Shanghai, remarked that in China the Emperor alone is called Son of Heaven, but that Christianity comes with the announcement that by birth every man is a son of Heaven. Christianity teaches the worth of the individual, not that of the family, the clan, the nation, or the race, but the individual—a revelation of wonderful significance and import, which the oriental world greatly needs and for which it is fully ready. Christianity gives a rational view of sin, a conception of salvation as a necessity, and as a possibility, and teaches the truth that the Spirit of God dwells in men, imparting life to the lifeless, and hope to the hopeless. This is achieved through the presentation of the *Christ*—a representative of God, an embodiment of divinity in humanity, of humanity in divinity—far more than an example, but literally a divine life injected into human weakness, making Christianity not a mere command, but *a command with power to obey it.*

The natural product of practical Christianity is therefore *transformed lives* which have always been a practical evidence of its power. The sudden and complete revolution of purpose which characterized Saul of Tarsus can be paralleled in China. At the first great Missionary Conference thirty years ago one of the speakers related an incident in illustration of this truth. "A Chinese native preacher was proclaiming the Gospel of

immediate and eternal salvation to a group of his countrymen. A notorious character, the chief of the gamblers of that district and the terror of that neighbourhood, was passing by. He was a bold, desperate, and hardened leader in all iniquity. He paused and listened, and that wondrous message reached his heart. 'If Jesus can do this for me,' he said, 'then he shall.' He then and there accepted Him and went to his home to close his haunts of crime, and broke at once and forever with his past life and former associations." (Records of the Shanghai Conference, 1877, p. 103.) 'Evidences of Christianity' of this kind are the *only* ones which the Chinese cannot parry. They are seldom so striking as this example, but they are everywhere to be met. Too little attention has been paid to the record of these lives, not only of reformed gamblers and opium-smokers but of others. But many biographical sketches—a few volumes, articles in fugitive periodicals and leaflets—have been written of some who are the pride and the glory of the Chinese Christian Church. Among them are stories of Chinese Christian women. Such narratives should be multiplied and widely circulated for their inherent value as proofs positive of what Christianity is actually doing and as a wonderful revelation of its possibilities in China. Where, we may well challenge the Chinese to reply, is there any power that produces such transformations of Chinese character? and where, aside from Christianity, is there any class of persons trying or expecting to produce them? The very notion of such changes is not unnaturally regarded with incredulity, for as the current proverb runs:

> "Rivers and streams are easily altered,
> The disposition of man it is hard to change."

Yet it is upon this difficulty, this impossible enterprise that Christianity stakes its success. It undertakes to transform Chinese *homes*, and it does this by a few simple and far-reaching rules formulated at the outset by its earliest and ablest exponent, the first of which is the grand old hexameter of our authorized version. Husbands, love your wives and be not bitter against them, followed by its counterpart: Wives, be in subjection to your husbands as is fit in the Lord. Children, obey your parents in the Lord, for this is right. Fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord. Servants, obey in all things them that are your masters according to the flesh. Mas-

ters, render unto your servants that which is equal; knowing that you also have a Master in Heaven.

These principles (all but one of which are referred directly to the Lord) when obeyed result in an ideal home, now for the first time developed in China; not with the relation of superior and inferior, but according to the will of God with that of equals, each in their several spheres. Christianity brings into view the ideal partner for man,

> "A perfect woman nobly planned,
> To warn, to comfort and command,"

with self-restraint, self-poise, good judgment, able to rule first herself and then her house, to her husband at once a check and a spur. It is already beginning to be perceived that the future of China will rest with its women. The next generation of Christian women in China will exert an influence out of all proportion to their numbers. Christianity elevates the ideal of infancy. The representation of the madonna with her child has been in the history of mankind a powerful force. The conception of the Christ Child has softened and enobled all human relations. (Contrast the root idea of the Christmas festival—peace on earth and good-will among men—with that of the Chinese New Year, with its cessation of accustomed activities, its ceremony, its dumplings, and its gambling). Christianity sanctifies motherhood. It exerts all its influence against the vicious practice of taking secondary wives.

At the last Conference Dr. Yen spoke of a Chinese pupil who was informed in a letter that his sixth mother was well, and added: "What does a boy who has six mothers know about a mother."

Christianity teaches the training of children, physical, intellectual, moral, and spiritual. When have there been any mothers like Christian mothers? Christianity compels a revaluation of the Chinese *girl*, now too often unwelcome, despised and abused—a reformation according to nature and in harmony with the will of God. Christianity discourages too early marriages with their immitigable evils, and little by little opens the way for a rational choice in life's partnership, on the part of those most concerned, and for the expression of such a choice, which according to all former Chinese ideas is both impossible and preposterous. Christianity likewise indirectly discourages that mechanical and enforced union of a Chinese family in the

diverging branches and successive generations, modeled after the legend of Chang Kung (now promoted to be the kitchen-god), in whose capacious establishment we are invited to believe that nine generations joined, and where none of the hundred dogs would begin to eat until all had arrived. No society in the world is capable of standing the strain of such a collision of human units as is in China the rule.

Christianity enjoins a man to leave his father and mother and cleave to his wife, but Chinese custom commands him to cleave to his father and mother and to compel his wife to do the same. Christianity teaches that a man and his son are two men—not a man and a perpetual minor. This is a point of prime psychological and social importance. A Chinese Christian girl will more and more obtain the liberty—hitherto unknown—*not* to marry against her will, a matter having vital relations to the welfare of Chinese Society. Christianity not merely tends to transform the home as the centre of family life, but it gathers groups of transformed lives into a Christian Church, which differs radically from all the clubs, guilds, and societies (often secret) to which the Chinese are accustomed.

But while the Church is to China thus absolutely new, it is an ancient institution, having definite historic beginnings remote in time and in place.

It is *universal*, found in all ages and in every land. It is a democratic institution, admirably adapted to the inbred democracy of the Chinese people. In a sense quite new to China it is authoritative, being based upon a "Thus saith the Lord," with rules of divine original few in number and simple, in non-essentials flexible as the rushes in the basket in which the infant Moses was placed, but in all great essentials rigid as nickel-steel. It is *benevolent*, embodying the first of those five constant virtues of which for ages the Chinese have discoursed without having been able to illustrate them in practice. The Christian Church is an *Ark* which presupposes a universal deluge—a life boat, rejecting no one. No institution was ever more self-evidently preadapted to an end than the Christian church to the needs of the Chinese individual, family and social life. There is, indeed, a constant danger of its abuse by loss of its distinctive character and of its being worked in the interest of an individual, or a class, or a corporation. But if missions had accomplished nothing else, the introduction of the Christian Church into China would mark the beginning of a new epoch.

Among other benefits which it has conferred upon the Chinese must be named that of an ideal of *church discipline* at once democratic and divine. In Chinese society it is not the business of any one to inquire into the life or the character of any one else, apart from a personal injury or broken law.

But the Church has for its foundation one Master, and the brotherhood of all its members. Its insistence upon conformity to a standard of character fixed from above is at once the sign and the seal of its fitness for the transformation of individual character and of society. The *oral address* to the popular mind is a novel contribution of Christianity to China's moral forces—address didactic and hortatory, based upon truth natural and revealed with a view to persuasion. Nothing resembling it ever existed in China. It was adopted by the Emperor K'ang Hsi from the Roman Catholics of his time, but he had first to compose a text-book, which by his son Yung Cheng was expanded into what is known as the Sacred Edict, which is theoretically read and explained to the people of every city on the first and the fifteenth days of the moon. The themes are such as the duty of filial piety and of avoiding quarrels, of the prompt payment of taxes, the dangers of unlawful societies and traditions, with other similar platitudes. In recent decades the revival of the practice may be said to be largely due to a desire to rival Protestant preaching, but as it has behind it no motive power, it constantly tends either to degenerate into mere story-telling, or to die out altogether. The regular Sunday service, on the other hand, projected into the barren wastes of Chinese social life, cannot fail, when adequately conducted, to exercise a great and a beneficent intellectual, moral, and spiritual influence.

The introduction of *a weekly day of rest* into the weary and overworked Oriental world is another important gift of Christianity. Some of the most intelligent Chinese who have been abroad to study, on being asked on their return what in Western lands struck them most, have replied that it was the spectacle of the whole people suspending their work every seventh day to care for that soul, of the very existence of which the Chinese are but dimly conscious, or not conscious at all. The Tai Ping rebels wrote the character for soul by replacing the radical meaning "demon" by that signifying "man," thus, as they said, casting out the devil and restoring the human.

But Christianity does this not with the written character but with the character of the individual, and the deliverance

came not through a bamboo pen, but through the answer to the prayer: "Deliver us from the Evil One." Furthermore Christianity has given China the *Word of God.* "The opening of Thy words giveth light." The first Protestant missionaries were the first translators of the Bible, and the work of their successors in the same direction has been tireless.

The antiquity, the simplicity, the authority, the human interest of the Scriptures make them in China, as elsewhere, a vital book. The most careless reader cannot fail to be struck with the essential differences between the narrative of the life and the words of Christ in the four Gospels and the memorabilia of Confucius preserved in the "Analects." A missionary was once visited by an inquirer, who said that he had seen the New Testament and wished to learn more of its teaching. Although he had never before met a missionary, he mentioned that he had been baptized. When asked by whom, he replied: "By God Himself." Feeling a sense of sin, that baptism is the accompaniment of repentance, and having no one to whom to go, he stood at the door of his house, removed his upper garment, and in the rain prayed to the Lord to forgive his sins, and this was his "baptism." The influence of the Bible in the Chinese home and in Chinese schools may be and not seldom is profound. The wide circulation of such a book among a reading people like the Chinese, cannot but be felt, and sometimes in unexpected ways manifested. When one remembers the New Testament presented to the Empress-Dowager by the Christian women of China, it is a gratification to be certain that at least some knowledge of Christianity has penetrated to the innermost circle of the rulers of China. The Emperor at once sent for a copy of the Bible, and at a later date ordered all the publications of the "Diffusion Society," including all the back numbers of its *Review of the Times.*

During the past year by the British and Foreign Bible Society alone there were circulated more than a million Bibles or portions, and half as many more by the American Bible Society. It is evident that thus a new moral force has entered China, expanding itself perpetually.

The production of a general Christian literature, like the translation of the Bible, was begun by the very earliest Protestant missionaries, and has never ceased. The aggregate total of the output has been immense. Mr. MacGillivray's list of current literature (only) contains the names of more than 1,150

books (not including text-books), some of large size and many of them have had an extraordinary circulation. It is remarkable that Mr. Milne, the second Protestant missionary, produced a tract which in varying versions has steadily maintained its popularity and its usefulness for ninety years, and his Two Friends are still conversing for the edification of their great grandchildren. Consider the contributions made to the thought of China by books on science, mathematics, history, biography, and much else. The *hymnology* of the Christian Church is a new and a profound moral and spiritual force, the influence of which cannot be measured. The mission presses, the earliest of which was begun by the American Board and by far the largest of which has been conducted by the American Presbyterian Mission (its earliest work in China), has been an agency of unwearied activity for light and leading. With wonderful faith and foresight Hon. Walter Lowrie, Sec. of the Presbyterian Society, was pushing a plan for the economical production of matrices for Chinese type, and with much labour, study, and expense had thousands of matrices cast, some years before China was opened to mission work. The labors of the Tract Societies have been long continued and incessant as well as fruitful. The "Diffusion Society" (just mentioned) owing its existence to the foresight and energy of Dr. Alexander Williamson (to which Dr. Young J. Allen had the wisdom and insight to devote much of his time and strength long before the value of his work was perceptible to many others) has sent its publications all over China as aqueous vapor is diffused throughout the atmosphere. In the years following the war between China and Japan, when its *Review of the Times*, its History of the War with its illuminating supplement reached every part of China, and when Dr. Timothy Richard's History of the XIX Century was eagerly devoured by those who could read, its influence was unbounded; each of the works just mentioned received the sincere tribute of admiration in the form of chronic piracy by Chinese publishers. This Society has been perhaps the largest single agency for the introduction of Western light into the once impenetrable recesses of the educated mind of China.

EDUCATIONAL WORK.

The first Protestant missionaries were not only the first Bible translators, and the first producers of Christian and general literature, but they were the first educators, founding at Malacca

their Anglo-Chinese College several decades before China itself was accessible. Their courage and their faith were only equalled by their energy and their perseverance. Dr. I. R. Brown's school at Macao and Hongkong under the auspices of the Morrison Education Society, was the first of a long series. Here it was that Mr. Yung Wing received his earliest training, which was destined to lead to great results in the early "seventies" in sending Chinese youth to America, a movement which, had it not been untimely checked, might have saved China from many bitter experiences. Every mission station may be said to be ex-officio an educational center; the primary school generally leading to the intermediate and often expanding into the Christian College, which is intended to be the crown of all the complex agencies for the regeneration of China. In like manner, though at some distance in time, came the systematic instruction of Chinese girls, an absolutely new undertaking in China. What a record of far-reaching activity is that, for example, of the Berlin Girls' School in Hongkong, through which within the past fifty-five years more than a thousand girls have passed! The present general movement on the part of the Chinese for the education of their girls and young women, which is one of the most hopeful signs of the time, may be said to owe its origin to missionary initiative. The recently developed missionary colleges for Chinese women, at first greeted with more or less ridicule, have hardly had time to send out their earliest classes before they have become the ideal toward which the Chinese themselves aspire. The Imperial Commissioners sent abroad in 1905-6 by the Chinese Government were especially enjoined by the Empress-Dowager to visit a typical American Woman's College, and in fulfilment of this command spent a day at Wellesley, where they were both astonished and delighted at what they saw. No omen of greater promise can be discerned on the Chinese horizon than the out-reaching of the women of China for that instruction so freely lavished upon their sisters of the West. But it is not in formal schools alone, or chiefly, that the education of Chinese women by missionaries is to be seen. Countless station classes and women's training-schools are to be found, each rooted in a mission station, each rescuing many who were all their life-time subject to bondage, influencing them by the expulsive power of a new affection, completely transforming many of them by discipline and by familiarity with the word of the Lord, and

fitting them to be angels of help and of consolation to their less favored sisters. Nothing, indeed, to be seen in missionary work in China, is more marvellous and more hopeful than this greatly rewarding service.

THE EDUCATIONAL ASSOCIATION OF CHINA.

This Society, which was the outgrowth of the text-book Committee appointed by the Conference of 1877 (and which later produced a series of books of a wide range and of great value) has become a national organization with large opportunity and influence, and when it shall be provided with a permanent Secretary and headquarters it will have before it indefinite future possibilities. It this connection should be mentioned the vast amount of study and investigation done by missionaries on Chinese subjects. The language has been the especial object of their research. Morrison made the first Chinese dictionary, but till the present day the work has never ceased. Every dialect has been examined, many of them have been carefully romanized and thus for the first time been made comprehensible to the Chinese themselves. Lexicons, grammars, syllabaries, and other works have poured forth in unceasing streams. Great numbers of monographs on the fauna, the flora, the geography, the history, the people, the religions, the folklore, have been published. A large percentage, indeed, (though by no means all) that is accurately known about China and the Chinese, owes its origin to Roman Catholic and Protestant missionaries.

MEDICAL WORK.

Like many other forms of missionary activity in China, this began (on a small scale) with the first missionary. The labors of Dr. Parker and those of Dr. Lockhart have been already mentioned, and they have never lacked competent and consecrated successors. The first medical missionary society in the world originated in China. Nowhere is there to be seen a more perfect analogue of what we know the Master's life on earth to have been than in that of the medical missionary—an irrefragible demonstration of the divine love and pity. Our age is sensitive to pain and as never before alive to the suffering of mankind. The gift of anesthetics alone is to the Chinese a benefit beyond our conception. No avenue to the Chinese heart has ever been found at all comparable to that opened by

the Christian physician and surgeon. Women doctors, wise and winning, strong and sweet, are God's best provision for the relief of the otherwise immitigable sorrows of Chinese women. The new Union Medical College in Peking, to which the Empress-Dowager gave ten thousand taels, has a unique opportunity for setting the pace for the medical regeneration of all China, and is the only Christian institution the graduates of which are recognized by the Chinese Government. The Woman's Medical College in Canton, doubtless the first of many, has a field in the training of Chinese medical women quite unlimited, winning at once the favor of officials and of the people alike. Missionary physicians in China have time and again enjoyed unique opportunities for exerting peculiar influence. It may be doubted whether in the whole history of medical missions they have been more wisely and more effectively used for social service than by the Scotch and the Irish Presbyterians in Manchuria in the track of both the Russian and the Japanese armies. A mighty agency like medical missions should be employed to the utmost. A combination of the existing missionary medical forces in China, will for an indefinite period far surpass anything which the Chinese can bring to rival them. It is important that the new medical education for China should be in Christian, and not in non-Christian, or in anti-Christian hands.

BY-PRODUCTS OF CHRISTIAN WORK IN CHINA.

(1). *For the Blind.* This, in a country where the number of sightless is phenomenally great, and where nothing has ever been done for them, is indeed a miracle in action. These institutions are scattered all over China—from Peking to Canton and from Shanghai to West China. They will be increasingly effective as samples of applied Christianity.

(2). *Work for Lepers.* For this class, which in certain parts of China is a large one, nothing has ever been done by the Chinese themselves. Such a work as that of Dr. Fowler in Hsiao Kan (Hupeh) is a wonderful revelation of love and patience.

(3). *For Opium Smokers.* The most striking results have been met with in the most discouraging conditions, as in Shansi, where it is a saying that out of every ten, eleven are smokers. The life of Pastor Hsi is an example of what may be done by the Chinese themselves in this difficult, apparently hopeless, and yet fruitful work.

(4). *For the Deaf and Dumb.* It is strange that as yet the school of Mrs. Mills in Chefoo is the only one in China, where there should be many, for a class of unfortunates who are certainly numerous. Every work of this description should be endowed.

(5). *For the Insane.* These unfortunates abound in China. The milder forms receive little attention, but should kleptomania develop, the sufferers are chained like a mad dog to a mill-stone. The institution founded in Canton by Dr. Kerr has demonstrated the efficiency of right treatment, and should be widely imitated.

(6). Famine Relief has been given by missionaries whenever there has been opportunity, more particularly in 1877-8 in the great famine in northern China, when several missionaries died in consequence of "famine fever." One of these was honored by the Governor of Shansi with a public funeral. Extended relief has been organized during the floods in the Yangtse valley, in time of overflow of the Yellow River, in the distress of 1900-1 in Shansi, and on many other occasions. The current famine in the northern portion of Kiangsu province (and in adjacent regions) is the latest and by far the best known example. Although carried on under some exceptional difficulties this relief seems likely to prove more effective than any other.

(7). *Anti-Footbinding.* This work has been unaggressively carried on by missionary ladies from the beginning, and aggressively for more than a generation. By the energy and activity of Mrs. Archibald Little (wife of a British merchant) the scattered rays of influence were concentrated. By this and other means a public sentiment in high places has been developed, which bids fair eventually to limit the practice and perhaps in time to abolish it—a unique example, the first as we may hope of many, of a reform suggested from abroad being at length enthusiastically adopted by the Chinese themselves.

(8). *The Anti-Opium Society.* The unwearied efforts of this body resulted in May, 1906, in the unanimous adoption by the House of Commons of a resolution that the opium trade with China is morally indefensible. A petition signed by about 1,400 missionaries was presented in 1906 by Dr. DuBose, president of the Society in China, to the Governor General of the "River Provinces," asking for an Imperial Edict against the use of opium, and within a month this was followed by the issue of the Decree. Whatever may be the fate of this reform it owes its origin and progress to missionary initiative, and there

is good hope that ultimate success may crown the effort to free China from this fearful curse.

(9). *The Rescue of (Slave) Girls.* This has become a definite part of missionary work. The "Door of Hope" in Shanghai is recognized as a philanthropic agency both by the Municipal Council and by the Mixed Court. It is also likely to be imitated by the Chinese in other places, for the need is great and the benefits of the enterprise self-evident.

One of the most important agencies in our present work in China is that of the Y. M. C. A., which, although one of the latest comers, has a field of unsurpassed importance and promise into which it is entering with the vigor of youth combined with the wisdom of age.

It must be recognized that into the evolution of the new China a great variety of factors has entered—the influence of foreign residents at the open ports; the object lesson of foreign municipal administration; an able and generally friendly foreign press; the honest administration of the Chinese Imperial Maritime Customs; the steady stream of visitors to China, contributing each a little; especially the great number of Chinese students educated abroad and returned, bringing new light, together with the Zeitgeist, or Spirit of the Age, often working wonders through the Agency of War. But allowing for all these, and more, it remains true that by far the greater part of the impulse in the Chinese Empire toward change and progress must be credited to the labors of missionaries. They have been a permanent and an ever increasing body of mediators between the Occident and the Orient, and the *only* such body anywhere to be found. As such they have held a highly important and a unique position, and their influence will inevitably be much greater in the future than in the past.

It has been said that the Chinese have no saints and no martyrs, but this can no longer be alleged. The wonderful fidelity of many Roman Catholic and Protestant Christians in 1900 has served to show that Christianity is firmly planted in China. Men who would suffer themselves to be mutilated, decapitated, buried alive when they might so easily have escaped, are a moral and a spiritual force to be reckoned with, and the Christian Church produced multitudes of them. Even to the most stolid Chinese the marvelous vitality of the Church and its speedy renewal after its baptism of fire and sword was the wonder of the time.

The indirect influences of Christianity are both visible and invisible—as yet largely of the latter class. But many leading Chinese who have never had anything to do with the church, have been unconsciously altered by it. The native Chinese press has been affected. The literary and official classes have likewise, often unconsciously, been impressed, and the effects will in due time appear. Not by accident but by an inevitable law, missions lead the van of Christian progress toward practical union, both on the mission field and in the home lands, and this great process has but begun. In the providence of God Christian missions, in giving a new impetus to the opening of China, and to the life of the church outside of China, have indirectly changed the history of the world.

In view of all these facts what should be our attitude? It should be that of humility, of confession of our many and grievous shortcomings, of thanksgiving for the past, and of petition for grace for the great but unknown future. We must most earnestly strive for the elimination of waste, for the replacing of competition by co-operation, of inefficiency by efficiency. Our wants are many, but most of all do we need the fuller enduement of the Spirit of God that we may have needed power. Morrison and Milne conjectured that by the end of a century there might perhaps be a thousand converts. We have, it is true, hundreds of thousands, but our real work is absolutely independent of, indifferent to and above mere statistics. In faith and with fresh couarge we rededicate ourselves to the gigantic task of the uplift of China.

Plans of the Evangelistic Committee of the Centenary Conference.

AT the Centenary Missionary Conference recently held at Shanghai the following resolution was passed: "Resolved (a) that as we enter the second century of mission work in China we give thanks to God, whose grace alone has made it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as personal Saviour.

(b). That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking; and, in particular, we recommend the Missions here represented to make a careful estimate of the number of workers (foreign and Chinese) and of the funds necessary to accomplish this result.

(c). That the Conference continues its Evangelistic Committee, with power to add to their number and with instructions to make an interim report to this Conference, for the purpose of collecting and tabulating this information, with power to transmit its findings to the Churches of Christendom.

(d). That the Evangelistic Committee take steps toward the establishment of an Evangelistic Association to do for those engaged in evangelistic work what the Educational and Medical Associations are doing for these more technical sides of the work. Such an Association could collect, tabulate and circulate information and arrange for Conferences for foreign evangelistic workers and for evangelistic campaigns and conferences.

It will be of interest to the missionaries throughout the Empire to know what steps the Committee are taking towards the realization of these objects, and it has been suggested that we do so in the columns of the CHINESE RECORDER. It will be obvious to all that the first duty of the Committee is to get the information required for the carrying out of sections (a) (b) and (c) of the resolution, and we are glad to be able to say that circulars have been posted to all the provinces calling for such statistics as will enable the Committee to issue an appeal for more workers to accomplish as speedily as possible the evangelization of this vast country. In order to facilitate the work of collecting the needed information it was decided to form a Sub-Committee of at least two missionaries in each province; and to aid the Secretary in the work of tabulating such information it was decided to form an Executive Committee with headquarters at Chinkiang. The Executive and the Provincial Sub-Committees are as follows :—

EXECUTIVE COMMITTEE.

Rev. Alex. R. Saunders, C. I. M., Yangchow, *Chairman.*
Rev. A. Sydenstricker, A. P. M. S., Chinkiang.
Rev. G. F. Mosher, A. P. E. C. M., Wusih.
Rev. W. C. Longden, M. E. M., Chinkiang.
Rev. L. W. Pierce, A. S. B. M., Yangchow.

PROVINCIAL SUB-COMMITTEES.

Kansuh.	—Rev. W. W. Simpson, C. and M. A. Rev. H. F. Ridley, C. I. M.
Shensi.	—Rev. Aug. Berg, Swedish Mission in China. Rev. C. J. Anderson, Scand. China Alliance.
Shansi.	—Rev. Arthur Sowerby, E. B. M. Rev. Aug. Karlsson, Swedish Holiness Mission. Rev. Albert Lutley, C. I. M.
Chihli.	Rev. J. W. Lowrie, D.D., A. P. M. Rev. W. S. Ament, D.D., A. B. C. F. M. Rev. W. T. Hobart, D.D., M. E. M.
Shantung.	—Rev. F. B. Turner, E. M. M. Rev. R. M. Mateer, A. P. M.
Honan.	—Rev. M. McKenzie, C. P. M. Rev. F. S. Joyce, C. I. M.
Kiangsu.	—Rev. H. C. DuBose, D.D., A. P. M. S., and the members of Executive Committee.
Sz-ch'uan.	—Rev. Walter Taylor, C. I. M. Rev. A. A. Phillips, C. M. S. Rev. A. E. Claxton, L. M. S. Rev. B. Ririe, C. I. M.
Kueichow.	—Rev. S. R. Clarke, C. I. M. Rev. B. C. Waters, C. I. M.
Yuinnan.	—Rev. Owen Stevenson, C. I. M. Rev. S. Pollard, B. C. M.
Hupeh.	—Rev. T. E. North, W. M. S. Dr. R. H. Glover, C. and M. A. Rev. T. R. Kearney, Ch. of Scot. Mission.
Kiangsi.	—Dr. C. F. Kupfer, M. E. M. Rev. J. J. Coulthard, C. I. M.
Anhuei.	—Dr. E. L. Woodward, A. P. E. C. M. Rev. C. T. Fishe, C. I. M.
Chehkiang.	—Archdeacon A. E. Moule, C. M. S. Rev. P. F. Price, A. P. M. S.
Hunan.	—Rev. W. H. Watson, W. M. S. Rev. J. W. Wilson, L. M. S.
Kuangsi.	—Rev. F. Child, C. M. S. Rev. J. E. Fee, C. and M. A.
Kuangtung.	—Rev. A. A. Fulton, A. P. M. Rev. W. Leuschner, Berlin M. S.
Fuhkien.	—Rev. W. N. Brewster, M. E. M. Dr. B. V. S. Taylor, C. M. S.
Three Provinces of Manchuria.	Rev. D. T. Robertson, U. F. C. S. Rev. J. Stobie, U. F. C. S. Rev. W. H. Gillespie, I. P. C. M. Rev. A. Weir, I. P. C. M. Rev. J. W. Inglis, U. F. C. S. Rev. G. Douglas, U. F. C. S. Rev. J. Keers, I. P. C. M.
Mongolia.	—Rev. N. J. Freidstrom, Scand. All. Mission.
Sinkiang.	—Rev. G. W. Hunter, C. I. M.
Hainan.	—Rev. F. P. Gilman, A. P. M.
Tibet.	—Rev. T. Sorensen, C. I. M.

The members of the Provincial Sub-Committees and the Executive Committee form the general Evangelistic Committee, of which Dr. J. W. Lowrie, A. P. M., Pao-ting-fu, is Chairman, and Rev. Alex. R. Saunders, C. I. M., Yangchow, is Secretary.

We append copies of the Circulars that have been sent to all members of the Provincial Sub-Committees, and we bespeak

for our brethren the hearty co-operation in this great work of all the Missionary Societies having work in China and its dependencies. A glance at the foregoing list will show that we have representatives of the Committee in all parts of this vast Empire, and we therefore expect to present to the Home churches full and reliable information as to what is being done for the evangelization of this people, as well as to what still remains to be done, and the number of workers needed to accomplish this work within the next twenty years.

When this appeal has been issued the Committee will then be free to proceed with the work of carrying out the (d) section of the resolution, which provides for the establishment of an Evangelistic Association.

The Committee would seek the prayers of the whole missionary body for the speedy accomplishment of the objects for which it exists.

CIRCULAR I.

Letter to the Provincial Committees.

DEAR BROTHER: Accept our cordial greetings in the Lord as we bid you Godspeed in preparing the way for the speedy evangelization of China by superintending this estimate of the additional workers and funds necessary to that end in the province of.....with which you are so familiar.

The Conference has not burdened you with the task of making these estimates; the missions will do this, since each mission, and not the Evangelistic Committee, is responsible for the evangelization of its own field.

We consider that your duties will be:—

1. To agree with your colleague Mr. .....upon the mission or missions in your province with which you are each to correspond.

2. To forward to each mission with which you are to correspond the letter to the missions which the Committee on Evangelistic Work has prepared, together with several estimate blanks, a number of both of which we forward you by this mail. We hope that the letter to the missions is explicit enough as to relieve you from the necessity of any further explanation of it to them.

3. To prepare a list of the districts (州, 縣 or 廳) in your province and the total population of each district; also the number of villages in each district, noting the names only of those villages officially reckoned as markets (鎮). This information can be obtained by a trusty Chinese scholar from the Governor's Yamun or from the Prefectural Yamuns. In some provinces a printed official census can be purchased.

4. When all the estimate blanks from the missions with which you correspond are returned to you, and the remainder to your colleague, you will know, after communication with him, whether any district has not been estimated for by the missions.

5. Those omitted districts or parts of districts would classify as unoccupied territory, and it would devolve upon you and your colleague to make an estimate for them.

6. This estimate we would suggest that you make on the basis of one Chinese evangelist for every 2,500, and one married foreigner aided by one unmarried missionary woman for every 25,000 of the population.

We earnestly hope that by the blessing of God you may be enabled to have the completed estimates for the whole province returned to us by the first day of November. We can then tabulate them and send them to the home lands before the WEEK OF PRAYER next year.

Kindly report all expenses incurred in the collection of these estimates to the Executive Committee, who have made provision to defray them.

We realize that this is an arduous and tedious task, but, with you, we believe that its completion will directly hasten the establishment of the Kingdom of our Lord Jesus in China.

Remembering you constantly in our prayers,

We are, yours in His service,

J. W. LOWRIE.
ALEX. R. SAUNDERS.

Executive Committee :—

ALEX. R. SAUNDERS, *Chairman*, Yangchow.
W. C. LONGDEN.
L. W. PIERCE.
A. SYDENSTRICKER.
G. MOSHER.

CIRCULAR II.

To the Secretary or Missionary-in-charge of the Mission.

DEAR FELLOW-WORKER: With a view to the speedy evangelization of China, for which all are praying, and in accordance with the action of the Centenary Conference requesting each mission to make, at the earliest opportunity, an official estimate of the additional Chinese and foreign workers, and of the additional funds required to accomplish this end in its own field, the Evangelistic Committee, to whom the Conference intrusted the collecting and tabulating of these estimates, beg leave to offer the following suggestions:

1.—That the estimates contemplate the evangelization of the field within twenty years from January first of the year nineteen hundred and nine.

2.—To secure uniformity of calculation, reckon fifty days' preaching in each village of 1,000 inhabitants or under and larger places in proportion.

3.—That large allowance be made for the voluntary assistance of the growing company of Chinese believers.

4.—That, since only persons of true piety will be chosen for training as Chinese evangelists and colporteurs, the estimated proportion of Chinese to foreigners will vary with the number of eligible Chinese in each mission. We would suggest, however, that the general basis of computation be ten Chinese to one foreigner.

5.—That, in order to secure completeness and avoid reduplication, each Mission state in the accompanying estimate blanks the districts (縣, 州 or 廳) for which computation is made.

6.—That, since this is the King's business, all endeavour, with united prayer for its speedy completion, to return estimates to the Evangelistic Committee before the first day of November.

Yours in His name,

(Signed) J. W. LOWRIE.
A. R. SAUNDERS.

Sub-Committee for

.....Province { .... }

ESTIMATE BLANK.

Estimate of additional workers and funds necessary for the speedy evangelization of China made by.....Mission.

Province of.....for the following districts (give names of districts 縣, 州 or 廳 in Chinese character).

	Foreign (including those on furlough) married	Men	Single Women	Men	Chinese Women
Present number of workers.					
Number of additional workers necessary to evangelize above named districts.					
	Gold.	£.	S.	D. or $	cts.
Cost of outfit and travel to the field of additional workers.					
Annual cost of maintenance of additional workers.					
Other necessary expenditures.					

Signed.....

Date.....190

N.B.—Kindly return this to a member of the Sub-Committee for your province.

Educational Department.

Conducted in the interests of the "Educational Association of China."

'In Memoriam.'

Arthur Sitgreaves Mann, B.A., B.D.

Born August 18th, 1878. Died July 29th, 1907.

'Greater love hath no man than this, that a man lay down his life for his friends.'

READERS of these NOTES will have been shocked and grieved at hearing of the sudden and tragic death by drowning near Kuling of the brilliant and promising young professor, who has recently been editor of this section of the RECORDER. The officers of the Educational Association of China, in issuing this brief memorial notice, desire at the same time to tender to the bereaved parents and friends their profound sympathy and sorrow.

As a full account of the fatality appears under Missionary News, it is not necessary here to rehearse the sad facts.

At the time of his death, Mr. Mann was professor of Economics and New Testament Exegesis in St John's College, Shanghai, and his death will be an irreparable loss to that institution. He was also Secretary of the Yale Alumni Association of China and Editorial Secretary of the Educational Association of China.

Mr. Mann was born in New York City, of earnest Church parents, and through his childhood and developing manhood was surrounded by a beautiful Christian atmosphere. Naturally

his religious nature was stimulated and fostered and he grew to be a truly devout man with high conceptions of life and its duties. His father—Dr. Matthew D. Mann—is the well known surgeon and a writer and recognized authority on gynecology.

Young Arthur Mann was first educated in private schools and later at the Buffalo High School, from which he graduated and entered Yale University. He held a high position in his class ('99) at this famous seat of learning, and the earnestness with which he entered into his studies and his unusual mental abilities, enabled him to graduate within the first ten; and later, at the General Theological Seminary in New York City he ranked even higher.

After receiving his B.D. degree he travelled in Europe for a short time, and on his return to America was ordained deacon of the Protestant Episcopal Church. During the years 1902 and 1903 he was curate of St. Paul's, Rochester, and in December of the latter year was ordained priest. He had for a long time decided to offer himself for the Mission field and, as the educational side of the work appealed to him most strongly, he was attracted to St. John's College, and when Dr. Pott returned from America in January of 1904, Mr. Mann came with him.

As he had prepared himself especially for this branch of Christian activity and was full of zeal and enthusiasm for educational work in China, it seemed that both by disposition and qualification he was eminently fitted to be a great educationist. He made a thorough study of Chinese methods of teaching and examination and was eager to apply his broader and more scientific principles to the training of the mind.

As a teacher he was much beloved by his students and both in the class room and on the playfield he was very popular. He took a warm interest in the personal affairs of his boys, and although his career at the college was so brief, many a student owes him a deep debt of gratitude for his wise and friendly counsel. His loss will be mourned by hundreds of lads who entertain a sincere affection for one whose heart was so in his work.

Mr. Mann was instrumental in bringing about the present happy arrangement between his Alma Mater and St. John's, whereby Chinese students holding the B.A. diploma of the latter institution, are recognized at Yale and permitted to read for degrees in the post graduate courses. Several students have already availed themselves of this privilege, and the opening

session will find a large batch of old St. John's boys continuing their studies at Yale.

In Chinese Mr. Mann was a most promising student, and his knowledge of the written character was really remarkable for one who had studied so short a period. He gave especial attention to the writing of the native characters and had reached a wonderful state of proficiency in this difficult branch of the language. He took a keen interest in the manners and customs of the natives around him and had a good working vocabulary of the local dialect.

In the pulpit he often revealed an original way of thinking and gave promise of being a real power in arousing the hearts and minds of the large congregation of young people at St. John's to a sense of life's responsibilities and the truths of the Gospel.

One would hardly class him as an athlete and yet he held a place on the '97 Yale Track Team and created quite a spirit for hurdling among the students at St. John's. As a tennis player he was a worthy opponent, and indeed entered into all forms of physical exercise with the energy and spirit that was characteristic of the man.

In character he was kindly, unselfish and always optimistic, and his life was a source of inspiration to many. The brave manner in which he went to his death showed the true nobility of his character, and his colleagues and friends sorrow for his loss with a sorrow deeper than words can express.

F. C. C.

The Modern Schools of China.

BY REV. H. S. REDFERN,

Principal of the English Methodist College at Ningpo.

THE object of this paper is to give a brief account of the native educational institutions of China, with special reference to those existing in Ningpo. To every student of public affairs in China, and especially to every missionary, the study of the evolution of these schools is one fraught with very great interest. It is the duty of every missionary who is in any way connected with educational work to keep himself informed of the ever changing phases of the situation and to adapt his own work accordingly.

Nothing is more wonderful than the rapid spread of the desire for Western learning in China during the last few years. The lessons of the Russo-Japanese war were not lost upon China, although unfortunately some of them were wrongly learned, and the visit of the five Commissioners to foreign countries was not in vain; but more wonderful than these was the Edict which abolished the Imperial examinations. This decree was marvellous in its inception, its execution, and its results. Throwing out of employment, robbing of their hard-earned laurels, and trampling remorselessly on the prejudices of a large proportion of the most powerful class of subjects of this Empire, it must be recognized as the most drastic proclamation that has issued from the Dragon Throne since the publication of the Reform Edicts of 1898. It differed too from most of the Edicts of recent times, in the completeness with which its commands were carried out; this being perhaps partly due to its purely destructive character. It fell like a bolt from the blue, but appeared to excite but little hostility, whilst in obedience to the royal wishes officials, merchants and people co-operated in the raising of a new structure on the ruins of the old educational system, of which the Imperial examinations had been the chief support.

The object of their endeavours was one which appealed to the newly aroused patriotic spirit of the people and to that love of charity which forms such a strange contrast to their usual selfish disposition. In many cases too it appealed to their interest. The merchant, having already gained wealth and ease, saw in it an opportunity of winning also fame and honour by making generous contributions. The officials sought preferment and an excuse for increasing their exactions from the people by zealously supporting the cause. The people on their part, and especially the smaller merchants, feeling that by direct subscriptions they would win fame on the one hand and escape taxation on the other, generously responded to the appeals that were made to their purse. The result is that throughout the country, with mushroom-like rapidity, innumerable schools have been established, and at certain hours of the day it is difficult to get out of ear-shot of the school-boy's bugle.

But the problem before the reformers was not merely one of buildings and of funds. It involved the creation of a complete educational system. They set to work with commendable enthusiasm and general patriotism. Prefectural and city educa-

tional societies were formed throughout the country, the officials of which often devoted their whole time to the work without accepting any salary. These societies aided and are still aiding the conversion of the old schools into those of a more modern type and the creation of new schools. Government regulations were issued outlining a complete system of co-ordinated institutions from the kindergarten to the university. The scheme is necessarily very imperfect, and will remain so as long as the power of its originators is crippled by the fact that the schools are largely dependent on public charity or the whims of constantly changing officials for their support. Regarded, however, as a purely tentative scheme, as in truth it is, one cannot but recognize that it is a praiseworthy attempt to solve a most difficult problem of institutions in each province.

Provision is made for four grades:—

The Primary School (初等小學堂.)
The Common School (高等小學堂.)
The Middle School (中學堂.)
And the Provincial College (高等學堂.)

These institutions lead up step by step to the Imperial University at Peking, and theoretically, at least, entrance into a higher institution can only be granted to students who have passed through the one next below it in the scale. In addition to these there is provision made for training for special professions or trades, and in many of the provinces normal colleges, schools of law, police schools, technical and agricultural schools have already been established.

In Ningpo there are about a score of primary and common schools, two middle, one normal, one law, and one police school in existence. In addition there are between one and two hundred primary schools, 蒙學堂, which have not yet been registered and submitted to regular inspection as government institutions.

The curriculum drawn up by the government is based on Japanese models,—as in fact is the whole system,—and is intended to give the student a broad general training.

For the sake of brevity the primary school course, covering five years, and the common school course of four years, may be treated of as a single course extending through nine years.

During the whole period ethics is studied every week for two hours, Chinese for ten hours and physical drill is indulged in for three hours.

Arithmetic is taught for three hours per week at the beginning of the course, but the time given to it is afterwards increased to four hours. The time allotted to writing, on the other hand, diminishes from six hours per week in the first year to two hours in the last.

The study of geography and history begins in the fourth year, the time devoted to each being two hours per week, but in the case of history this is increased to three hours in the sixth year.

In the common schools science also is taught for two hours and drawing for one hour.

Of course, since English is not included in these curricula, all these subjects are taught in the Chinese language. In a very large proportion of these schools, however, the temptation to teach English is too strong to be resisted, and the course is modified and that subject incorporated.

In the middle, or prefectural schools, a five years' course is prescribed.

During the whole course drawing (free-hand and geometrical) is taught for one hour, physical drill for three hours, English for six hours, ethics for one hour, mathematics (including arithmetic, algebra, geometry, and trigonometry) for four hours, and Chinese for six hours. History (Chinese and foreign) during the first two years is taught for four hours per week, but during the latter three this time is reduced to three hours per week.

In the first four years geography is studied for two hours per week.

The science course includes two courses of two hours per week, lasting for three years in chemistry and physics respectively and also a general course of two hours per week, in which botany, physiology (including hygiene), physical geography and mineralogy are consecutively taken. In addition to this, two hours are alloted in the first year to the study of geology.

Two courses in political economy and law, respectively of two hours each per week, are also given in the last year.

Before attempting any criticism of this curriculum, in order to form a just judgment of its value it would be well to cast one's eye back for a moment upon the conditions which prevailed in the educational world of China only three or four years ago.

The effort of imagination which such a retrospect involves is an indication of the enormous advance which has been made

and prepares the mind for a just and charitable estimate. The antiquated be-goggled scholar, lounging on his stool from sunrise to sunset and calling up each of his scholars in turn to "back" unintelligible classics, has disappeared for ever from mortal ken.

The classics have been abolished from elementary schools, never to return, and have been accorded an honourable place in higher institutions where they can be intelligently appreciated. The introduction of graded reading books into the schools of China is a reform the importance of which can scarcely be exaggerated. The present generation of children, freed from this soul-crushing incubus of indigestible learning, must assuredly rise to an unprecedented level of intelligence. In this course the old-fashioned eight-legged essays with their impracticable moral theorizing, have been replaced by compositions on living topics, accompanied by instruction in the principles of grammar and rhetoric, and are of distinct educational value.

Although it must be granted that the important place assigned to military drill is likely to foster that military spirit which is the curse of modern Europe, it must also be recognized that it will produce in the young men of the future a smartness, robustness, and virility which is much to be desired; and after all, since the great powers of the world are armed to the teeth, it seems as though a powerful standing army and a reliable navy will be a necessary condition of China's future worldly prosperity. Hence, just as it is of benefit to the Anglo-Saxon school boy to use his fists occasionally, although fighting itself is commonly regarded as sinful, so for the sake of the manly qualities which drill is sure to contribute to the character of her young men, we may regard its introduction into the schools of China with favour, if not with enthusiasm.

The wider outlook upon life and upon the world which will be gained by the widespread study of Western history and geography will do much to correct distorted views of all kinds, and especially to put Confucius in his proper place amongst the world's great men. In a similar way the mental discipline derived from scientific and other studies will be turned to good account in the battle against idolatry and superstition in this land. The extreme width of the course in science is probably its worst failing. Eight branches of science are studied in the middle schools, but with the exception of chemistry and physics, only one year is allotted to each, and no time is set

apart for laboratory work. The educational results of a superficial and theoretical treatment of a science are but small, resulting only in the temporary acquaintance of the student with a few technical terms, and with the more obvious qualitative features of certain phenomena, whilst the grappling with great qualitative relationships and the principles which underlie them, in which lies the chief value of science as a mental training, is a stage which is never reached.

Another striking feature of this curriculum is its utilitarian and materialistic character. The idealistic, the artistic, the spiritual hunger of man will on such fare receive but slight satisfaction.

Such is the curriculum of the regular schools and colleges, but in addition to these institutions there are other special schools, which may now be considered before passing on to more general topics. In order to avoid confusion, not only the curricula, but other important features of these institutions, will be mentioned, the Ningpo schools being taken as examples.

(To be concluded.)

A Plea for Romanization.

BY DR. W. A. P. MARTIN.

THE experiment of writing a local dialect with our Roman alphabet was first made at Amoy over sixty years ago. It proved to be a complete success. The dialects of Swatow and Ningpo were subsequently reduced to writing in the same way; and recently the readers of the RECORDER have been informed that the dialects of Foochow and Kienning have similarly been brought into line.

Three of these five are in one province, a province in which the tonal system is more than ordinarily complex; yet in every case it has been found feasible to express by the aid of diacritical marks the sing-song sounds of those several localities. That the system begun at a small port has captured the capital of the province, after a long period of trial, ought to settle once for all the question of feasibility.

Has not the time come for applying the method on an Imperial scale to the Mandarin of the North and South? The chief reason why it has not been done hitherto is the fact

that the Mandarin, unlike a local *patois*, is written in Chinese. The range of characters is not great, and the acquisition of those employed in the Sunday School and in Christian tracts is not difficult. Women as well as men have in a few months' time been put in possession of this key to knowledge. Good this may be, but is there not something better? The Romanized Mandarin may be learned in a week instead of months;—this has been proved. A standard system of writing has been adopted after long and patient study by an international committee. It cannot satisfy all, it does not satisfy me, but compromise is the price of co-operation. If we borrow strength from union, we are bound to sacrifice individual preferences. No time should be lost in introducing the Romanized *Kwanhwa* into all our primary and middle schools, not merely to Sunday Schools and country women.

The rail and the wire are now pushing in all directions. It requires no prophet to foresee that their effect will be to abolish every *patois* with which they come in contact. But another agency is working to the same end. The government has ordered Mandarin to be taught in all the public schools. A national system of education implies a national language; and nothing does more to promote a national spirit.

Let us then seize this opportune moment to show Chinese officials that our alphabet is the readiest *gradus ad parnassum*, a stepping stone alike to Mandarin and to Wên-li. Our alphabet will do for this Babel of dialects what steel braces do for deformed limbs. It will bring them into proper shape and contribute mightily to make this people of *one speech*.

Correspondence.

A CENTURY OF MISSIONS IN CHINA.

To the Editor of

"THE CHINESE RECORDRR."

DEAR SIR: In the August number of the RECORDER Mr. Burt calls attention to a serious error in reference to the language in which the teaching of Weihsien Union College is carried on. It should perhaps be added that the slip was in the original manuscript. But I fear I am responsible for the error in Dr. Smith's address, p. 423, where he states that Miss Lydia Fay was the first single lady sent from America as a missionary to China. This statement I made on page 457 of the History, and when Dr. Smith asked me about it, that was then the best I knew. Since then, however, I have ascertained that the first single

lady (sent by the Protestant Episcopal Board) was Miss Eliza J. Gillette, who reached China in April of 1845, whereas Miss Fay did not come till 1850. But it is safe to say that Miss Fay was the first to remain long in the work and to become famous.

As to Mr. Broomhall's letter, which deals mostly with the final table, it rather gives the impression that his work contains more figures than "A Century of Missions." It would be proper to say that the final table compiled by Mr. Bitton omits some societies, but on the other hand, the body of the volume (as indeed he warns us at the bottom of his list) contains them all. It would never do *e.g.* to suppose that the book had omitted the Church of England Zenana Missionary Society, which, figures and all, is fully treated of on pp. 51-62.

Yours sincerely,

DONALD MACGILLIVRAY.

MAN, HIS ORIGIN AND DESTINY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In dealing with the above subject in Chinese, using the Peking Version of the Bible and the Revised Mandarin New Testament, one has experienced considerable difficulty in harmonizing the terms for "breath," "spirit," and "soul." One would be thankful to hear from others as to what terms they use to avoid the same.

"Man became a living soul," Gen. ii. 7, is translated freely by 就成了有靈魂的活人. It is suggested the Hankow Version rendering 生命的人 is much more accurate. "*All* in whose nostrils was the breath (氣) of life:...*died.*" Gen. vii. 22. "If he gather unto himself his spirit (靈) . . . all shall perish." Job xxxiv. 14, 15. "His breath (氣) goeth forth, he returneth to his earth." Ps. cxlvi. 4. "That which befalleth men, befalleth beasts; they have all one breath." (氣) Ecc. iii. 19, 20.

It is significant that Young's Concordance gives Nephesh about 473 times in the Old Testament; yet not once renders it 'spirit.' Pseuche 105 times in the N. T. and not once 'spirit.' Ruach 442 times in the O. T., but never 'soul.' Pneuma 385 times in N. T. never 'soul.' Yet they have many words to represent them; Nephesh, for instance, having about 43 different ways.

In Ecc. iii. 21. 'Spirit' of man is rendered 靈 and 'spirit' of beast 魂, although each word in the original, as well as 'breath' (氣) in v. 20 is Ruach, the latter word being used in Ps. xxxi. 5 and Ecc. xii. 7, and is in both cases translated 'spirit' in English, but nevertheless 靈魂 in Chinese. 1. Thes. v. 23 but increases the difficulty by describing "the tripartite nature of man" as being "spirit" (靈) and 'soul' (魂) and 'body.' But inasmuch as there is no word of discrimination in the text, Ecc. xii. 7, the 靈魂 of good and evil persons alike must 'return to God.' This cannot be allowed in face of Rev. xxi. 27, where it distinctly states, 'They which are written in the Lamb's book of life,' alone, will enjoy heaven.

This is enhanced by Matt. x. 28, "Fear him that is able to destroy both soul (靈魂) and body in hell." "A 靈魂 which *must* return to God and yet can be in hell, is somewhat hard to understand," said a Chinese. Again,

'Into thy hands I commend my *spirit*' (靈魂). Luke xxiii. 46 and Acts vii. 60, compared with, "This night thy *soul* (靈魂) shall be required of thee," Luke xii. 20, would infer that man has two parts of his nature, each capable of going to two places at the same time.

"It is interesting to note that the Taipings changed the character 魂 to 𠰁 in order to purify its meaning and elevate the idea of the soul." Another writes, "The doctrine of 魂 is such that Christianity and ancestral idolatry can never unite."

But be that as it may, in the mind of the writer there is a far more serious question at stake in the use of this term, 靈魂, as described above, and that is, that if Jesus Christ our Saviour possessed it, as he is supposed to do from the reading Luke xxiii. 46, then the precious blood and the life poured out on Calvary was not the whole Christ, but the Christ minus this 靈魂. Someone has said, "If the Mass of the Roman Catholic Church is right, and Christian science is right, as well as Mohammedanism—for they imply, or express, that Jesus Christ did not actually die—then Paul says truly, "Ye are yet in your sins."

P. J. L.

UNANSWERED QUERIES.—"THE DARK SIDE" AND "THE SABBATH."

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In your July issue, p. 397, you give some "Unanswered Queries" from the Centenary Conference question box. Will you kindly allow me space for a few lines on Questions 3 and 4?

Re Ques. 3. This reads:—"Should missionaries give the dark, or discouraging, features of their work? If not, are they telling the whole truth?"

There are times when we write or speak on a special line or topic. When such is done, let us keep to our subject whether it be "dark," or "bright," or both. In the more general missionary addresses and correspondence, we should ever seek to give a true picture of things as they are. We all tend to be, more or less, extreme and artificial, and there is need of constant watchfulness and prayer that we may have "the wisdom from above" to give, in their due proportion, both the "dark" and "bright" sides of the work. The "dark or discouraging features" are a real incentive to some of the most sincere and hearty of our supporters, who will re-double their prayers and gifts and sympathy when they hear of the difficulties and set-backs we are meeting. Glowing accounts of work, giving half, or less than half, of the truth, not only tend towards deceit—which we all realise saps the heart out of all true enthusiasm in both worker and supporter—but are, also, unwise and shortsighted in these days of increasingly intelligent interest in missions.

Ques. 4 reads: (*a*). "How far should we urge our native Christians to observe the Sabbath?"

I would suggest that here and generally, the word "native" be changed to "Chinese."

Speaking for oneself, I feel, after over ten years of evangelistic and pastoral work in China, that the observance of one day in seven as a day of rest from ordinary labor, is both advisable and feasible, and that it is wise to make it a church rule that

shopkeepers close their shops and workmen arrange with their employers to cease work on that day. There are real difficulties here, but not, I think, insurmountable ones. These difficulties are, in fact, often both helpful and purifying tests. There is a danger, perhaps, with some of us, of being over strict and becoming, practically, detectives seeking to ferret out real or apparent infractions of the rule, and thus burdening the Christians with a burden difficult to bear. But there is, I believe, a greater danger to the Church in China in allowing members to do as they please in regard to Sunday observance.

(*b*). "Should we discourage friends from dining together on that day, unless necessity should seem to indicate such a course?"

We should discourage feasts, and even the ordinary dining together, as far as it means extra work.

(*c*). "Do missionaries, in inviting friends to dine on that day, when not required by the necessity of hospitality, set a proper example? And do they act according to the law of love in respect of their servants?"

Missionaries should be an ensample to all, especially to their servants. House-work and cooking, on Sunday, should be reduced as far as possible. It is surprising how much it can be reduced, if only definite consideration be given to the matter beforehand! The writer knows of two mission stations where, after an easily prepared breakfast, the compound servants are free from ordinary work until after the p.m. service, the workers helping themselves to a light lunch, if desired. The evening meal is earlier than usual, and also simple, to enable the servants to be free to attend the evening meetings. Extra water vats are provided, so that no water is carried on Sundays, etc., etc. Let us, by precept and example, wisely emphasis the joy and blessing of resting from labor one day in seven.

Yours, etc.,

LEARNER.

Our Book Table.

Report of the China Agency of the British and Foreign Bible Society for 1906.

The record of the work of the Bible Society in China for the past year is, in every way, worthy of the great traditions of that wonderful organization. This report reminds us of the great indebtedness of the Church in China to the British and Foreign Bible Society, without whose liberal aid in the early years of mission work much would have been left unaccomplished. And the directors of this Society are not among those who having once put their hands to the plough fail through looking backward. In 1813 the Society spent £839 for the printing of 2,000 copies of Morrison's New Testament, and this report informs us that in 1906 its agents in China sold 106,509 portions of Scripture. The reports of the colportage work of this agency show how indefatigable and successful a pioneer of Christian truth and civilization the 'man with the book' still is. We would suggest that a copy of

this wonderful record of work for the Church of Christ in this Empire be sent to the editor of the *English Church Times*, since that paper suggests that no Churchman should support the work of the Bible Society, as that work is one of 'division and disintegration.' All sections of Christ's church in China will assist in nailing that suggestion to the counter! We congratulate Mr. Bondfield on the production of this report.

W. N. B.

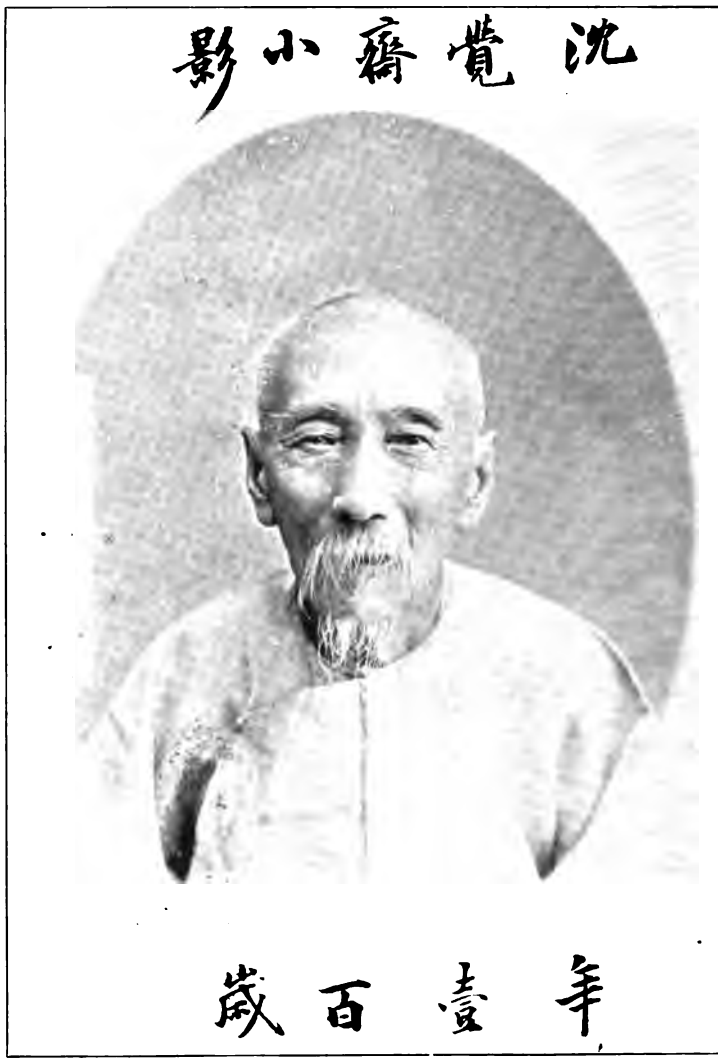
Primary Sunday School Lessons in The Acts and Epistles (幼童禮拜課，一年與使徒), by F. W. Seymour. Presbyterian Mission Press. Shanghai.

These lessons are uniform with the very helpful lessons on the Life of Christ which have been in use several years. The Lessons on the Life of Christ were prepared to meet the needs of a growing primary school largely composed of heathen children. The lesson leaves formed a basis for the hour's Bible study each week, while they had the additional value of tracts, being carried home by the scholars, where they were read by parents and others, partly because of the interest aroused by the fact that the children themselves were the bearers. We welcome now an extension of the lessons, covering the Acts and the Epistles. They are based on the Blakeslee Lessons and so arranged that each lesson is complete in itself on one sheet. Each lesson is composed of a carefully selected portion of Scripture, with short questions and answers to cover the text, in simple and clear mandarin. A well chosen golden text follows the questions and answers. They may be secured either bound in book form or in separate sheets. These lessons are the outgrowth of considerable experience in primary work, and we believe a wide field of usefulness is opening before them. Those who are looking forward to this primary work in the fall can do no better than to give these lessons a trial. We know of nothing that quite takes their place. H. W. L.

Calling the Labourers into the Vineyard 僱工之喻. Shanghai: Presbyterian Press. Price 4 cents.

This is a most valuable addition to a series of cartoons which help to illustrate the Parables and Miracles of our Lord. It is the work of a missionary artist—Mr. Foucar, of the China Inland Mission—who has viewed the subject from the two-fold point of Art and Exegesis. He has admirably reproduced the spirit of the Parable and has inserted with most happy results those little touches which give a really "Chinese" effect to the whole. It is a masterly production and at once commands attention. The "anything will do" style of thing is conspicuous by its absence; there is care and skill in every touch of the pencil. It should do a great deal in brightening the dirty walls of many a lonely Chinese home, and would, if hung in the houses of Chinese Christians, be at once an ornament and a testimony. And many non-Christians would be very glad to possess such a picture.

In order to ensure a ready sale, a large edition has been struck off, thus making it possible to sell it for 4 cents only. When we say that it measures 32 inches by 21½ inches, the price seems ridiculously low. We should like to see it in every chapel; in the hands of a good preacher it would be a treasure house of new ideas. B.



THE LATE MR. SUNG YUEH-KUEI.

(See Editorial Comment.)

A Chinese Saint 求道得道. Shanghai: Presbyterian Press. Price 6 cash.

This is a translation, by Mr. Baller, into mandarin, of an article bearing the above title which appeared recently in 'China's Millions.' It is published as a folded tract and contains five thousand characters. It gives the long search of a sincere Chinese for the Truth, and describes how, after visits paid to many famous Buddhist and Taoist resorts, and after going the whole round of Taoist austerities, he was lead into The Way, and found full peace and satisfaction through faith in Christ. It admirably illustrates the fertility of heathen systems to satisfy the soul, and should be of great value to many who, like the "Saint," are seeking for salvation and life. Missionaries who live and work close to such pilgrim resorts as 泰山, 九華山 and similar places would find this a most attractive and useful addition to their book store. No evangelist should be without it.

Transactions of the Asiatic Society of Japan. Vol. 34. Part 4. Kelly and Walsh. 2 yen.

This number is rendered especially interesting to students of the history of Chinese thought by a lengthy review of a work by Prof. Inouye upon the Shushi (Choo He) system of Confucian philosophy as developed in Japan. Prof. Arthur Lloyd has succeeded in making this review a most interesting and informing one. Reading it one is struck by the progressive and vital nature of the history of Confucian thought in Japan as distinct from its manifestly deadening influence in China. In the one case it has provoked and in the other sterilized the intellect. It is a striking illustration of the truth that the surest way to sap the vital power of a system is to make of it a fetich. Here in China the critic of Confucianism has been stamped heretic, and orthodoxy has so succeeded in killing the life that the teachings of the sage might have had.

Other articles in this number are by Korel Jan Hora, Dr. D. C. Greene and R. J. Kirby.

W. N. B.

Islam and Christianity in India and the Far East. By Rev. E. M. Wherry, M.A., D.D. For thirty years a missionary of the Presbyterian Church in India. Author of "The Comprehensive Commentary on the Quran," "The Muslim Controversy," etc. F. H. Revell Co. 1907. Pp. 237.

This volume comprises lectures delivered at Princeton Theological Seminary in 1906-7 and contains one of the most complete existing compends of the facts regarding Christian work in Mohammedan lands. The first chapter treats of Islam as a religion, the two following of the Moslem conquest of India and the Far East. Chapter four is devoted to the present condition of Moslems in India and the Far East, and the next is a summary of missions to Moslems in India and the Far East (Africa and Turkey not falling within the author's scope). An informing chapter is assigned to the Moslem controversy, showing how the points of attack and of defense have changed and are changing. The efforts to reform Islam from within occupy another chapter; the final one being concerned with the methods of evangelistic work among Moslems, with a valuable appendix on the place

and method of controversy with Moslems—the ripe fruit of matured wisdom. In the slowly developing conviction of aggressive Christendom that the greatest part of its work is as yet untouched, and almost uncomprehended, as long as Mohammedanism is relatively unaffected, a book of this sort must have permanent value. In regard to the number of Mohammedans in China we are treated to the usual pagoda of guesses, ranging from that of Mr. A. H. Keene, who estimates them at 30,000,000, to those of Surat Chandra Das, who orders up 50,000,000, and "Sayyad Sulayman, a prominent Moslem officer in the province of Yünnan," who declares (but *not* apparently on oath) that there are now seventy million Moslems in China! In the same connection is cited the equally amazing assertion of the late Dr. Andrew Happer, who said: "It is probable that he whole number of Mohammedans in the empire does not exceed three millions!" All of which demonstrates that nobody knows anything about the real numbers. There is an intimation in one place that the China Inland Mission has felt called upon to enter on the work for Chinese Mohammedans, hitherto largely neglected. We hope this may prove true, and that others of like faith and patience may bear them company in this important undertaking.

A. H. S.

The Conquest of the Cross in China, by Jacob Speicher, American Baptist Mission, Kityang, So. China. Introduction by Rev. W. Ashmore, D.D. Revell Co., 1907. Pp. 369. For sale by the Presbyterian Mission Press. Price $3.00.

This book adds another to the rapidly growing number of volumes on mission work in China like those of Drs. Ross and Gibson. It is divided into four sections; the second relating to the foreign missionary in China, the third and fourth on missionary methods and problems. But such diverse and incongruous materials as an outline view of China and its people, the problems of the Far East, a survey of Christian missions in China, the domestic political situation in China, a discussion of the power of superstition and demonology, and another on bringing the Chinese into the Kingdom, are all included in an opening section strangely entitled "Characteristics of the Chinese People." The general mode of treatment likewise lends itself to constant repetition of the same items. While we cordially recommend the reading of this book to missionaries in China, to theological students at home, and to all friends of missions, it would be unfair not to call attention to the fact that the alliterative and ambiguous title promises too much. Instead of constituting any account at all of "The Conquest of the Cross in China" these chapters are a more or less detailed account of the author's apparently very successful experience in what Miss A. M. Fielde, with a just sense of proportion, styled "A Corner of Cathay." For indeed China and "Kitsang" are by no means synonymous terms. This is not unimportant since fresh students of Chinese missions would be led to infer that the methods and results here recorded are a norm, which most assuredly they are not. Just across the river and the Swatow bay lie the stations of the English Presbyterian Mission, which, though quite different in development, are equally worthy

of study, yet they do not even gain mention! Investigations of the sort here made are and ought to be *comparative*, and will yield results valuable in proportion to the length of the base line and the skill of the investigator in co-ordination. The author exhibits a tendency to dogmatize on disputed topics, sometimes disposing in a sentence or two of a theme which might be explained and discussed. Would it not be a more fruitful method to give opposing views and to cite reasons? Some of the personal testimonies to the aggression of the French priests (as on p. 84) are striking and significant. The paragraphs summarizing the relations of various powers to China seem too brief and scanty to give any really adequate survey; they might well be expanded. Dr. Ashmore coins the superfluous word "defulminated," and the author uses "specifics" as if it had any such recognized meaning as grants or gifts to particular mission work. We find Shanking (p. 78) for Shaoking fu, and who "Wilkinson" is (p. 88) ought to be explained.

It is not evident why the Ch'in Dynasty, 255 B. C., should be styled the "Han," which did not begin till half a century later. So far as we know the notion that the Mohammedans in North-west China will soon overspread that whole part of the Empire is baseless. The late Mr. Michie once maintained this in the *Peking and Tientsin Times*, but when challenged for *facts* (by Dr. C. D. Tenney) observed a "voluminous silence." We read (twice) of "John Burns" as a noted evangelist in China, which must surprise many. Is it fair to report the Nan-ch'ang R. C. priest and mandarin affair and subsequent massacre and pass over the essential item of the dinner and the dispute over what happened, by the compendious announcement, "He committeed suicide?"

Dr. Speicher has produced a useful work. We predict that its successor will be better yet.

A. H. S.

The Greatest Work in the World. By Charles B. Titus. Price $1.50 cloth, $1.00 paper covers. May be had at Presbyterian Mission Press.

One scarcely knows how to describe this curious, but sometimes breezy, and often disappointing book.

The looseness of treatment which marks the book makes a concise summary almost impossible. In dealing with it one can only mention a few salient points, and the selection of these must be somewhat arbitrary.

There can be no question about Mr. Titus' earnestness; his zeal commands respect, even though his reasoning seldom convinces.

The headings of the sections will give some idea of the scope of the volume. It should be noticed that the Contents page does not agree with the body of the book. In referring to passages we shall follow in the main the Contents Table for subjects, but for ease of reference will divide the book as it is paged; the portions to end of p. 82 we shall refer to as Part i. and onwards, pp. 1-138 we call Part ii.

The Contents pages show the subjects treated.

Part 1. How God has spoken to man, or how, through whom, and to whom His Word was given.

2. How God has not spoken to man, or a rebuttal of natural theology.

3. How God's Word is made manifest through preaching.

The early sections, pp. 1-69, give a very inadequate *résumé* of the genesis of natural theology. Scientifically it is valueless; the author seems to be utterly lacking in historical instinct, and his information is not derived from original sources, nor are his criticisms always just. In fact one often wonders if he rightly understands many of the questions he tackles. Take e.g. his statements on the matter of man's natural capacity for religion, p. 50: "The conclusion may be safely deduced that the idea of God is not innate and that the nature of man does not prompt him to seek this knowledge."

Such statements as occur in Rom. i. and ii. and Psalm 19 along with kindred Old and New Testament passages are of course easily overcome and twisted to fit what must be described as Mr. Titus' preconceived notions. The whole field of modern research into comparative religion might not exist so far as our author seems concerned. But as an illustration that he does not appreciate some of the terms he plays with, compare: "It is not enough that man has a religious nature—a faculty to apprehend the infinite—or even an *intuitive belief in His existence as* Creator, etc." (Part ii., p. 12). This, after the safe deduction that the "idea of God is not innate." Or again: "When she, as a gentile, *did by nature* the things contained in the law she showed the work of the law *written in her heart.*" That is to say, she was inwardly conscious of moral sanctions apart from a special revelation, being a gentile, and yet we are warned against believing that the knowledge was implicit in her inner consciousness, "we are not told that she evolved this knowledge out of her inner consciousness." (Part ii. 47) cf. Pt. ii. 59.

This interpretation of Paul's words uttered in Athens is equally edifying (cf. P. i., 18), "Whom ye ignorantly worship." This is said to show that religious worship is of two kinds: (1) The true; (2) The false. Now however correct this may be as a general statement it requires a bold man to deduce it directly from Paul's words here quoted. It assumes what is dead against the drift of Paul's argument. "Ignorance" is not synonymous with "falseness" in this case. There is a positive content in the latter term which is not present in Paul's complaint against the Athenians. They rather came short of "the true" in their worship of the unknown, but they were in a manner reaching towards it. This is evident if we follow Paul's argument, which seems to be somewhat as follows,—

The Athenians were already worshippers of the unknown God. This was the very deity he came proclaiming, "What therefore ye worship in ignorance this set I forth unto you." In this manner Paul clears himself of the charge of setting forth strange gods. The point of Paul's discourse is the emphasis he lays upon the existing religious instinct manifested by the Athenians, and by the clever use of a proverbial saying he seeks to lead them to a fuller appreciation of Him in whom they really lived and moved and had their being, pretty much as a wise modern Chinese missionary tries to lead the Chinese to a fuller appreciation of the one they know as the Supreme.

One of the finest characters we know, a person of blameless reputation in her own village, is an unbaptized heathen, a vegetarian of twenty years, a seeker after truth, who was in a condition to receive almost without questioning the message of the Gospel. The pity of it—she had been seeking for years, but when she heard His voice she knew Him, because she was of the fold. And thank God this is only one of many. There are men and women all over China who are groping after God, seeking to serve Him, and we cannot understand what pleasure or benefit such men as Mr. Titus can hope to gain in trying to disprove it. It does not add to God's glory to tie Him down to the one method we happen to know of bringing men to Himself, and Christ is no less a Saviour, because He uses other methods than ours to apply the benefits of His sacrifice to mankind.

Mr. Titus has a great notion of how God has revealed Himself to mankind. The presence of God, in this world and near all His creatures, seems beyond our author's comprehension. What are we to make of this? (P. i., 31-32.) "There was a time when the gentiles knew God . . . If now we look up the earliest record of each great nation we find at the beginning they invariably knew God. The knowledge of God, first pure, then corrupted, would become so dissipated as to arrive at a vanishing point. Suppose for example a gentile tribe of ten families migrating to a distant region. An individual of the twentieth generation, counting but an average of four to a family, would be possessed of only one five-millionth part of his first ancestor's knowledge of God."

Or in other words, an original deposit x was credited to the tribe of ten families, and in spite of the growth of the tribe the original quantum remained, neither grew nor diminished until when the tribe had grown 5,000,000 strong each individual's interest in the original deposit would be $x \div 5{,}000{,}000$. It is this vicious mechanical conception of God, man and nature, that binds Mr. Titus' hand and foot all the way through his book, vitiating his whole treatment of natural religion. God is as effectually rulled out of a large portion of His creation as ever the eighteenth century deists scored Him off. Paul's assertion that in Him we live and move and have our being is tacitly denied. The grand inspiring doctrine of an Immanent God is ignored and man is left abandoned to his sin and vices.

Mr. Titus is not always careful in the way he glosses the words of his opponents, and we have found it necessary to carefully scrutinize all his quotations. We cannot excuse him from the charge of culpable carelessness. The whole argument of one of his "learned friends"—it is curious by the way how innocently these learned friends play into our author's hands—is twisted by the manner in which it is added to and taken from. The contention is, that, given the knowledge that a certain architect in building an asylum used his private fortune, we should be able to deduce the fact that he was benevolent, although this alone would not reveal the whole architect.

Is it just to quote Dr. Barrows (P. ii.. 125) as though these were the last words he had to say on the subject? One would not, after reading Mr. Titus' strictures

upon the Doctor, imagine him saying: "I have seen enough of the practical workings of Buddhism, and Hinduism, and Islamism to crystallize into adamantine firmness my previous strong convictions as to their futility to give the soul abiding peace with God, to lay the sure foundations of a permanent civilization, of a permanent individual and national morality, or to brighten earth with the sure promise of a blessed immortality." And yet these words form part of Dr. Barrows' speech at the 1900 New York Ec. Missionary Conference (see Report, Vol. 1, 334). Not a word of this from our author. It may be said that Mr. Titus was not aware of this speech or of Dr. Stearns' words (which we have no space for). Then we must say that he ought to make himself familiar with the sayings of men before he sticks them into pillory.

We differ so radically from Mr. Titus in his attitude to Confucianism and its use as a means for sending home our appeal to men's consciences that we cannot calmly examine his strictures upon those who do not see eye to eye with him. The same applies to his ill-advised condemnation of those who see some truth in the doctrine of Evolution. "Gibeonite ambassadors," "thief and robber," "the Gospel a sixth reader to Confucianism" may doubtless be excusable if uttered under the sudden impulse of strong feeling, but they savour of insolence when put down in cold print.

We are convinced that Mr. Titus does not understand the position of those whom he contemptuously calls "reconcilers." While it is true that they see in the teachings of China's sages "A pure ethical creed, the noblest and most practical to which man has ever attained. No spot, no smirch is there upon its pages. No blot of impurity in its most popular presentations. Here is the highest practical system that man could soar to." (Dr. W. T. A. Barber. Ec. Conf., Vol. ii., 331).

At the same time they are quite aware of the fatal flaw running through it all. There is no dynamic; "the noble moral machine has been left without motive power." They are alive also to the tremendous gulf that lies between creed and practice among the Chinese. We know that moral strength is absent; and untold abominations are found in every department of Chinese life. But in our dealings with the people we remember and thank God for it that stored in their minds are the sayings of their ancient sages, a vast heritage of truth waiting for the fire from the altar to kindle it into flame and bring into life.

A thoroughly converted and fully consecrated Chinese scholar, steeped in the moral love of his country, afire with the Holy Spirit and aglow with the love of Christ Jesus, would be a mighty power for good. This moral consciousness, raised, transmuted by the magic of the Gospel message of love and redemption would enable him to more fully understand and break through the accretions of ages that encase like an armour plate the consciences of his fellows.

In our examination of this work we have dwelt mainly on the points of disagreement, which are many and radical. There are some grains of wheat among the chaff. The book will appeal to many who think as Mr. Titus

does, and doubtless they will find it an arsenal for weapons against those who don't hold their views. As a contribution to the solution of missionary problems in China, and as a help towards prosecuting "the greatest work in the world," it will not do much we are afraid. Some years ago Doctor John gave us good advice about rushing into print. "Prepare your manuscript, but put it into your drawer for a few years. Meantime read up, study hard, make yourself master of your subject. Then after a while bring out your manuscript and compare it with your later state of achievement." Would that Mr. Titus had been so advised. His book might have been very different.

H. J.

ACKNOWLEDGMENTS.

Macmillan & Company's Books.

A Health Reader, by C. E. Shelly M.A., M.D., M.R.C.P., and E. Stenhouse B. Sc. Price 1/4.

La Famille Troisel, by Mrs. J. G. Fraser. Price 1/6.

Thomas Nelson & Sons' Books.

Some English Essays. Cameos of Literature, by Richard Wilson, B.A. Vol I.

Short Stories in English Literature. Selections from Tennyson's Poems.

A Cycle of Song. Songs of the Town No. 24. Price 3d.

A Cycle of Song. Songs of the Nations, No. 12. Price 3d.

A Cycle of Song. Songs of the Maidenhood, No. 5. Price 3d.

A Cycle of Song. Songs of the Dreamland, No. 15. Price 3d.

Highroads of History. Tales of the Homeland, Book I. Price 10d.

Highways of History. Stories from British History, Book II. Price 1/.

Highroads of History. Britons of Renown, Book III. Price 1/3.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.

Educational System of Japan. E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Will Mr. Chen Chung-kuei, announced above as translating Torrey's "How to pray," give his address to Mr. J. Vale, C. I. M., Chentu. Mrs. Mateer's "His Life" is withdrawn, to prevent duplication of work.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

By Y. M. C. A.:—

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

A Pump.

RECENTLY while travelling in an ocean steamer our attention was attracted to a hammering noise somewhere on the ship, that began very early in the morning and continued, with intermissions, very late into the night. Our curiosity was at length aroused, and we determined upon a tour of investigation. We disliked to ask questions, as thereby one sometimes displays very uncomfortable ignorance. So we pursued our investigations quietly until we came upon a coolie vigorously working a pump, and although he worked most laboriously and with a great deal of noise of the pump, we noticed that but a very small remittent stream of water was the result. We thought with deep contrition of the bath we had waited so long for that morning and had wondered why there was so little water in the tub, but now we understood it. To secure a pail of water required something like ten times the amount of labor that should be necessary, and simply because the pump was out of order and needed to go to the repair shop before doing further work. It was cruel to the coolie to cause him to furnish water with such a dilapidated tool as that pump.

* * *

A Parable.

ALL of which is to us very much of a parable. We have frequently seen people working under great stress and strain, and with a great deal of seeming activity, yet accomplishing but little comparatively to

what they ought and might. They were very much in the condition of the pump, needing repairs, rest and recuperation, but seeming to think that so much depended upon themselves that to stop a while would be an impossibility or a a moral wrong. Whereas the reverse is probably true. He who gave us these bodies, and who said to His disciples "Come ye apart and rest awhile" does not wish His servants to go on laboring with so much wear and wearisomeness and worry, for how much better is a man than a pump. Better stop and get right and begin anew.

* * *

Appreciation of Centenary Conference.

THE following appreciative estimate of the late Centenary Conference is taken from the *Missionary Review of the World*, and is by Dr. Charles C. Creegan. It is pleasant to know our foreign guests from so far away were so well pleased with the spirit and the work of the Conference :—

"I have attended many conventions and conferences, but I never heard more lucid and effective speaking (there was no orating), never saw such a spirit of unity of thought and action among men and women representing many lands and many denominations of Christians. Some of our leaders in America would do well to take lessons from these brethren in China who are not always careful to observe fine points of order, but who are dead in earnest to be efficient in the work which the Master has called them to do in the great empire of China. From first to last there was but one thought, one prayer—namely, 'Christ to China we bring with loving zeal.'"

Laws of Missionary Enterprise.

RECENT discussion in these columns has drawn attention to the need existent for a scientific statement of the laws governing missionary enterprise. Some notable missionary books recently published have shown a sense of the same need. There is generally a very unbalanced attitude evidenced in the minds of many Protestant writers when they give their attention to this subject in that they too often make the Apostle Paul their text and Protestant Missions of this generation the application, with a great disregard of the wonderful missionary activities and attainments of the Church of Christ in the long interval. The most striking missionary eras of Church history are often the most neglected.

* * *

Teachings of the Holy Spirit.

WHEN our Lord promised the Holy Spirit to His followers, that He should lead them into all truth, He surely did not speak of an intermittent guidance, nor did He outline the method of the leading. The Spirit may and does lead the Church of Christ into truth by *teaching it the causes of its failures as well as in the demonstration of its successes.* A history of some of the striking failures of the missionary enterprises of Christianity would be of the greatest profit to those who had ears to hear. Protestant missions in Asia

might have learned much in the way of caution had some of its scholars made a study of the causes that led to the decay of the Nestorian missions to this continent. Similarly there has been in China too great a neglect of the work and methods of the Roman Catholic missions in this Empire, for from them much guidance and warning are to be obtained; while a thorough treatment of the Taiping rebellion from a purely Christian missionary point of view would be of the highest value.

* * *

Need of Inductive Philosophy of Missions.

WHAT is needed is not so much the reading of a series of disconnected text-books in which the student finds the wood hidden by the trees, but a new work summarizing the missionary activity of the twenty centuries of Church history, an inductive philosophy of missions. It is probable that the ideal writer of such a textbook will not be found on the mission field. Every missionary sooner or later becomes a partisan of some form of method of missionary work to the detriment of the historic sense. Our ideal author, while having a first hand knowledge of the conditions of heathendom, must be sufficiently removed by time and space from the scene of conflict to cultivate the unbiassed and philosophic mind of the historian. The occupant of a missionary chair who shall produce such a work as is here outlined will not only have justified his professorial existence but have done a great work for the Church of Christ.

* * *

Annual Conference of Mission Boards.

THE Report (the 14th) of the Annual Conference of Mission Boards of the U. S. and Canada, held in January, reaches us someweat earlier this year than last. Of the eight subjects discussed the most interesting were the Laymen's Missionary Movement, the Forces needed for the World's Evangelization, and the Independence of the Native Church; the latter, although general in its terms, intended to refer primarily to conditions in Japan. Dr. S. B. Capen, President of the American Board, who is Chairman of the Layman's Movement, read a comprehensive paper describing that remarkable development. This was followed by the adoption by the Conference of sympathetic resolutions heartily endorsing the movement and urging large publicity for its plans.

The paper, and especially the discussion on the Forces needed for World Evangelization, showed what an intricate topic had been broached and how difficult it will prove to answer intelligently the questions which the Conference issues. Yet some united action is highly desirable.

In a discussion on the Press and Missionary Intelligence, the shortcomings of Mission Boards and of missionaries in withholding information was

boldly challenged; the justness of the criticisms being partly denied and partly admitted. There is little doubt that a better system of collecting and utilizing information of popular interest would aid in creating a missionary "atmosphere," which would yield good reaults. The case was cited of a Tobacco Company which owned to spending $750,000 (gold) in advertising in a single year, threatening to double the amount the next year. Surely the children of this world are wiser in their generation than the children of light.

* * *

Death of a Centenarian.

In our last issue we had regretfully to report the death of several workers in different lines of service. In this month's issue we would draw attention to the passing away of two Chinese veterans. The first of these, Mr. Sung Yueh-kuei, whose picture appears in our frontispiece, died on the morning of August 2nd. He was long associated with the late Dr. Allen, for many years helping him in the editing of the *Wan Kuoh Kung Pao* and in the compilation of some of his books. He was an able writer in both prose and poetry, and did good service in helping missionaries to translate the Bible as well as Christian books and tracts. He would have been 100 years old on September 11th, but had accomplished the century according to Chinese calculation. Special mention of him was made during the Centenary Conference, which he very much hoped to attend, but participation in which was made impossible through a regrettable accident.

* * *

A Graceful Greeting.

Drs. Martin, Farnham and Allen were appointed a committee to express to Mr. Sung the greetings of the Conference. In accordance with Chinese usage the committee prepared a pair of satin scrolls, on which the following couplet was inscribed in gilded letters:—

百歲爲旅
萬年在家

A pilgrim for a hundred years
The wilderness you've trod,
You'll soon forsake this vale of tears
To be at home with God.

Mr. Sung was much moved by the message, and asked the friends to pray with him; he then prayed for a blessing on the Conference, adding, in the words of the scroll, that he longed "to be at home with God."

* * *

A Veteran Chinese Pastor.

During the month just passed an old pastor, identified with the Ningpo Presbyterian work, has passed away. Rev. Üoh Cong-eng (whose picture appears opposite page 507) was born 65 years ago, and when fourteen years of age went to the Presbyterian Academy, Ningpo, where he was brought under the influence of Dr. Martin, Dr. McCartee, and Dr. Nevius. Un-

der these consecrated workers, in addition to his other studies he studied the Bible, but at the same time kept aloof from the transforming and quickening power of the Gospel of Christ. When Mr. Üoh at seventeen years of age finally resolved to become a Christian and told his mother of his desire she imagined he was under the spell of the foreign teachers, and so acted as to make the young student hesitate before accepting the claims of the Gospel. Finally under the influence of Dr. Nevius he accepted Jesus as his Saviour, and after further theological study, at the age of twenty-seven was licensed for the ministry. The following year he was ordained and installed as pastor of the Bao-ko-tah church, whose pastor he continued to be until failing sight obliged him to retire from pastoral work. A devout student of the Bible he has been prëeminently successful in teaching the Bible to his flock, and has trained many workers during his pastorate. Twelve pastors, licentiates and mission helpers came from that centre of Christian work.

Federation in Chihli and Honan.

SINCE receiving news of development of federation in the province of Chihli (reported in our Missionary News department) we have received from the Secretary a copy of an account sent to the *N.-C. Daily News* of the formation of a Federation Council in Honan. Dr. M. Mackenzie, of the Canadian Presbyterian Mission, was elected chairman; and at the meeting there were representatives of eleven different missions working in the province. The outline of the work which the Council has set before itself is as follows :—

To encourage everything that will demonstrate the essential unity of Christians, e.g., the holding of Conferences for strengthening and increasing the spiritual life; united missions of an evangelistic character; emphasizing the truths we hold in common among ourselves and with the Chinese; use of a common hymn book; common designations for churches and chapels; common terms for God and Holy Spirit; frequent prayer for the missions in Honan; interchange of views and experiences, and willingness to aid in whatever tends to advance the Kingdom of Christ in Honan; list of missionaries and location with a view to definite prayer; mutual division of territory to avoid overlapping; free interchange of members; occupation of vacant fields.

Missionary News.

A Week of Special Services at Kuling.

A series of very helpful services was conducted at Kuling from July 28th to August 2nd by Messrs. Sloan and Webster, who came out from England as a deputation from the Keswick Convention to hold special services for the deepening of Christian life. Three meetings were held each day: a morning prayer meeting at 7 o'clock and preaching services at 10.30 a.m. and 5 p.m. Both speakers addressed each meeting. The services were well attended and much interest was manifested, the Church building being often crowded in

spite of unfavorable weather. No one who listened to the addresses delivered at these meetings could fail to be impressed with these two facts. First, that the Gospel was presented in all of its simplicity and fulness. The privileges of the believer as set forth in Ephesians, the Cross of Christ, the almighty grace of God sufficient for every human need and abundantly able to make the soul triumph, the necessity for great faith, for prayer, and the diligent study for God's Word,—these were the themes which were attractively presented. It was gratifying to many to note that while great emphasis was laid on the fulness of redemption, yet the true perspective of Christian truth was maintained with no uncertain sound. One day, when dwelling on the exalted attainments possible in Christian life through the power of the Cross, Mr. Sloan spoke plainly on the subject of sinlessness. He said in substance: Some one will ask—"Does this mean that the Christian is without sin?" I answer, "No." The Bible expressly says: If we say that we have no sin, we deceive ourselves and the truth is not in us—quoting in full the well-known passage in I John. Christian life was frequently referred to as a growth, a steady progress to the life beyond. It was evident that these friends were careful students of the Bible, and many of their addresses were not simply earnest, helpful talks, but powerful expositions of the truth.

Another fact that could not but make a most favorable impression on the audience was the spirit of the speakers. Their kindness of heart, humility, tact and great earnestness were conspicuous. While often speaking with great plainness of the faults of Christians and of missionaries, it was done with such sympathy and gentleness as to go to the heart of every one who heard. The solemnity and intensity of the one, also, was the complement of the cheerful, genial tone of the other. Some felt perhaps that if there was a feature of the meetings where improvement was possible, it was in limiting somewhat the number of invitations to bear testimony and giving more time to the devotional part of the services, which was excellent. The caution given by Mr. Webster one day regarding "manufactured" testimony is always timely; the danger being that with the best intentions testimonies may often be given because they are expected of the audience, and therefore lack that which is fresh and helpful to the hearer. While testimony undoubtedly has its place it is a serious question if after an effective presentation of the truth the service is not made more impressive and helpful by closing with an earnest prayer and leaving the Spirit of God to do His work in silence on the individual heart.

On the whole we feel sure, from the many expressions of appreciation, both of the speakers and of their message, that great good was done by the meetings, and we wish these esteemed brethren God speed in the work which they hope to continue at Mohkanshan and Kuling.

W.

The Keswick Deputation at Mohkanshan.

I.

The meetings conducted by Messrs. Sloan and Webster began at Union Church August 7th

and continued until Sunday, the 11th. There were special prayer meetings before, during and after these services. There was steady interest throughout; the special features being careful exegesis and earnest application of the Scriptures. Both the speakers protested against exaggerated forms of "sinless perfection" sometimes associated with the name "Keswick." There was no attempt to propagate a rigid system of doctrine or formulate a particular pattern of religious experience. The impressions that remain after the meetings closed and these brethren had departed, are about as follows: A clearer conception of Jesus Christ in His personal relation to believers, a deeper sense of sin, necessity for absolute surrender, the importance of prompt obedience, the assured privileges and certain fruitfulness of sustained consecration. There was less of allegorical interpretation and symbolic suggestion and more of the "Thus saith the Lord." The illustrations were usually fresh and pertinent. Mr. Webster made truth luminous, Mr. Sloan set forth its power; the one hears God speak from the mercy seat, the other sees God moving in the pillar; they supplement each other.

As long as Keswick sends out such men they will be welcome at Mohkanshan.

W. H. H.

II.

Those who were on Mohkanshan three summers ago remember with much gratitude and pleasure the meetings conducted by Mr. J. Stuart Holden, of the Keswick Movement. A similar series this year, held under the leadership of the Rev. Messrs. W. B. Sloan and F. S. Webster, has given us again much cause for thanksgiving. Beginning with the regular prayermeeting Wednesday afternoon, August 7th, the services continued in two sessions daily the rest of the week and culminated on Sunday, the last great day of the feast. On that day, in addition to the regular morning and afternoon meetings, there was a very helpful communion service at 8 a.m., conducted by Mr. Webster, assisted by Rev. H. W. Moule. In the afternoon at 2.30 Mr. Webster made a strong and touching address to the Chinese on the text, "Behold, I stand at the door and knock;" Rev. P. F. Price interpreting, while at the same hour Mr. Sloan conducted a service for the children in one of the private homes.

As both gentlemen spoke at each regular service, one had a good chance to note the marks of each one as a Christian speaker. Mr. Sloan is perhaps a deeper student of the Scriptures and conceals himself almost entirely behind the message, so much so that one of his listeners described him as a "voice." Mr. Webster on the other hand, throws his own personality into what he says, and puts into his applications of Scripture a strong human interest. Thus each supplements the other. Both preachers insist sanely and strongly upon the essentials, and help one to see as never before the possibility of greater spiritual power in work and of a triumphantly holy life.

The meetings were well attended throughout, and resulted in much heart-searching and deepening of purpose; and their influence has been kept alive by a gathering for prayer every afternoon in the church. A thankoffering of over $113.00 has been

forwarded to the Keswick Convention.

That a deepened piety ever seeks an outlet in more earnest evangelism was illustrated the Monday morning after the meetings, when a goodly number assembled to discuss the plan of reaching every person in China in the next twenty-one years, proposed by the Centenary Conference. One could wish that the discussions could have been more definite throughout; but the earnestness and determination of all present was such as could only come from a great faith, and only produce a greater, reaching almost into vision. The following resolutions were passed unanimously :—

I. That in response to the appeal of the Centenary Conference, we agree by the help of God to labor by prayer and ministry of the Word to carry the Gospel within the coming twenty-one years to every person within the districts we represent.

II. That we arrange an annual meeting for the consideration of this work and a committee be appointed to arrange for the meeting next year.

W. H. S.

The Keswick Deputation at Pei-tai-ho.

The visit of the Keswick delegates, Rev. F. S. Webster and Walter B. Sloan, Esq., to Pei-tai-ho in the month of July was blessed to the spiritual refreshment of many hearers. Though the missionary constituency is not as large in the month of July as in August yet Assembly Hall was well filled with appreciative hearers, whose interest increased steadily to the end. Even a torrential rain or two did not materially diminish the attendance of those who reside in the Rocky Point community.

The two speakers alternately led the meetings and supported and supplemented one another in a very effective manner, which was the more remarkable since neither knew previously the theme his colleague was to expound.

The reality of the love of God in Christ, of the gift of soul health to the believer through Jesus Christ, of God's willingness to outpour His Spirit upon the church in China was set forth with singular impressiveness. In many hearts the longing for a new experience of grace was greatly stimulated.

A large number participated in the Lord's Supper on the Lord's Day morning, and nearly every one present at the closing meeting testified to the uplifting influence of the truths received.

A daily prayer meeting in the early morning has been maintained since the meetings by a band of those who were free to gather at that hour, and has served to fix more deeply the message of the Keswick friends and to strengthen the hope for a special work of grace in the Chinese Church during the coming year.

Many hearts are offering praise to God for His goodness in sending His messengers among us and praying that He will make them everywhere the channels of blessing which they so manifestly were in Pei-tai-ho.

J. W. L.

Mission Federation.

Meeting of the Chihli Provincial Council.

An important step towards the realization of the general desire for federation in mission work was taken by the holding of the

first meeting of the Chihli Provincial Council at Pei-tai-ho on August 1st and 2nd.

There were present delegates from the American Board Mission, the London Misson, the Methodist Episcopal Mission, the Presbyterian Mission, the United Methodist Church Mission (late English Methodist), the Y. M. C. A., and the National Bible Society of Scotland.

The Anglican, China Inland and South Chihli Missions with the American and B. and F. Bible Societies were not represented.

Rev. G. T. Candlin having been asked to preside pending the election of a chairman the Council proceeded to the discussion of business, the principal items being the election of officers and the deciding of the basis of representation on the Provincial Council.

The following officers were elected :—

Chairmen—Rev. J. W. Lowrie, D.D., and Rev. Jen Ch'ao-hai.

Secretaries—Rev. F. B. Turner aud Mr. Kuo Ching-yuan.

Treasurer—Rev. F. Brown.

The newly elected chairmen having been called to preside, it was decided, after some discussion,

"That each mission working in this province (including the Y. M. C. A. and the three Bible Societies) should elect two representatives—one Chinese and one foreign—to be members of this Council, and that each mission should elect one additional representative for each 500 baptised communicants or major fraction thereof. Such additional delegates to be alternately foreign and Chinese."

It was resolved,

"That this Provincial Council accepts for this province the new terms for God and Holy Spirit (上帝 and 聖靈)."

"That this Council accepts the terms 禮拜堂 and 福音堂 as designations respectively for all places of worship and halls for public preaching."

At the afternoon session of the first day's meeting the basis of representation on the National Council was under discussion, and it was decided,

"That in the opinion of this Council each province should appoint one foreign and one Chinese delegate to the National Representative Council and an additional delegate, foreign and Chinese, alternating for every full 5,000 baptized members in the province."

At the second day's meeting Rev. D. Z. Sheffield (convener), Dr. T. Cochrane, Rev. C. H. Fenn, Rev. Meng Chi-seng, Mr. Kuo Ching-yuan and Rev. Wang Chih-p'ing were appointed as a committee to consider and formulate a scheme for the constitution and rules of this Council; this scheme to be circulated three months before next year's meeting of the Council and to come before that meeting for decision.

The same committee was charged with the translation of the resolutions of the Centenary Conference on the subject of Comity and Federation.

It was further resolved,

"That this Council unanimously requests the three Bible Societies in all further issues of old or new versions of the Scriptures to use the new terms 上帝 and 聖靈."

"That the Council recommends the 150 hymns in the 通用聖詩 for constant use in all union and evangelistic meetings in this province."

THE LATE REV. COH CONG-ENG.

(See Editorial Comment.)

The question of the desirability of adopting the first 100 hymns in the same book as a nucleus for a union hymn book was deferred for consideration at next meeting of Council.

The Council invited Revs. C. H. Fenn and T. Ewing to prepare a missionary map of the province of Chihli.

The Chairmen, Secretaries and Treasurer, with Dr. Aspland, Mr. Ch'en Tsai-hsin and Mr. Liu Chi-san were appointed as a Standing Executive Committee.

After informal discussion of several matters, the consideration of which was deferred until next meeting, a vote of thanks was passed to Revs. G. T. Candlin, W. T. Hobart and C. H. Fenn for their labours in preparation for this meeting of the Council, and after prayer the meeting closed.

The date and location of the next meeting of the Council will be announced in due course by the Executive Committee.

FRANK B. TURNER,
Hon. Secretary.

Sad Drowning at Kuling.

An Account of the Death of the Rev. Arthur Mann, Yale, 1899; and of the Rev. Warren B. Seabury, Yale, 1900.

Five of us left Kuling last Monday morning, July 29th, to make a visit to the "White Deer College," which lies at the foot of the mountains about ten miles from here. This college dates back to the ninth century and is of interest because of its connection with the names of some of China's great literati, especially the writer of the standard commentaries on the classics, the sage Chu Hsi, who did much for the college in the twelfth century. It was therefore of special interest to our party, all of whom were engaged in educational work—Mann at St. John's College, Shanghai; Kemp at Boone College, Wuchang; Seabury, Hume, and Gage at the school of the Yale Mission, in Changsha.

We started with a beautiful sunrise, but about six o'clock we found ourselves in the Nan-kang pass surrounded by clouds and mist, and at one time were on the point of turning back. But the clouds rose above us and bright sunlight appeared on the horizon over the Poyang lake. So we continued our journey down the mountain. The road is in beautiful scenery all the way, and in spite of frequent drenchings from the rain, and having to ford streams up to our knees, we all enjoyed the walk immensely.

The spirits of the party rose with the increasing wetness, and after a lunch under the hospitality of a Chinese roof, we reached the college in a mood to appreciate the visit. We found the Literary Assembly Hall, adorned only with the characters of the eight virtues; Memorial Hall, with its images of Confucius, Mencius, and their disciples; the shrine of Chu Hsi; and back of it the cave of the poet, Li P'u, "the White Deer Gentleman," with its stone image of the white deer placed here in the fourteenth century by Ho Tsing. Dr. Hume took several photographs.

We left the college about half-past twelve.

The stream near the swimming pool has worn a canyon, whose sides are almost vertical walls of rock, though further down the stream they are steep banks covered with dense undergrowth. In the brook bed, below, are sev-

eral pools varying in depth, some of which make excellent swimming places. At the head of the canyon and twenty or more feet above it is a smooth flat rock, crossed on its upper side by the road to Kuling and on the lower side by the bed of the brook, with a gradual slope between. The rock conducts the stream to a plunge of twenty feet into the pool at the head of the canyon. This is a deep pot-hole, shaped like a tea-kettle, whose rock walls are polished smooth by the whirling eddies. In dry weather, when the brook is small, many of us have swum up into it from the shallower pools below. But on Monday, with the stream and the cascade swollen by the rain, it was almost impossible of approach, because the current at its mouth was so swift.

While I was hunting for a path in the bushes fifty yards below the waterfall, Seabury must have started to undress on the flat rock mentioned above, perhaps not intending to go in swimming but only to bathe in the stream above the falls. The rock he was on was slippery, because it was wet by the rain. Those who know the circumstances will realize that he was not conscious of taking any risk in so doing, and these circumstances mark the accident which followed as one of those fortuitous events which cannot be guarded against and which leave nothing to regret except that they happened. Hume came up the road just in time to see him slip and slide; his momentum increasing with his efforts to regain his balance. In a moment more he had slid the ten or fifteen feet to the stream, which carried him over the falls in a sitting posture. He came up, struck out two or three strokes, and then went under not to be seen again. Mann was not in time to see him, and Hume had no chance to reach the pool and he could not swim. Mann went down at once over the face of the rocks into the pool just below the pot-hole into which Seabury had fallen. It was a dangerous descent, and I do not know how he could have accomplished it. He told me that he fell the last eight or ten feet. The roar of the water prevented Kemp and me from hearing Hume's shouts for help. Having failed to find a path, I came back to the top of the bank and was told by Hume what had happened, ten minutes after the event. I rushed back where the path should have been and slid into the water at the pool we had intended to swim in, fifty yards below the waterfall, and then swam up to where Mann was working, just below the upper pool. He told me he had tried five or six times to get into this upper pool, only to be washed down by the current at its mouth. While I was getting my breath and taking off my shoes and heavy clothing, he made one or two more attempts. He realized something of the danger he was running, for he said to me that the pool he was trying to enter was dangerous. I asked him if he thought Seabury could be resuscitated if we got him out, and he replied that there was still a chance. Then we went together for the last effort, swimming up with the back current to the rock at the mouth of the pot-hole. This time Mann, somehow, got a shove on the rock and I saw him shoot across the mouth of the pool into the back eddies on the upper side. He was carried up almost under the waterfall. I

tried to follow, but was washed down by the current as he had been in his earlier efforts. I swam back to try again and saw Mann carried around by the circling currents for a minute or longer. He finally went under not many feet from the waterfall. I do not feel certain whether he was diving for Seabury or was sucked under by the whirlpool. He never came up. It was impossible for me to get into that pool with what strength I had left, and it was useless, or worse than useless to be carried helplessly around by the whirling waters unless one had some idea where help was needed. Hume and Kemp soon returned with a rope and Kemp with the rope about him dived in the pool below the pot-hole. None of us, not even the rescue party the next day, got into the upper pool, which grew worse later in the afternoon as the rain continued to add to the volume of water. The search party could only drag it as long as the waterfall was so heavy. It was nearly two hours after Seabury went down that we gave up hope and Kemp started up the mountain for help. He left us at three thirty and arrived at Kuling at five thirty. Three men started back at seven o'clock with ten coolies, dry clothing, food, etc. Meanwhile Hume and I had retired to a temple nearby to get dry. The three men joined us there about midnight. A large party with ladders, ropes, grappling irons, etc., arrived about half-past five and the search began. About four hours later Seabury was found in the pool below the one into which he had fallen. Mann was found half an hour later. Both were pulled easily up the face of the rock on ladders. They were carried up the mountain on stretchers, arriving about half-past two o'clock. A host of friends here had made preparations to receive them. They were buried side by side the next morning, July thirty-first, at eight o'clock, after a beautiful outdoor service conducted by the Rev. James Jackson, president of Boone College of the American Episcopal Mission in Wuchang, and by Seabury's College classmate and seminary roommate, the Rev. Gilbert Lovell, of the Presbyterian Mission in Hsiang-tan.

BROWNELL GAGE.

Work Among the Chinese in Japan.

Quite a number of Chinese have become Christians in connection with the work among them in Tokyo, Japan, and the following testimony in regard to them seems to indicate that their conversion has been real and afford encouragement for the continuance of the labors so well begun. Rev. Y. Haraiwa writes as follows :—

I believe those young men whom I baptized were truly converted. I spent six hours from one o'clock till seven on 27th April, Saturday afternoon, in examining forty-two young men one by one, through Mr. C. T. Wang, my interpreter, in presence of two Chinese deacons and one foreign missionary, and found out that twenty-eight were not ready yet at the time, while fourteen were all ready. When I perceived during the examination that some were not quite ready, after a few questions I stopped the questioning, and when I came to those who seemed to be quite ready, I questioned more closely and thoroughly so that the sifting was very thorough. The result was that there were only fourteen out of forty-two. And those fourteen were from different parts of China, and only two or three were, I think, from the same place or nearly from the same quarter, and many of

them had more or less knowledge of Christianity before they came to this country, while none of them came to embrace Christianity by momentary sensation or notion of curiosity. They all loved our Lord Jesus Christ. I could judge by their confession, tone of voice, way of answers to my questions, and by their countenance, which is peculiarly different from those who are not Christians, that they were sincerely converted. And I believe that the confessions they made at the baptismal service, were true and genuine in the sight of Almighty God, our Father.

Those seventeen young men, whom I baptized on 2nd of June, were not examined by myself As I was so busy with the General Conference of our Japan Methodist Church, I asked a committee to examine them, which committee consisted of C. T. Wang, Mr. Williams, a Chinese deacon, Mr. Yang, Mr. W. J. Drummond and Dr. Goodrich, of Peking, who happened to be in the city and took a great interest in Chinese young men. The committee after having examined all the candidates for baptism, who were told to be about twenty-one or two, rejected some few, four or five, and reported that some eighteen were ready, which report I accepted with good faith. I was so pleased with the confessions and countenances of those seventeen young men—one was late in coming, I think, and was not baptized—and I believe that they were true and sincere Christians. I love them.

Of course these seventeen as well as the former fourteen are young men yet in their Christian experience, and need guidance, support and watching in this foreign land to them, where temptations are strong and various, though there are not persecutions here as in their home land.

Very truly yours in Christ,

Y. HARAIWA.

To which Dr. Goodrich adds:

Let me write that I was greatly interested in the young men examined last Saturday. I was impressed by their honest, frank bearing, and straightforward, earnest answers, and was glad to vote that they be received to the Church. It was a real disappointment that I could not be with you when they were baptized, and I did not forget to pray for them, and for you also who have the responsibility and the privilege of leading them into the truth. The Lord give you the joy of winning many souls for Him.

Yours in love and work,

(Signed) CHAUNCEY GOODRICH.

Missionary Journal.

MARRIAGE.

AT Kobe, August 7th, Rev. C. F. APPLETON and Miss LAURA E. MILLICAN, both of Chenchow, A. F. M. M.

BIRTHS.

AT Ningpo, August 17th, to Rev. and Mrs. H. K. WRIGHT, A. P. M., a son (Hugh King).

AT Shanghai, August 10th, to Dr. and Mrs. A. P. PARKER, M. E. C. S., a daughter.

AT Changte, August 21st, to Mr. and Mrs T. A. P. CLINTON, C. I. M., a son.

AT Fancheng, July 25th, to Rev. and Mrs. A. E. ANDRÉ, Sw. Am. Mis. Cov., a son.

AT Kuling, August 15th, to Rev. and Mrs. I. JOHNSON, C. I. M., a son (James Murchie).

AT Changli, August 2nd, to Rev. and Mrs. MARCUS L. TAFT, M. E. M., a daughter (Marion).

DEATHS.

AT Clifton Springs, New York, U. S. A., July 2nd, Miss AGNES GIBSON.

AT Fancheng, August 11th, infant son of Rev. and Mrs. A. E. ANDRÉ.

ARRIVALS.

AT SHANGHAI:—

August 2nd, Dr. and Mrs. F. E. DILLEY, for A. P. M., Peking, from U. S. A.

DEPARTURES.

FROM SHANGHAI:—

June 24th, Mr. and Mrs. A. B. WILSON, C. I. M., for England.

July 19th, Mr. and Mrs. G. H. DUFF and 4 children, C. I. M., for Canada.

August 2nd, Rev. H. W. OLDHAM, E. P. M. for England.

August 3rd, Miss L. B. VAUGHAN, for U. S. A.

August 5th, Bishop L. H. ROOTS, A. P. E. C. M., for U. S. A.

Cable and Telegraphic Address:—
EVANGEL, SHANGHAI.

The Missionary Home and Agency
SHANGHAI.

BOOK ROOM AND BIBLE DEPOT.

Special Letter to the friends interested in THE MISSIONARY HOME, and its respective connected Departments.

DEAR FRIENDS.

In view of some impending changes, I take this occasion to state some particulars regarding the work, that will serve to assist in a good understanding between ourselves and many correspondents.

The BOOK ROOM which was originally undertaken as an Auxiliary of the MISSIONARY HOME on the same premises, is being taken over into new and larger premises—No. 30 North Szechuen Road (recently occupied by Mactavish & Lehmann, and built for the Portuguese Club), where the shop will be found well supplied with all lines of Stationery and a new and complete stock of Books on every line hitherto carried, including the latest and best Educational Publications from America and England.

Mail orders will have the most careful attention as usual, and every effort made to meet the needs of correspondents.

The AGENCY Department, including the Shipping work, will still be carried on in the same premises, No. 1 Quinsan Gardens.

The Depôt for ESTEY and BILHORN ORGANS also will be at the old stand.

THE HOME continues to be open for all Missionaries travelling, together with any Christian friends who desire accommodation temporarily or more continuously. The rates for such are as economical as possible, and it is hoped there will be extended the same continuous patronage as has been enjoyed these seventeen years.

It will be recognised that to carry on so many different branches of the work a number of experienced workers have to take their respective parts in its conduct.

The housekeeping and entertainment as always have the attention of Mr. and Mrs. Evans with whom is associated Miss Florence Buck.

The conduct of the correspondence and Mail order Department is under the care of Miss Spurling whose duties include the opening of all the letters addressed, whether to the Principals or any of the above named assistants and the turning over to each department of the respective communications, so it is undesirable that letters be addressed to any but the undersigned, to whose order *only* also all checks should be made.

It has been found impracticable to meet local Steamers, so that on arrival, guests, leaving their baggage to be sent for, can come direct to the Home by ricksha, or if preferred, ask the Steward to notify us by a Telephone message that some one may go there to convey the arrivals up. Ocean Steamers are met on advice of expected passengers, *we finally please do not strain after street or number*, in writing, all necessary address is as follows:—

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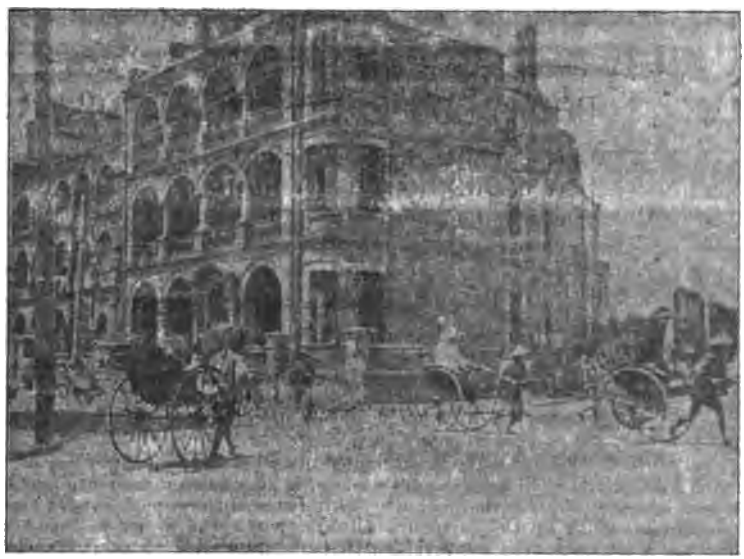

The Department of Bookselling which has been carried on in the ground floor of The Missionary Home, is now moved across the street to the above premises.

Address all correspondence for the Book Room, however, just as before, to the undersigned.

This change, which had become necessary because of the continuous development of the business, will admit of more ample room for carrying the constantly increasing stock of EDUCATIONAL SUPPLIES.

This Department is kept up to date on every line. Schools and Colleges can be supplied at lowest rates, and in large quantities, with all lines of STATIONERY—Exercise Books at exceptionally low prices and in various rulings. Pens and Penholders, Pencils, Rubbers, Blotting Paper also Typewriting and Carbon Papers, and all accessories for Typewriters' use. Blank Books, Account and Memorandum Books, Letter Copying Books, Minute Books, Record Books, Maps, Atlases, Geographies, Globes, etc. In this line W. and A. K. Johnston's and Philips' are stocked.

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The Agency of the following has been placed with us, viz :—

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Messrs. C. E. Merrill & Co. (Maynard, Merrill & Co.); Messrs. Silver Burdett & Co.,

and among the English Publishers may be specially mentioned a well assorted stock of the publications most used of Macmillan & Co., Thos. Nelson & Sons, Longmans, Green & Co., Blackie & Co., Cassels & Co., W. & R. Chambers, John Murray, etc., etc., etc.

I am always glad to send specimen of such Books when requested for examination.

Colleges and Schools which patronise us can return any overstock in good order, if returned without much delay, so there need be no needless investing in more than is required. This gets over the difficulty experienced in importing direct from Publishers. Additions can be had at once as classes increase.

Orders forwarded home for special supplies, Scientific Instruments and School Desks, etc., on Commission securing lowest prices and discounts, original invoices being handed over.

Catalogues of all such goods may be had on request from undersigned. Address all communications to

Edward Evans, Shanghai.

Sept. 1, 1907.

Standard Mandarin Romanisation.

Attention is drawn to the fact that the following publications have already been issued in this system and are on sale :—

Issued by the Educational Association and sold by the Presbyterian Press :—

The Standard System of Mandarin Romanisation.

Vol. 1. Introduction, Sound Table and Syllabary ... ... Price 40 cts.

,, 2. Radical Index ... ... ,, 30 cts.

(These are required by teachers and transliterators.)

Primer of the Standard System of Mandarin Romanisation. Price 10 cts.

(For use of students. Fourth thousand now issued.)

Fuh Yin Chu Tsiob. An easy Christian Catechism, transliterated by G. Cecil-Smith ... ... Price 4 cents.

Issued by the Chinese Tract Society and sold by the Presbyterian Press :—

Sung Diu Sheng Go. A collection of 100 popular Chinese Hymns, transliterated by G. A. Clayton ... ... Price 10 cts.

Yesu Giao Wen-Dah. A transliteration of Mrs. Nevius' Catechism Price 6 cts.,

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Yesu Giao Rub Den Wen-Dah. A transliteration of a Christian Catechism. Price 6 cts.

Attention is also called to the fact that the following publications are now in the press or in preparation :—

Loma Ren Shu. The Epistle to the Romans. To be published by the B. F. B. S. and A. B. S., and now in the press.

A Simple Geography has been prepared in Chinese. The transliterated edition will be published by the Educational Association, and is now in the press.

An Elementary Arithmetic is in preparation. Donations towards the working expenses of the Committee will be acceptable.

Correspondence relating to the S. S. M. R. should be addressed to the Secretary—

REV. GEORGE A. CLAYTON,

W. M. S., Wusueh, { *vid Hankow (for letters from the West),* *vid Kinkiang (for letters from other places).*

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ai⁴-hsi²		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i²-kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi²-p'i²-jou⁴		愛惜皮肉	to care for the health.
ai⁴-hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e.g.*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kang⁴		愛搽抗	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

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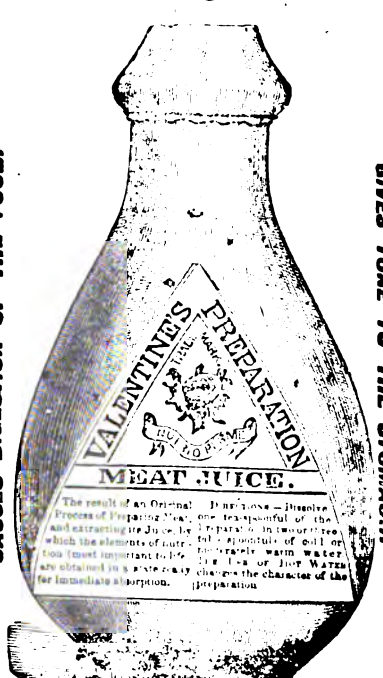

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How to Attract and Help Educated Chinese.

BY REV. A. H. SMITH, D.D.

ABOUT twenty years ago the English Baptist Mission having its headquarters in Ch'ing-chou-fu, Shantung, was led into the experiment of establishing in connection with their theological training-school a small museum, illustrating Western science and invention. The buildings of the court consisted of the museum, a science lecture room, two reception rooms, and a chapel seating three hundred persons. The articles exhibited were very miscellaneous, including stuffed animals and birds, well mounted maps, globes, diagrams illustrating natural history, models of buildings, models of a railway and other Occidental novelties, electrical apparatus, and the like.

Ch'ing-chou-fu is a quiet city with no large population or brisk trade, yet during the prefectural examinations ten thousand or more students were in attendance, and the number of callers, instead of being a hundred or more *per diem* was often so great as to tax the capacity of the building and the strength and skill of the numerous trained attendants. During the first year about five thousand visits were paid by people of all classes, which within a year increased to over a hundred thousand. The most effective exhibits were a well finished running model of an electric railway and a little dredge worked by electricity, which to those living in the vicinity of China's Sorrow—the Yellow River—could not fail to be of intense interest. Other models such as that of a circular saw, a pump, and the like, operated by the same battery, never failed to attract large crowds who listened attentively to the explanation of

the working. Notwithstanding the inevitable crowding at the examination time, the good behavior and orderliness of the Chinese was such that very little damage was done.

The formal lectures were naturally followed by friendly conversation with visitors on a great variety of topics growing out of what they had seen and heard. Every such opportunity is valuable, because the incidental information imparted is likely to be received into the mind with the minimum of friction. Friendly relations once established it was not difficult to expand them. Upon one occasion the prefect issued as subjects for essays, "The Thermometer and its Uses," "The Barometer," "The Steam Engine." Most of the students, finding themselves helpless, made inquiries as to whether the Museum assistants could throw any light on the matter.

A course of addresses was arranged, illustrated by models and diagrams on these and similar subjects. These were well patronised lectures, being given once or twice daily as long as the examinations lasted; the total attendance amounting on one occasion to four thousand. A course of lectures was offered on such themes as, The advantage of railways to China; Reasons for the progress of Japan; The nature of eclipses of the sun and moon, illustrated by models and diagrams; The rise and progress of Buddhism; Western methods of education; A comparison of the teachings of Confucianism and of Christianity, etc. Special addresses were given to the literary examiners of the various counties represented, sometimes on subjects of their own choosing. After some years the Museum was opened to women, especially at religious festivals; native etiquette being as strictly adhered to as circumstances admitted, giving them a special door of admission and a separate reception room, the number of visits at one time during the festival rising to three thousand in a single week.

After the old examination system was abandoned students no longer came to be examined, while the opening of the railway between Ts'ing-tao and the capital enabled officials to go through without stopping. Thus as the prefectural city became of less consequence, the importance of Chi-nan-fu proportionally increased. Upon the completion of the proposed union between the English Baptist and the American Presbyterian Missions in evangelistic and educational work, it was determined to transfer the Institute to the capital, where in 1904 work was begun in greatly overcrowded rented premises. In December, 1905, the first section of buildings completed for the work was

opened by the Governor, in presence of the leading officials. A little less than a year later (November, 1906) a similar ceremony was observed on occasion of the completion of the buildings, when a long and effective address was delivered by Dr. C. W. Mateer, a pioneer in the introduction of Western learning into Shantung. In the first four months of the current year over 102,000 visits were paid. During the month of the great annual fair in the south-western suburb, where the Institute was wisely located, the lecture hall is open from 8 a.m. till 6 p.m., and in care of trained evangelists, picked men from different regions assisting. At the height of the fair Mr. Whitewright himself addressed an audience of four hundred as early as 8.30 a.m., speaking during the day to about twelve hundred attentive hearers. Many pilgrims on the way to T'ai-shan stop to see this great sight; one party going two hundred *li* out of their way for this purpose. In this way tens of thousands of pilgrims are brought under more or less influence every year.

Visits are received from officials, heads of colleges and other gentry, which gives opportunity in returning them to open social relations. Students and professors from government colleges are not unnaturally attracted; the former often coming not single spies but in battalions of from ten to sixty. Eleven different parties representing six or seven different schools came in the month of June alone, and the number of monthly visits of this kind has been as high as twelve hundred. This furnishes an occasion for addresses to student audiences of from forty to four hundred.

Special arrangements are made for the instruction of women, and this constitutes an important department of the work. Women are admitted by a separate entrance to a women's guest room, a part of each Monday being reserved for them, and among them are sometimes the wives of officials. In about nine months of the current year more than nine thousand of these visits were made. Upon two occasions a special time has been arranged for a visit from the Ladies' School for the daughters of officials. Mrs. Whitewright has also visited many ladies in their homes, and has received them in hers, which easily leads to the establishment and the expansion of friendly relations.

Among the women have been not a few pilgrims arriving to burn incense at the temple of a Thousand Buddhas near by, which affords opportunities for evangelistic addresses. One

gentleman visitor invited Mrs. Whitewright to his house to conduct a class for women between twenty and thirty in number, none of whom previously knew anything of Christianity, and some of whom subsequently attended Sunday worship.

The buildings comprise reception rooms for men and another for women, a lecture hall seating six hundred, rooms for social and class work, an extensive museum, library, and reading room, besides dwelling houses for Mr. Whitewright and for Mr. Harmon, who was detached for this work in 1906. Trained Chinese are always at hand to meet visitors, of whom in 1906 there were 247,000; yet the work is so systematized that the supervision of the material part takes comparatively little of the time of the foreigners, who are enabled to devote themselves to this unique social, educational, and evangelistic enterprise. The latter is facilitated by the large pictures on the walls (seven feet by six), illustrating the parables of the New Testament. In a show-case there is on exhibition a text from the Gospels printed in four hundred different languages. There is a globe (made on the premises) six feet in diameter, a map of the world twenty-four feet long, and enlargements of photographs two yards in length, done by a Chinese artist.

One of the most interesting features is the models of buildings, those of the Institute itself being thus shown to give an idea of comparative size, as well as St. Paul's Cathedral, and especially an admirable miniature of the Capitol at Washington, provided by Consul Fowler, of Chefoo, and other Americans.

A model of a foreign graveyard gives opportunity without even an allusion to Chinese customs to show how Western nations reverence the memory of their dead; it being incidentally pointed out that this whole establishment is known as the "Gotch Robinson Memorial." Another source of instruction is a series of large charts on the walls skilfully presenting facts of interest even to the unstatistical Chinese. Here, for example, is one setting forth the estimated population of the globe, in which China's traditional "four hundred millions" appear as a wide band of yellow at the top, followed by the Russian and the British Empires, the United States, Germany, France, etc., down to the smaller and insignificant kingdoms of the West.

Then there is a diagram representing the supposed coal resources of the world, in which China again takes by far the largest place, to the intense gratification of the patriotic scholar who rejoices to see that at last the Celestial Empire gets due

CHINANFU INSTITUTE.

Museum with Reading Room and Library. Lecture Hall. Women's Rooms. Dwelling House.

recognition. This is followed by other diagrams showing the *output* of coal, in which the United States takes the lead, followed by Great Britain, and the others in due sequence, while at the very bottom is a thin yellow line representing "Great China." Other charts exhibit the production of iron and steel, the tonnage of steamship lines, the mileage of railways, and the like. The writer was told of a visiting youth, a relative of a high official (perhaps the Governor) who arrived with "his head in the clouds and his feet in the Sung dynasty." He was courteously shown all the objects of interest, but seemed singularly indisposed to go, wishing to see them all over again. When at length he departed he is reported to have returned to the yamên with the plaint: "*Why, the only thing that China is ahead in is population!*"

Surely any method by which the scholars of China unwittingly ascertain for the first time fundamental facts about China and about the heretofore despised outside world, by which the "great learning" of the Earth and the yet greater learning of the Universe is made apprehensible and comprehensible is a method which ought to be followed up with intelligent energy. Can the reader of these lines think of any good reason why Western philanthropists of light and leading blessed with adequate means, should not see that just such institutes under just such intelligent and far-sighted administration should not be opened in *every* great capital of China?

Notes on Some Helps to the Historical Study of the Life of Christ.

BY REV. D. WILLARD LYON, M.A.

THE life of the individual Christian is effective in proportion as it is centered in Christ. No less is this true of the Church. It is a fact of great encouragement that the religious literature of the day is becoming more and more Christo-centric. It reveals the vital connection between Christ and His people, which the polemics of theology and the scrutiny of science may only test but never disrupt. "Back to Christ" is the heart-cry of every sincere disciple, be he scientist or theologian, student or business man, philanthropist or hand-

laborer. Science may have its doubts—honest or prejudiced—but it stands with uncovered head before the Inimitable Life. Theology may have its controversies, which seem to becloud the spiritual sky; but as the Light of His Face shines forth, the clouds will fade away or become transfigured reflections of His glory.

To the missionary no study can be of more absorbing interest than that which gathers around the Person and Work of Christ. But to keep in touch with the latest literature and to sift the wheat from the chaff is a task which his lack of access to good libraries and his absorption in the routine of work render peculiarly difficult. The generosity of many of the leading publishers of England and America in supplying the General Committee of the Young Men's Christian Associations of China and Korea with samples of their best Biblical literature for a permanent exhibit in Shanghai, has given the writer an opportunity to make a comparative study of some of these books. To pass on to others something of the helpful information and suggestion which have come through this study is the object of these Notes; for "notes" they necessarily are—simply a transcript of interrupted jottings from the note-book of a busy man.

A most lucid and compact compendium for the study of the Gospels is to be found in a volume by Professor Moorehead of Xenia Theological Seminary.* Any who have had the privilege of hearing Dr. Moorehead, will not wish to be without this book. His thoroughly scholarly habits, combined with a naturally conservative temperament, make him an intelligent and reliable guide. His object is to help the student to appreciate and understand the main design of the several Gospel records and to make a careful study of each with the main purpose in view. It is a book which, if translated, would be widely useful in China.

Bible reading is not always Bible study. In mere reading we often fail to summon to the task our highest powers. Instead of mastering the thought of an entire passage, or book, we content ourselves with what we find on the surface. We study the Bible in fragments, detaching texts from their setting, thus losing, so often, the truer, fuller meaning of what we read. As a protest against intellectual slovenliness, and as a guide to a

* Studies in the Four Gospels. By Prof. William G. Moorehead, D.D. Philadelphia: The Westminster Press. 1900. Price, Gold $1 00. From the General Committee Y. M. C. A., Shanghai, Mex. $2.10, postpaid.

more student-like habit, the publications of the British Student Christian Movement deserve special mention.

The hand-books prepared by Mr. W. H. T. Gairdner and Mr. H. W. Oldham on John and Mark respectively are good illustrations.* They are divided into daily sections for private study with annotations, and into weekly sections for united study with specific suggestions. The object is to understand the contribution which each sacred writer makes to the portrait of Jesus. To this end the student is asked to come with an earnest purpose, an open mind and a living imagination. These hand-books are not meant to be read alone. They are keys to unlock the treasure-rooms of the Bible itself. Those who stop with admiring the keys will get little ; but those who faithfully use them will be richly rewarded.

Somewhat similar in its scope, but simpler in its method, is Mr. Murray's Studies in Mark.† Mr. Murray uses the Socratic method. His book was originally intended for boys in preparatory schools, and is well adapted to beginners. It has been translated into Chinese, in which form it has had a wide sale. An edition has also been issued in the Korean language.

No less conspicuous a scholar than Dr. William Sanday, of Christ Church, Oxford, states he knows of no Life of Christ which possesses "such a balance and combination of qualities as to rise quite to the level of a classic." And yet he unhesitatingly refers to Edersheim as having done the most learned work in English, if not in any language, and accepts the editorial responsibility for a popular abridgment of his monumental work.‡ The point at which Edersheim excels is in his use of an enormous amount of valuable material to show the Jewish

* Helps to the Study of St. John's Gospel. Part 1. Chap. I-XII. The Revelation to the World. A handbook for Private and United Study. By W. H. T. Gairdner, B.A., Oxon. Second Edition. London. The Student Christian Movement. 1901. Price, 2/-. From the General Committee of the Y. M. C. A., Shanghai, Mex. $1.20, postpaid.

Studies in the Gospel according to St. Mark. For Private and United Study. By Rev. H. W. Oldham. London : The Student Christian Movement. 1904. Price, 2/-. From the General Committee of the Y. M. C. A., Shanghai, Mex. $1.20, postpaid.

† The Life and Works of Jesus According to St. Mark. By William D. Murray. New York. The International Committee. Price, Gold $0.75. From the General Committee Y. M. C. A., Shanghai, Mex. $1.60, postpaid. Special edition in paper buiding, 50 cents. Chinese Edition, single copies, 15 cents ; 10 or more copies, at 12 cts., postpaid.

‡ Jesus the Messiah, being an Abridged Edition of The Life and Times of Jesus the Messiah. By Alfred Edersheim, M.A., Oxon., D.D., Ph.D. Seventh Impression. London : Longmans, Green & Co. 1905. Price 6 shillings, net. From the General Committee Y. M. C. A. Shanghai, Mex. $3.20, postpaid.

background to the Gospel picture of Jesus. Nothing better of its kind has yet been produced.

The same Dr. Sanday prepared an article on *Jesus Christ* for the second volume of Dr. Hastings' "Dictionary of the Bible," which appeared in 1899. This has now been reprinted in a separate volume.* Its discussion is both chronological and topical. After a concise and clear-cut survey of the conditions which obtained during Jesus' Life upon earth, he presents an outline study of that life from what might have been the point of view of one who actually saw the public ministry of Jesus. It is the historical order, therefore, which he seeks to follow. In harmonizing the Gospel records he does not seek for "the formal and external consistency aimed at in the older harmonies," but heartily "believes that in their inner essence the Gospels are consistent and coherent." He believes that the miracles and the Resurrection bear upon their very face the indisputable marks of genuineness. His chapter on the teaching of Jesus, while only a synopsis, is thorough and of real value. His concluding survey on "The Verdict of History" offers a suggestive basis for further thought regarding the relation between the Christ of history and the Christ of personal experience. The entire book, though occupying less than 250 pages, is of the highest value to the modern student. It is both scholarly and sane.

As a student's text-book, however, none stands higher than Dr. Gilbert's "Student's Life of Jesus."† While thoroughly up-to-date, the author's attitude to critical questions presupposes a profound belief in the supernatural. His scholarship is thorough, frank, and judicial. His style is terse and clear—adapted to the college student rather than to the popular reader. The book does not treat of the teaching of Jesus, but rather of the historical facts of His life. It is made for those earnest seekers after truth, who will at the same time "loose their shoes from off their feet before the central Figure of the Gospels, and recognize in Him the final expression of divine wisdom and divine love." Missionary teachers of the Great Life will find it of especial value.

* "Outlines of the Life of Christ." By W. Sanday, D.D., LL.D., Litt.D. New York: Charles Scribner's Sons. 1905. Price, Gold $1.25. From the General Committee Y. M. C. A., Shanghai, Mex. $2.60, postpaid.

† The Student's Life of Jesus. By George Holley Gilbert, Ph.D., D.D., Iowa. Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. Third Edition. Revised and enlarged. New York: The Macmillan Co. 1906. Price, Gold $1.25 net. From the General Committee Y. M. C. A., Shanghai, Mex. $2.60, postpaid.

Less technical, but none the less scholarly and reliable than Gilbert's, is Professor Rush Rhees' volume* in "The Historical Series for Bible Students."

Professor Rhees approaches his study from the point of view of the Man Jesus, on the assumption that since God chose to reveal the Divine through a Human Life, the study of that Life will best exhibit the divine qualities of which it is the Revealer. He does this, however, with no lack of reverence for the importance and truth of the divinity of Christ. The book falls into three parts: I. Preparatory. In addition to a study of the preparatory work of Jesus, this includes a valuable discussion of the historical situation, the sources of our knowledge of Jesus, the problems of the harmony of the Gospels, and the chronology. II. The Ministry. Not satisfied with recording the mere annals of Jesus' Life, the author traces in a way scarcely less graphic than Stalker's, but with a more scholarly mastery of details, the movement of those busy years. III. The Minister. Topical discussions on The Friend of Men, The Teacher with Authority, Jesus' Knowledge of Truth, and Jesus' Conception of Himself, round out the attractive study which the author presents. This book would lend itself to translation, and would be a valuable addition to Chinese Biblical literature.

For private, daily study the best, and one of the very latest, is the "Studies" prepared by Dr. Edward I. Bosworth, of Oberlin College.† It is based on Mark and John, with briefer surveys of Matthew and Luke. Like the other text-books of the Student Cycle, it is arranged for daily use in private study. Provision is also made for class work. The wide sale which this book has already had, especially in Canada and the United States, attests its adaptability to the student class. It, too, should be made available for the use of Chinese Students in their own language.

A simpler and briefer text-book, much used by the young people of the churches, is Dr. Sell's "Bible Studies in the Life of Christ."‡ Its purpose is to set forth plainly and briefly

* The Life of Jesus of Nazareth. A study by Rush Rhees, Professor of New Testament Interpretation in the Newton Theological Institution. With Map. New York: Charles Scribner's Sons. 1904. Price, Gold $1.25. From the General Committee Y. M. C. A., Shanghai, Mex. $2.60, postpaid.

† Studies in the Life of Jesus Christ. By Professor Edward I. Bosworth, D.D. New York: The International Committee. 1906 Price, cloth, Gold $0.90. From the General Committee Y. M. C. A., Shanghai, cloth, Mex. $1.90, postpaid.

‡ Bible Studies in the Life of Christ, Historical and Constructive. By Rev. Henry T. Sell, D.D. New York: Fleming H. Revell Company. 1902. Price, Gold $0.75. From the General Committee Y. M. C. A., Shanghai, Mex. $1.60, postpaid.

what Jesus did while upon earth. An analysis of the lesson precedes and questions for class-work follow each chapter. There are eight chapters in all, dealing successively with the different periods in the Life and Ministry of Jesus.

As an aid to the eye there is no better graphic representation of the events of Christ's Ministry than Kephart's chart.* Perpendicular rulings on the chart indicate the chronology, and horizontal rulings the geography of His life. A color scheme is used to show the sections of the country in which the different events took place. A Chinese edition has been issued, which will prove an immense help to teachers in making a vivid presentation of the events of Christ's ministerial life to Chinese students.

As to harmonies, there is none to surpass that of Stevens and Burton.† Every missionary should have it, and every Chinese Christian worker needs the Chinese edition.

This completes the survey of the best books bearing on the study of the Gospel records and the historical facts of Christ's Life which have passed under the eye of the writer. It is reserved for a later article to discuss the splendid literature on the teaching of Jesus which has already appeared in the English language.

*The Public Life of Christ. By C. J. Kephart. New York: Fleming H. Revell Company. Price, Gold $0.75. From the General Committee Y. M. C. A., Shanghai, Mex. $1.50, postpaid. Chinese edition, single sheets, ten cents; in quantities of ten or more, at five cents each, postpaid.

†A Harmony of the Gospels for Historical Study. By Steven and Burton. With map. New York: International Committee. Price, Gold $1.00. From the General Committee Y. M. C. A., Shanghai, Mex. $2.20. Chinese edition (by H. W. Luce), price, Mex. $0.50, postpaid.

Are Foreign Beverages a Menace to the Far East?

BY REV. J. E. WALKER, D.D., SHAOWU.

ONE horrible thing developed by the contact of civilization with savage peoples is the *craze* of these wild races for intoxicants. Their irregular lives are conducive to this. To-day it is the exciting chase or wild foray; to-morrow revel, gorging, and lust. But intoxicants yield as wild excitement by so easy a method as just drinking.

Yet drunkenness is only a part of the evil. The thirst for liquor stimulates to war and plunder for means to procure

the costly and coveted beverage; and, also, prostitution becomes prevalent. The warrior who once would have put a bloody end to a wife's dishonor will, when debauched by drink, compel her dishonor for means to procure intoxicants. Thus whole families are blotted out and whole tribes almost exterminated. Advancing civilization has a fringe of its offscourings whose liquor and lust have been more deadly than cholera, small-pox or the plague.

But in the Far East we find a race, a world by itself, which in its contact with our Western world has developed a very different phase of this evil tendency. For ages it has been and is a temperate race with no craze now after some new beverage, but infatuated after a foreign drug, and developing a craze for it which is unmatched in human history. The swiftness with which the habit spread to the utmost limit of a realm inhabited by one-fifth of mankind is appalling. This could have happened only in a vast empire with an all-embracing government and a commerce and regular channels of trade penetrating to every corner. In this case we do not have a rush of isolated tribes after intoxicants, brought to them by renegade outcasts of the West, but the hugest, most ancient empire in the world, squandering regal bounty on a debauching drug, purveyed to them by the merchant princes of the most virtuous, opulent and puissant of nations, whose fleets and navies and commerce have no precedent in the past nor equal in the present.

But a state of things so anomalous, disastrous, inhuman, indefensible, cannot last. Babylon must fall; and what is sown must be reaped.

But in this "Central Glory Realm" the drink question has not generally been regarded as an acute issue. Among the missionaries, teetotalers have regarded it as an evil, and we have seen much harm wrought in many individual cases, but nothing that would compare with the havoc wrought by the devil's triad—gambling, harlotry and opium. The use of the native intoxicant, though universal, is rarely excessive. Why is this? The eagerness with which they welcomed a foreign *narcotic* when little else foreign was welcome, shows that their temperate use of alcoholic stimulants was not due to high moral principle. There are also isolated communities in which drunkenness is a more serious matter than is usually the case; and in such communities the opium habit is not so prevalent. In such a region two sedan carriers were once overheard disputing, and

one said to the other: "You detest my wine; I detest your opium." It is a matter of temperament. Once a native child said to a restless foreign child who complained of nothing to do: "I think it is real nice to just sit still and do nothing." She and the man who said: "Happiness is a full stomach and no work to do," represent the opium temperament.

But years ago a physician from the West, esteemed alike for learning, skill and self-sacrificing labors in the Far East, pointed out that the common liquor of this country contained a large percentage of *fusel* oil, which is a powerful irritant and nauseous in taste and odor. He claimed that this had much to do with this comparative abstemiousness. The stuff called wine is less agreeable to drink and produces a less agreeable effect than does a purely alcoholic beverage. This physician predicted that in time the people would find means of producing a cheap drink free from fusel oil, and then drinking would become much more prevalent and harmful.

When liquor is distilled with due skill the fusel oil is left behind. But in many parts of this ancient realm the scarcity of fuel is a powerful check on "the still." Yet there are regions where distilleries do flourish and work much mischief. But for the most part now fuel and fusel oil impose a decided check, while the costliness of foreign drinks puts them out of reach of the masses. Hence hard drinking is not common.

But will this always be so? Among the wealthy our wines, beers, etc., are coming into fashion. The opium habit owed much of its rapid spread to "treating." Common politeness offered a guest tea and tobacco; but more elaborate entertainment provides also the opium pipe. In connection with the system of feasts that pertain to weddings and funerals the opium pipe always has a place. In consequence of this it is rare to find an adult male who has never smoked a pipe of opium.

But if opium goes out, foreign liquors will surely come in. And they lend themselves more readily to hospitality than does opium. This latter is naturally a solitary drug, while alcohol is a convivial, social, potion.

It seems hardly credible that the present uprising against opium will be successful. Yet the harmfulness of the habit is so generally confessed by the people that there is no need to create an anti-opium *sentiment*, and in view of this there is no telling what an aroused nation may accomplish. Their pride is begin-

ning to smart under the disgrace of their enslavement to a foreign drug.

But even if opium is abolished this will not change the inborn hankering after something to act pleasurably on the nervous system. If opium cannot be had something will be found to take its place. Whether it be opium or alcohol or some other drug, there will be the same deadly drift toward excess.

There is also another danger—the opium-drugged cigarette. In Western lands many a youth has become an opium fiend through cigarette smoking. The habit is spreading rapidly here, especially in the treaty ports; and it may be that the coming debauchers of this Empire will be from a nation whose continental expanses of territory can produce intoxicants and narcotics more cheaply than can the populous Queen of the Seas.

One of the detestable things about the opium habit was that just the men who were most accessible to foreign influences were especially exposed to temptation to use the *foreign* drug. And the same will be true in regard to foreign liquors. They will be specially dangerous to the more genial free-hearted friendly folks in this eastern world. There are many quick-witted, bright, warm-hearted, sociable people among them; and these are just the ones to whom our foreign beverages will be dangerous.

Western civilization came to the Far East as a giant "armed to the teeth," both hands full of opium, a bit of cotton cloth in his pocket, and the Gospel surreptitiously pinned on to his coat tail. Now the Gospel is coming into honor, while opium is in disgrace. But must there be another terrible havoc and another fight with a foreign importation which will be carrying demoralization into every part of the Empire?

In the past the lightness and compactness of opium as compared with its potency greatly facilitated the spread of the habit. A pound of opium would go as far as a barrel of whiskey. There has been a serious embargo of weight and bulk on the latter. But with the increase of steam propulsion this embargo will become a thing of little importance.

Thus we see that many of the influences which have made this nation temperate in the past are being weakened or removed, while the temptations to hard drinking are being increased. Is there not a call for a more decided stand on the part of mis-

sionaries and pastors and the whole church of Christ against the use of alcoholic beverages? They are never needful and always dangerous.

Take up the White man's burden,
But smite the White man's curse;
Lest your bright car of progress
Become your ward's grim hearse.

Conversion by the Million.

BY REV. TIMOTHY RICHARD, LITT.D., D.D.

WHEN foreign calico first came to China, the conservatives ran down machine-made thread, spun by the ten thousand, and asserted it was not equal to the hand-made threads spun singly. But it was a mistaken view, for machines can spin some kinds of calico almost as fine as silk, and other kinds as strong as canvas. So in the same way conservatives in missionary matters likewise think that conversion by the million is not as genuine as single conversion. But it is an erroneous opinion.

What is conversion? It is a turning round from sin which produces sorrow and ruin so as to escape from both and secure joy and life, to be found in its fulness in God alone. What is the cause of sorrow?

1. Ask the Hindoo the cause of sorrow.

   He will say it is neglect of caste, and his remedy is outward ceremonies. But India is a poor example for the world to follow.

2. Ask the Buddhist the cause of sorrow.

   He will say it is love of existence, and his remedy is to stamp out all desires. But that is impugning the wisdom of the Creator, and Buddhist countries, e.g., Thibet, are the worst-ruled.

3. Ask the Mohommedan what the cause of sorrow is.

   He will say it is idolatry, and his remedy is to worship one God. But Mohammedan countries are but a trifle better than Buddhist countries.

4. Ask the Taoist the cause of sorrow.

   He will say it is through ignorance of how to control evil spirits and the forces of nature. His remedy is to recite prayers and to use magic and charms. But they do not succeed.

5. Ask the Confucianist the cause of sorrow.
   He will say it is want of In I Li Chi Shin 仁義禮智信, and his remedy is sound ethics. But China has not the highest.

6. Ask the Christian the cause of sorrow.
   He will say it is through sin and transgression of God's laws, and his remedy is to learn God's laws and observe them.

How can God's laws be summarised? Besides the Jewish sum of "Love God supremely and thy neighbour as thyself," we might also sum the ten Commandments into

1. Loyalty to one God. Commandments 1, 2 and 3.
2. Observation of the Sabbath, the day of education and remembrance of God's works of creation and providence. 4th Commandment.
3. Reverence for parents. Commandment 5.
4. Respect for others' rights. Commandments 6, 7, 8, 9 and 10.

Another summary is.

1. To support, (2) to educate, (3) to pacify, (4) to renew men by union with God.

When the laws of material improvement are broken, ignorance of the laws of economics impoverishes people and famines follow, while ignorance of the laws of health kill people.

When the laws of right education are broken, great nations become weaker than small ones.

When the laws of peace are broken, then rebellions and wars take place.

When the laws of reformation and regeneration of men are broken, instead of confidence, distrust is created, internal and external troubles arise and the nations perish.

CONCLUSION.

When railways, steamers, telegraphs, roads, etc., are introduced and made for a whole nation, it is an immense conversion towards the material welfare of man, and a million times more important than the conversion of one drunkard into a sober man, because it is the same action done on a grand scale. Just as God's several days of creation were for the material welfare of man, and God saw that His work was good, so we should feel grateful for the development of man's material welfare and praise God for it.

When modern education is adopted throughout any land, it is an immense conversion, turning millions from the darkness of ignorance and superstition to the light of knowledge, for which we feel grateful and praise God.

When better laws, national and international, are adopted by one nation or many nations, it is a conversion of incalculable good for bringing peace and goodwill to untold numbers, for which we feel grateful and praise God.

When a nation encourages the study of religion in order to find out what is highest and best, then we feel as if the Kingdom of God were at hand, when God's will shall be done on earth as it is in heaven. That will be a conversion which will sum all individual conversions into multitudes which no man will be able to number. If the angels of God rejoice over the conversion of one sinner, how much more will they rejoice when the millions of all the earth shall turn to the Lord and own Him Lord of all? The Scripture says: "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

If endeavours after conversion are only meant to cover the strivings to renew men's hearts devotionally without striving to improve men materially, intellectually and nationally, then it seems that only a small part of the Kingdom of God makes headway. Among Protestant converts there is an increase of only **25,000 per annum,** while the non-Christians increase at the rate of over **three millions per annum** by the natural increase of the population. Happily the leading missionaries of every mission believe that conversion in regard to material, intellectual, social, national and international, as well as devotional aspects, is a conversion towards the establishment of the Kingdom of God on earth. Therefore the universal changes going on in China now should, so far as they go, be regarded as genuine conversions by the million.

The Methodist Church of Japan.

BY BISHOP J. W. BASHFORD, D.D.

METHODISM in Japan, down to 1907, was represented by three Missions or Churches; one founded by the Methodist Church of Canada, one by the Methodist Episcopal Church, South, and the other by the Methodist Episcopal Church. The representatives of these three Methodist

bodies in Japan secured from their home churches, between 1900 and 1906, enabling acts, authorizing union and appointing commissioners with full power to fix upon the terms and consummate the organization of the new church. The Methodist Episcopal Church, South, selected Bishops A. W. Wilson, C. B. Galloway, and the Rev. Doctors James Atkins and W. R. Lambuth; the Canadian Methodist Church, the Rev. Doctors Albert Carman, James Sutherland, and William Briggs, with Hon. Justice Maclaren and H. H. Fudyer, Esq., to represent them; while the Methodist Episcopal Church chose Bishop Earl Cranston, the Rev. Doctors A. B. Leonard and C. W. Smith, with Lemuel Skidmore, Esq., and C. Z. Lincoln, Esq. These representatives met in Baltimore, Md., March 15, 1906, and again in Buffalo, New York, July 18, 1906, and after full discussion unanimously agreed upon every detail of the union.

Meantime the annual conferences and the missions of the three churches in Japan elected representatives to a General Conference of Japanese Methodism, which opened in Tokyo, Wednesday, May 22, 1907, with representatives of the Commissioners also in attendance. In a session characterized by remarkable harmony and broad-mindedness among both foreign and Japanese representatives, the union of the three churches was consummated and the Methodist Church of Japan became a reality.

As Bishop Merriman C. Harris, of the Methodist Episcopal Church was the only Bishop of Japan in either of the three churches, it is probable that he would have been elected Bishop of the Japanese Church had he deemed it wise to withdraw from the Methodist Episcopal Church and unite with the Japanese Methodist Church. He felt that upon the whole more could be accomplished by the election of a Japanese Bishop, and accordingly Rev. Dr. Yoitsu Honda, President of the Aoyama Theological School, Tokyo, was elected the first Bishop of the Methodist Church of Japan. The selection is an admirable one. The new church is thus launched under Japanese leadership with the missionaries as workers and friendly advisers. Such are the facts in regard to the foundation of the Methodist Church of Japan. Only time can vindicate the wisdom of the Japanese in forming an independent Japanese Methodist Church, and especially of severing all ecclesiastical ties with the home churches. May the blessing of God be upon the new church.

Educational Department.

Conducted in the interests of the "Educational Association of China."

The Modern Schools of China.

BY REV. H. S. REDFERN,

Principal of the English Methodist College at Ningpo.

(Concluded from p. 501, September number.)

NORMAL SCHOOLS.

THE sudden conversion of the old schools into institutions of a so-called modern type brought the nation face to face with an almost overwhelming difficulty. Funds may be collected, buildings constructed, curricula and regulations drawn up, and pupils enrolled, at a word from the Throne; but the conversion of the effeminate, pedantic, Confucian scholar of the past, into the virile, broad-minded instructor of the future, is not the work of a moment or even of a generation. It involves not merely the acquirement of additional knowledge, but a revolution in modes of thought and methods of teaching, and even of personal character. The present-day doctrine of "face," for example, with all its ramifications, including the conceptions of personal responsibility, *esprit de corps*, personal honour, etc., seems to be incompatible with effective teaching and discipline.

It is recognized that these fundamental changes can only be effected by the training of the scholars who are at present in the elementary schools, and that the first step is to give to their teachers immediately a veneer, however thin, of knowledge of those Western subjects, by which ultimately these deeper reforms can be effected.

Hence in the normal school in Ningpo provision is made for the instruction in Western subjects, and in the theory of education of those teachers who are only able to leave their work on Sundays. Another arrangement allows teachers who have a few hours at liberty each week in which to attend a course of lectures in selected subjects.

The resident students are of two classes undergoing courses of one year and three years' duration respectively.

The students who study for one year only take the following subjects: ethics, theory of education, history, geography, mathematics, natural history, physical science, drawing, drill, and music.

This course is intended to give to teachers of twenty to forty years of age an elementary acquaintance with Western subjects, presumably to form the basis of private study after leaving the school.

The three years' course includes English, Chinese classics and literature and writing, in addition to the above subjects. It is intended for students over eighteen and under thirty years of age. Certificates are granted to successful students, and from them are chosen a certain number to continue their studies in Peking, or to receive official appointments.

This effort to give training in Western subjects and in pedagogy to the existing literati is a very commendable one, but can only become really effective when the work is of a much more advanced character, or is supplemented by that of a higher institution. The term "first grade" (初等) is applied to the school and holds out some promise of the latter course being adopted.

LAW SCHOOLS.

The Chinese people everywhere recognize that the incapacity and corruption of their officials is one of the chief sources of their political weakness. An attempt is now being made to remedy these evils by founding special colleges for the training of officials.

The object of the Ningpo institution, according to its prospectus, is "to teach the modern methods of law and government, especially as they are related to those of China, and laying emphasis on the study of Japanese law and methods of government. Resident students must, previous to their entrance, have taken a Chinese degree, or be graduates of a middle school. The course extends over two years, and the students who have been successful in their examinations will receive certificates, and will then be recommended by the prefect to the governor for official appointment, or for further study in Peking.

The course of study includes commercial law, theory of government, international law, penal law, judicial law, army organization, Japanese and a little English.

These subjects are chiefly taught by two Japanese gentlemen, whose lectures are translated to the students by interpreters

and afterwards are written out and form a text-book. An interesting correspondence school is also carried on in connection with this institution; the printed lectures above mentioned being sent to outside students; explanations and answers to questions bearing upon them being also given.

The building occupied by the school is the hall in which the triennial examinations for the second degree were formerly held. A police school is also in course of erection in the small drill ground. It is intended for the training of police for the native city.

TEXT-BOOKS.

During the last few years the production of elementary text-books has been enormous. By far the most prolific firm has been the Commercial Press, whose excellent text-books have been scattered far and wide throughout the Empire. The publication by them of the Chinese National Readers was one of the most important events of the last few years. It marked the emancipation of the children of China from the bondage of the classics and their entrance into a new literature full of interest and instruction. The books having been written by the best scholars obtainable, their style is above reproach, and they are full of useful, helpful and interesting information. Again and again they make attacks upon idolatry and superstition, and they contain nothing which would cause offence to the most sensitive Christian. Moral disquisitions, fables, historical anecdotes, scraps of natural history or science, make up the greater part of the book, whilst examples of account-keeping and of letter-writing introduce occasional variety. Several excellent Geography and History books have been published, and a large number of books on elementary science.

Most of these books are translations of English or Japanese works. Very frequently the books translated from a European language retain some traces of their origin, both in style and contents, and are frequently inferior to those which have been translated from Japanese. The latter books on the other hand, are often too superficial, and occasionally the translator betrays by his mistakes his ignorance of the subject on which he is writing.

The style of modern text-books is simple but good Wên-li, and illustrates the remarkable change in the written language which has taken place during the last few years in the direction of simplicity and lucidity.

The Japanese spirit of patriotism is very strong in many of these books, especially in the Readers in Chinese, Japanese or Universal Histories, and in books dealing with Political Economy and kindred subjects. Herein lies an element of danger, for in a country which has suffered so many ills—real and imaginary—at the hands of foreigners, and of a corrupt and alien government, the boundary line between patriotism and revolution is very indefinite. Moreover, the appeals, although moderate in themselves, are made to ill-trained, irresponsible minds incapable of appreciating these nice distinctions, and too hasty to recognize that unless the growth of enlightenment be commensurate with that of these ideas of liberty and self-government, the result will be disastrous.

TEACHERS.

The sudden creation of large numbers of schools, each requiring competent teachers, has made the demand for such men very great. The consequence is that though second and third rate men are still only able to earn a slender income, smart and capable scholars are enjoying unprecedented prosperity and ease.

Not only can English-speaking teachers win for themselves large salaries, but those with some knowledge of science, history, or geography are able to demand high remuneration, whilst Chinese scholarship alone commands a higher price than ever before. Teaching for but a few hours each day such men have ample time for private study, and hence everywhere are rapidly acquiring Western knowledge. Especially are history and geography being eagerly studied, for proficieney in these subjects depends entirely on the student's memory. The demand for competent teachers of science and mathematics has recently become urgent, and will probably increase in the future, for these subjects are totally alien to the Chinese mind, and can only with great difficulty be studied without personal instruction.

The fact that men are able to earn high salaries is a proof that school authorities recognize that the incompetence of the teachers is the weakest point of the whole educational system of the present day, and are determined at all costs to engage the best men they can find. The truth is that in the vast majority of cases, although the teacher has revised his curriculum he has not yet, to any great extent, revised his methods of teaching. He adheres slavishly to his text-book, partly through fear that

in wandering from it he may make mistakes which will put him to shame before his students, and partly from the force of old habit and lack of originality. No black-board notes or sketches illuminate his work, and none of those searching questions which make the students think, and reveal their real knowledge of the topic in hand, issue from his lips. He can translate the characters of his text-book into the colloquial language, but teaching in the Western sense is unknown to him. With very few exceptions, if you take away from him his text-book, he is helpless.

The training of the teacher is thus seen to be the key to the situation. The beginning made by the normal schools is laudable, but it requires great extension. These schools should be made much more advanced and should be staffed with well-trained foreign teachers. This last is a step of the utmost importance which, if carried out, would quickly revolutionise the whole situation; but alas, whilst the present distrust of foreigners continues, it seems very distant. Much might be done in missionary colleges, too, by the formation of optional courses in pedagogy for the benefit not only of their own students, but of others who may be able to attend.

REGULATIONS AND DISCIPLINE.

It is for the enlightenment and training of the student that all these agencies are being put in motion, and it is to him we must turn if we would judge of the prospects of their success. We find him possessed of many excellent characteristics. Talented and industrious he has possessed himself of that key to all knowledge—the desire to learn. The government has issued an elaborate system of regulations for the various classes of schools, and upon these they have based their hardly less elaborate rules. The rules are good, and for the most part students are willing to obey them in letter if not always in spirit. The fact that the young men of China are being put under a discipline which will exert considerable restraint upon their indulgence in at least the coarser forms of vice and aid the acquirement of cleanly, regular, and temperate habits, cannot but be productive of good to the people as a whole. Unfortunately the student has absorbed certain half-digested Western views of equality and freedom which have caused him to become far less respectful and obedient to his master than he was formerly. His inherent reverence for rule and order still remains, but the recog-

nition of the personal authority of the teacher as such, seems to be dying out. This unfortunate degeneration of personal obedience seems to be accepted by the teachers who relinquish all responsibility for discipline as soon as they have left the class-room. Together with that remarkable faculty for mutual operation which is a national characteristic, it is the cause of those frequent rebellions which destroy or disorganize so many promising institutions.

These rebellions, commonly known by the weak but euphonious title of "gathering-winds," often have their origin in the most slender pretexts, and constitute a most serious problem. The spectacle of a body of students, on account of some petty quarrel or foolish dread of losing "face," insulting the teachers who have devoted years of their lives to their instruction, and threatening the annihilation of the institution to which they owe a debt which they can never repay, is one calculated to make the most optimistic lover of China fearful of the future and dread the premature granting of Constitutional Government to this people. This assumption on the part of the students of the right to rebel, has its complement in the timidity of the teachers, and has constantly a most demoralizing effect on the discipline of the schools.

The future presents such a chaotic picture of clouds and sunshine that few would be so bold as to attempt to balance the conflicting forces and take up the rôle of prophet. We find that amongst the scholarly classes there are now but few advocates of the old subjects of instruction, but in very many cases owing to the antiquated methods still employed, the teaching is inferior to that which formerly existed. We see a new spirit of patriotism arising, but side by side with it there grows anti-dynastic and anti-foreign feeling.

We notice that the upper classes eagerly aid the new schools, but the lower are everywhere dissatisfied, and in many places rebellious, owing to the exactions made to support them.

Our hearts rise in gratitude to God as we trace the growth of the conviction in the minds of thinking non-Christian people that Christianity will ultimately become the predominant religion of China, and as we witness the destruction of idols, and the recognition of the Sabbath as a day of rest amongst the schools; but they are filled with sadness as we view the rapid growth of many Japanese and Western vices in China. The situation is a complex one, and demands on the part of every Christian man

in China an unswerving and constant insistence on the fact that the Western civilization so eagerly coveted in the Orient, is based upon Christian morality, and not upon scientific, mechanical, or military skill.

What a Secretary can do for the Association?

WHEN the Educational Association's Executive Committee asked the Centenary Conference to endorse its proposition to raise a fund which would place at their disposal $10,000 gold per annum, some thought the proposal an extravagant one and voted against it. Others felt that the employment of two foreign and two Chinese secretaries would be a misuse of the time of valuable workers, and some thought that the Educational Association would be encroaching upon the work of the Christian Literature Society. Although the Conference voted in favor of the proposition, it was unfortunate that there was not time to give a more thorough consideration of the Committee's plan, and we feel sure that the usefulness of such a secretarial force, rightly employed, would have called out a larger and heartier response.

There is no rivalry between these societies. The Educational Association's work is quite distinct from that of the Christian Literature Society. True, a part of its work is that of publication, but its publications are educational—not general—and are nearly all intended for use as text-books in Christian and other schools, while the books of the Christian Literature Society are for more general reading. But publishing is not all of the Educational Association's work. An important part of its work is to unite in fraternal co-operation all those who are engaged in teaching; and the promotion of educational interests, especially the interests of Christian education, includes much more than the mere work of publication.

Now what can a force of secretaries do to further the interests of the hundreds of Christian teachers in this Empire and help them in their work of educating the young people of China for Christ and His service?

These secretaries would be a bureau of information, to which all might apply for help. It would be a great waste of time for each individual to make for himself that thorough investigation which is needful in order that the best books and

appliances may be found and made use of. What is the best arithmetic? the best geography? the best physiology? Perhaps there is none that is the best in every respect, but the teacher who wants a certain kind of book for his special needs ought to be able to find some one who can help him to obtain that book if it is in existence.

There are a thousand problems that arise which these secretaries might help to solve, and if the information needed is not at hand, they might point out some one to whom the enquirer may apply for help.

Where can I find a good teacher? What is the best plan for conducting a boarding department? How much should be charged for board? Is it better to keep the accounts myself in detail or to farm out the whole business of providing food? Who has had experience along these lines that I may secure his advice? Is there any book on the subject which I can read with profit? Where can I buy supplies? and who can furnish me with a good pattern for seats, desks, etc.? Who can help me to prepare a suitable course of study? What plans have been found successful in developing the Christian activities of pupils? Who can come to conduct a series of meetings for their help? and what can be done to help my pupils decide the great question of their true relation to Christ? What plans have other schools adopted that might be helpful in my school?

It would take a large force of secretaries to answer all these questions and give all the help desired, but even one would be able to collect a great deal of valuable information from all sides, and he could get acquainted with a large number of those engaged in educational work, learn something of their special needs and be able to direct many of them to the places and persons who could help to supply those needs.

A monthly magazine in Chinese and another in English, a yearly edition of the Educational Directory, attending to the publication, advertising and sale of useful books and to the preparation of new books, would take much of the time of the secretaries. They would themselves prepare some of the books needed, but it would not be their business to write all the books that are called for. They would find out by inquiry who is best fitted to write a certain book on a certain subject, and they would find some way to get that book prepared and published and to let those who needed such a book know where they can obtain it.

There were a great many good resolutions passed at the recent Centenary Conference, but many of them will be of little value unless some one can be found who will feel that it is his special business to make these resolutions effective. There is a great need of a few specialists who are willing to be the servants of all. The rank and file must do the main work as before, and here and there some giant will build up an enterprise of great usefulness or make his own special field a pattern for the rest of us; but if there is to be union along evangelistic, educational, medical, literary, or other lines, there must be organization; and organization requires men who will give themselves to executive work. Not only do we need directors, but we need also men who are willing to look after details, and who, by doing what others neglect or cannot undertake because of their regular mission duties, will be able to make the work of a few available for all.

There are great possibilities in the large force of men and women who are working for the salvation of China, and they are doing a grand good work, but not anything like what might be done if they were more perfectly organized. There is a great deal of time wasted in doing work which others have already done or might do more efficiently, and if we only knew each other better, and knew how to co-operate, each doing the work for which he is best fitted and joining hands to accomplish what cannot be accomplished separately, how much more could be done, and how much more time would many have to do more effectively the evangelistic work which must often stop for a while in order that the evangelist may prepare some book or inaugurate some new institution which is not really needed, since some other person, unknown to him, has already done the work or is preparing to do it; or perhaps this work could be done very much better if those who were working independently would work together.

We hope that all who can, will help the Educational Association in its efforts to procure the men and the means for the great service which we believe a well-equipped secretarial force will be able to give to their fellow-workers in Christian education. The present hour is big with opportunities, and it would be criminal to neglect them. We believe that the finger of God is pointing out a line of work that will be most helpful to the whole body of Christian workers in China, and that the $10,000 Gold asked for, with a force of two of the very best

men which the missions can furnish, and two of the best Chinese secretaries that can be found, is a very modest request, and should be granted with hearty goodwill, even though some local work may suffer temporary loss. J. A. S.

The Young Men's Christian Association.

THE remarkable success of the Y. M. C. A. in getting hold of the progressive young men of China, and in the development of their activities along various useful lines, is a matter for which we should be profoundly thankful, and we may do well to keep this Association in mind in our plans for Christian work among students. The Association has done much in the way of bringing young men who have received "foreign education" into helpful relationship both to their less favored Chinese fellow-countrymen and to the missionaries. Many of us have been slow to see how this growing force of earnest young men can be utilized in Christian work. There are some hard problems to solve, but we must face them and adapt ourselves to the new conditions. There should be no jealousy in regard to this or any other organization which is enabled to use some of our best and brightest men in a service which is more attractive to some than ordinary mission work. Better to have them work for the Y. M. C. A. than to lose them altogether. As in America, so is it in China ; if the Y. M. C. A. seems to absorb the interest of some young men who would otherwise be more useful in their own churches, it puts new life into many whose churches have not called forth their latent powers ; and it will generally be found that those who are most active in the Y. M. C. A. are also most active in church work.

Notes.

WE have just been looking over the report of the Educational Association's book sales for the first half of the current year. The Primer of Mandarin Romanization again heads the list in the number of sales, and Dr. Parker's Trigonometry takes the second place, while his Physics is third in the number sold. After these come Porter's Physiology, Kerr's Hygiene (Health, Air, Water and Clothing), Sheffield's Universal History, Pitcher's Compend of History, Hayes' Acoustics, the Hand-book on Birds, and Parker's Analytical

Geometry. The most popular wall charts were the small ones illustrative of animals and birds, Mrs. Lingle's Scripture maps and the Map of the World. The Dynastic Wall Chart met with a good sale. It will sell still better when better known.

AMOY, *August 29th, 1907.*

To the Secretary of the

EDUCATIONAL ASSOCIATION OF CHINA.

DEAR SIR :—At the recent annual meeting of the Educational Association of Fukien Province, held at Kuliang on the 27th and 28th instant, the following proposition was passed, which I have been requested to forward :—

"That while warmly appreciating the book 'Technical Terms' we would urgently request the Educational Association of China to further enlarge it and to include especially the more generally accepted geographical and historical terms."

Our Association has now an enrollment of over 100, and is doing splendid work. The meeting this year—in fact every year—was most interesting and ought to count in carrying forward the educational work in this Province.

Hoping our recommendation will meet with the approval of the Association of China,

I am,
Yours very sincerely,
P. W. PITCHER,
Secretary.

In connection with Dr. Martin's plea for Romanization it may be noted that the British and Foreign Bible Society has printed 82,159 copies of Romanized Scriptures since 1890, and each year the number amounted to 9,299.

EDUCATIONAL ASSOCIATION OF CHINA.

The work of the Educational Association of China is well known and its monthly "Bulletin" does not need praise, but the enterprise of the Association in forwarding such excellent publications as the "Records of the Fifth Triennial Meeting" and the "Educational Directory for China" deserves recognition. The Directory, which is an account of the various schools and colleges connected with Protestant Missions in China, will be an invaluable work of reference, and the style of compilation is certainly praiseworthy. It will assuredly be accepted with pleasure as a reliable and much-needed index to educational institutions in China. The well-bound records of the fifth triennial meeting of the Association will be found to contain a wealth of information on the shape of various papers, and readers will be amply repaid by the light thrown on such problems as "Japanese Educational Influence in China," "The Educational Outlook in China," "Industrial Schools for Women and Girls," "Medical Education in China," "Reform in Etiquette called for," etc. We are glad to learn from the Vice-President, Mr. J. A. Silsby, that the Association is planning to greatly increase the number of their publications. If the quality of future publications is equal to those just received we have no doubt of the result.—*South China Morning Post.*

NEW HOSPITAL OF THE A. B. M. U., HANYANG.

Correspondence.

A CORRECTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In your last RECORDER in the letter of Marshall Broomhall on Missionary Statistics he says: "I may add that we both have included probationers with communicants in the case of the Methodist Episcopal Mission, as their report does not differentiate them." What Mr. Broomhall may have done I do not know, for I have not seen his book, but Mr. Bitton does *not* include probationers in his report. He states the baptized numbers as 15,216, which is correct and puts down as catechumens the 12,141 probationers, which is also correct, so that the latter number does not enter into his total of 178,251 baptized members.

Moreover in all statistics of the Methodist Episcopal Church, whether Missions or Conferences with which I am familiar, there is always one column for members and another for probationers, so that they are always differentiated so far as my observation goes.

Hoping you may find room for this correction I remain,

Cordially yours,
W. T. HOBART.

THE CONFERENCE REFERENCE LIBRARY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The response of the publishers at home to Mr. Darroch's request to send specimens of their books to be on exhibition at the Centenary Conference was disappointingly small in quantity and character. Many school books were sent, which the permanent Committee find they have no use for. Only sixty books can be strictly called missionary books, but the Committee has embodied ninety-seven others in the permanent collection. This is called the Conference Reference Library, and is at present housed at 44 Boone Road, along with the library of the Christian Literature Society. When that Society has its new building on North Szechuen Road Extension there will be more room provided for it. Meantime there is no more accommodation, and therefore the Committee will not probably wish to greatly extend the present collection. Any who wish to consult the books, are welcome to come to our offices, where they will find a much larger number of books on missionary subjects in our Society's library.

DONALD MACGILLIVRAY,
Secretary of the Library Committee.

A SUGGESTED EXPLANATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The first article in the RECORDER for last month is an able and interesting paper by the Rev. D. T. Huntingdon of Ichang on "The Religious Writings of Liang Chi-chao." Mr. Huntingdon quotes and translates correctly the two phrases 拓都體 and 孟匱體

but adds in a foot note, "I am far from certain of the meaning of these two expressions." May I venture to offer the following explanation of the two terms? These terms were first used by the well known translator, Mr. Yen Fuh 嚴復 and are transliterations rather than translations:—

拓都體 Toh-du-ti=To-tali-ty
么匿體 Yao-nih-ti=U-ni-ty

In the preface to his translation of Spencer's Sociology Mr. Yen Fuh says: 大抵萬物莫不有總有分, 總曰拓都, 譯言全體, 分曰么匿, 譯言單位, 筆拓都也, 毫么匿也, 飯拓都也, 粒么匿也, 國拓都也, 民么匿也.

"Generally speaking in all things there is an entirety. This entirety is called toh-du (total), which is translated, the complete whole. A part is called yao-nih (unit), which is translated, one integer. A pencil is a totality; the hairs of which it is composed are units. The rice in a basin is a totality; the grains are units. A kingdom is a totality; the people are units."

Mr. Yen Fuh is very fond of putting a hint of the meaning of a foreign word into the characters he uses in his transliteration of it, e.g., 烏托邦 Utopia.

J. D.

EXTERNAL UNITY—ANOTHER SIDE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the Centenary Conference remarks were made, not once nor twice, implying that those who were opposed to the idea of external unity for the Christian Church in China were disloyal to their Master and not in sympathy with His prayer, "that they may be one."

In the "Dictionary of Christ and the Gospels" there is an admirable article on "Communion," by Rev. H. Bisseker, M.A. Under his third heading, "Our Communion One with Another," he discusses in detail three important passages (including John xvii. 11) referring to Christ's desire for the unity of His followers. The whole discussion would be well worth quoting, but as space is limited, I quote only his conclusion. In summing up he says that arguments for corporate unity drawn from other sources must be considered, and then adds:—

"But so far as the subject matter before us is concerned, we find it hard to resist the conclusion that such external unity formed no part of the teaching of Christ and the Gospels."

I write this in the hope that some of our friends who are so strong in their desire for external unity that they cannot see the other side, will at least admit that there may be another side to the question, and perhaps even admit that corporate unity for the Christian Church in China is not necessarily in line with Christ's purposes.

I am, Sir,
Yours sincerely,
T. E. LOWER.

"WHEN THE FAMINE IS OVER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: While engaged with Messrs. McCulloch and Tyler during the last days of June and the first week of July in the distribution of 38,000 sacks of flour in unreached districts be-

tween Antong and the sea, I was assured by the people in one village that, as the idols could not hear importunate cries for bread, they would be thrown into the Tien-ho.

"Incense," said one Chinese, "will no longer be burned here to them, for their 'face is gone.'"

A strong desire possessed many to know more about Him, who said: "I am the Bread of Life" wherever we went.

"*Your* religion is true," was an ever recurring remark that found a never failing assent among the other Chinese.

"We cannot doubt your motives," said a boatman on the salt canal to me while I was engaged at Tsing-kiang-pu transshipping food stuffs. "The people all will listen now to your religion, for it is evidenced to be true by the relief given! Before, we distrusted the foreigner, now we trust him, for he has sent us life-giving food from across the seas!"

"When the famine is over we want the Gospel preached here," one of the wealthiest of the gentry in the province of Kiangsu confided to me as I was superintending the station at Sen-kia-uei-tsi, where 22,000 were being fed when the harvests came; and at Liu-pi, while I was paying 4,000 men for their work, a similar remark was made, illustrative of the appreciation which the relief work evoked. Nor was the reality of the gratitude less noticeable with 1,400 families as I rebuilt the roads at Tsing-kiang-pu.

What is needed, is evidently a forward evangelistic campaign throughout Kiang-peh this autumn. In several districts it is already being prepared for. Eternity alone can measure the results of such work at this crucial time in the lives of many who may yet be "Plucked as brands from the burning."

C. E. PARSONS.

Our Book Table.

REVIEWS BY D. M.

論生命之充滿. The Fulness of Life, by the Rev. J. Stuart Holden. Translated by Rev. Ll. Lloyd, C. M. S., Foochow. Printed by the North Fukien R. T. S. Price 2 cents.

Mr. Holden is well known as a member of a former Keswick deputation to China. Mr. Lloyd has translated his little booklet with the above title in 12 short chapters. Mr. Lloyd has done his work admirably; the style is Easy Wên-li, but one could wish he had expanded his original. These short things, prepared for home readers, ought to be expanded for the Chinese. The home readers already have their minds chock full of Christian ideas, and so they can take in at a glance the sense of these handy manuals. But not so *our* Christians. But perhaps Mr. Lloyd *has* expanded; we have not seen the original.

是非要義 The Principles of Ethics, by D. Z Sheffield, D D., President of the North-China Union College. Printed at the American Press, Tungchou, Chihli, 1907. White foreign paper, cloth boards, 84 pages.

Some time ago Dr. W. M. Hayes, of the Union College, Shantung, gave us, in two parts, Introductory Ethics, based on Alexander, Valentine and Hick-

ok. (See RECORDER for October for review). Dr. Whiting, late of Pao-ting, also issued a work on this subject, but Dr. Schaub's work, "Christian Ethics," was still earlier. In his work 仁義要詮, 3 vols., 294 pp., we have the Chinese counterpart to Dr. H. Martensen's 3 vols. on Christian Ethics. Dr. Sheffield's work is the finished product of years of class-room discussion, and in this respect reminds us of the genesis of Dr. Martin's Evidences after the disputations of the street-chapel. None more competent than Dr. Sheffield could be found to produce such a handbook. His wide knowledge of ethical systems, and his thorough mastery of the niceties of Chinese expression, are seen on every page. Indeed one could wish he had added a glossary of terms.

The work is divided into two parts—Theoretical and Practical. The first part, after a brief introduction, treats of Theoretical Ethics in nine chapters, viz., the Origin of Good, Relation to other Knowledge, Variations of Conscience - judgments, Supremacy of Conscience, the Will, Virtue, Vice, etc. The second part treats of Duty to God, to Self, to Man in Home and Society, Love as the Rule of International Intercourse, Duty to the State. The concluding two chapters are devoted to Confucian Ethics and Christian Ethics. The treatment of (Buddhist and) Confucian ethics we think ought to be fuller. What we have makes us, like "little Oliver," ask for more.

Dr. Sheffield warns us that the superficial student will perceive but little of his meaning, and probably even the author does not expect the book to be of much service apart from a living preceptor. Each chapter is divided into numbered paragraphs, and there are questions at the end of each part covering the meaning of each chapter. Altogether the work is admirably adapted for the college class-room. On page 72 we note 眷 for 睿.

Chapters on Personal Religion, by the late Dean Goulbourn, translated by the Venerable Archdeacon Moule, B.D., of Ningpo. White foreign paper, 1 vol., 164 pp. Price 30 cents. Easy Wên-li. Christian Literature Society, 1907. For sale at the Presbyterian Mission Press.

When Edward Goulbourn, for twenty-three years Dean of Norwich, died on May 3rd, 1897, the Church of England lost one of her most devout souls, who exercised a marked influence on the Christian life of his generation. His best known books are "Thoughts on Personal Religion" and "Pursuit of Holiness," the former of which ran through many editions. When Archdeacon Moule was once more given back to China after a long period of illness, it was a happy thing for the Church that he resolved to devote his fine literary gifts to the rendering into Chinese of some of the classics of the West. But first of all he wrote an open letter to the scholars of China (奉士大夫書), in which he spoke of *Great China's Greatest Need*. This is now in its second edition, and has been much blessed to the class addressed in it.

But now the all too scanty stock of devotional literature in Chinese is enriched by the Archdeacon's rendering of Goulbourn's "Thoughts on Personal Religion." The work comprises thirty-three chapters ranging over a wide field, e.g., Sincerity, Purity, Prayer, Self-examina-

tion, Intercession, Temptation, etc. This is a book to put with Dr. Blodget's Imitation of Christ (Thomas à Kempis). But helpers need to have their attention called to such books by their spiritual guides. Such helps to spiritual culture are precious seed in chosen souls, and if the missionary goes over a chapter or two with them, to lead them gently and persuasively on, so much the better for both teacher and taught. We hope soon to see this work into its second edition.

The Chinese Language and How to Learn it, a Manual for Beginners, by Sir Walter Hillier, K.C.M.G., C.B., Professor of Chinese, King's College, London, etc., etc. Price 12 shillings and 6 pence. London: Kegan Paul, French, Trübner & Co., Ltd. 1907. Pp. 363.

Sir Walter began his China career in 1867 as a student interpreter at Peking and for some ten years was Chinese Secretary to the British Legation. There he fell under the spell of the late Sir Thomas Wade, to whom he gave very material assistance in the preparation of the revised and enlarged 自邇集. Hitherto such books as this have been published exclusively in China, but it is gratifying to see a London house brave enough to open the way for home publication of Chinese hand-books. May it not be an indication that there is a new demand *at home* for such books? The preface says that the present work is intended to meet the wants of those who think they would like to learn Chinese, but are discouraged by the sight of the formidable text-books with which the aspiring student is usually confronted. Sir Walter is evidently thinking of Wade's three green-covered portly volumes, which are indeed enough to strike terror into all but the stoutest hearts. He wishes to appeal now to all such as are *in limine* discouraged, and except among the missionaries, there must be a considerable number of such vacillators. But the next sentence in the Preface, "It is especially intended for the use of army officers, of missionaries, and of young business men connected with trade interests in China who wish to commence the study of the language in England with a view to continuing it in the country itself," is puzzling; for the author makes it abundantly plain, e.g., on page 24 and page 173 that *without a native teacher*, correct pronunciation is absolutely hopeless. But how many of the classes named can get one in England? Nothing could more effectually discourage one than to try and learn Chinese solely from a book, no matter how simple and enticing. The Chinese taught in the book is Mandarin, though it is nowhere expressly stated. If you try, why, just leave out all ideas of sound and stick to forms and meanings only.

The method of our author has an entirely new feature. The English sentences throughout have opposite them the literal English of the Chinese in the *Chinese* order. He anticipates the ridicule of the scientific, but claims that the plan will be a great help. The effect at first is, of course, grotesque, e.g., the sentence, "His people said they didn't know what time he would be back, so I didn't wait," reads opposite as follows: "He home in's man say they not know he what time return come, I then not wait him ed." The object of this modified "pidgin" is to help you to speak the words in the *Chinese*

order, and if the device does this, we may forgive the appearance of the thing. Sir Walter says he has tried it himself with gratifying results. But opinions will differ as to whether the same thing can be acquired with equal ease without the crutches provided in this book. These queer sentences would rather frighten one into the notion that Chinese after all was very difficult because so very different from English.

The pesky radicals are wisely withheld from the view of the timorous till page 176, and not thrust at us right at the start as in the other books. The whole number of characters used in the exercises is only 800 (surely you can learn that many?) and the changes are rung on these in their manifold combinations after the manner of Mr. Price's "Short Steps to Great Truths." From page 190-239 there is a beautiful list of large characters, 1,000 in number, with pronunciation and meaning, whose appearance is so pleasing that the eye will not be tired by studying them. Some simple mnemonic would increase their attractiveness to the learners who are named in the preface. If one masters these with the aid of a teacher, a solid foundation is well and truly laid for further incursions into Wade or Mateer. May the author's desire be abundantly fulfilled. The book is worthy in matter and in general make-up, a credit alike to author and publishers.

Calendrier Annuaire pour 1907. (5e. Année). Price $1.00. Shanghai. (Half price to missionaries). Imprimerie de la Mission Catholique a l'Orphelinat de T'ou-sé-wé.

Few of our readers have realized how much matter is contained in this almanac, a copy of which has been kindly sent to us. The main body of the book has 157 pages and the Appendix 67 pages. Among the contents there is much important and well illustrated Astronomical information, prepared by the Zi-ka-wei Observatory. This matter forms the chief part of the work; but there is also to be found calendars, feast-days, seasons, information as to the population and mortality of Shanghai, population of China, distances, telegraph and postal rates, statistics of the R. C. Missions in China, etc. In the Appendix there are exchange tables, logarithmic, antilogarithmic, trigonometrical and many other valuable tables. The almanac is well worth its price to to those who can read French.

H.

ACKNOWLEDGMENTS.

The Lord's Overcomers. By Arthur T. Pierson, D.D. An address delivered at Exeter Hall at the Annual Meetings of the China Inland Mission, May 7th, 1907. Morgan and Scott. London. Price 2d.

Forty-eight Lessons in the Life of Christ (Chinese), by R. T. Bryan, D.D., and H. W. Provence, Th.D. Vol. I. The Baptist Publication Society, Canton.

These Forty Years. Being the the Report of the Friends' Foreign Mission Association for the year 1906.

Presbyterian Church of Christ in China. Minutes of the First Meeting, including the Act of Union.

Macmillan & Co.'s Books.

Arithmetic for Schools, by Rev. J. B. Lock, M.D., assisted by V. M. Turnbull, M.A. Price 4/6.

Aids to the Study and Composition of English. In five parts, by J. C. Nesfield, M.A. Price 4/6.

A new Geometry, Parts III. and IV., by S. Batnard, M A., and J. M. Child, B.A. Price 2/6.

Silver Burdet & Co.'s Books.

Guide Books to English. Books I. and II., by Ada Van Stone Harris and Chas. B. Gilbert.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.

Educational System of Japan. E. Morgan (just out).

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Will Mr. Chen Chung-kuei, announced above as translating Torrey's "How to pray," give his address to Mr. J. Vale, C. I. M., Chentu. Mrs. Mateer's "His Life" is withdrawn, to prevent duplication of work.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance Dr. C H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

By Y. M. C. A :—

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

A New Course of Study.

ON another page of the RECORDER will be found a new course of study prepared by a committee of the Foreign Christian Mission. It bears careful consideration, inasmuch as it is so radically different from the courses generally in use. As is almost invariably the case with radical departures, a very important idea is emphasized to the exclusion of others equally valuable. There is no doubt that great benefit would be derived from such an extensive reading of colloquial literature which could not be obtained otherwise. But it presents several serious objections. It is doubtful if the student would derive much benefit from such a course as Dr. Macklin has outlined, before the second year of study. Moreover it seems to us that if a workman wishes to do acceptable work he must become acquainted with his tools, and if the missionary wishes to pilot men Christward, he must become thoroughly conversant with his compass, which in his case is the Chinese Bible and Christian Vernacular Literature. This, it seems to us, should have been given the first place and not the Romances of Chinese Literature. With such excellent lessons prepared by Dr. Mateer, Mr. Baller and others, which have proved invaluable, it is difficult to understand why they should be so largely ignored.

* * *

Dr. Macklin not Consistent.

Dr. Macklin does not appear quite consistent when he says that "it is not advisable to study any language (?) made by foreigners, such as the New Testament, tracts, etc. All the language study should be the pure, native product," and then places into the 1st and 2nd year courses, "Conversations with Educated Men," which is published under his own name. The Bible and many of the Christian tracts and the Lessons of Baller and Mateer have possibly been given as careful attention and revision by native Chinese scholars as were the "Conversations with Educated Men."

The 8th recommendation hardly seems practicable, for the reason that not often is there more than one missionary in any station studying the language. The recommendation that a central school for the study of Chinese, open to the missionaries of all societies, be established, is a good one. The results of the language school conducted by the Y. M. C. A. in Kuling during this summer, show that some such plan should be feasible for four or five of the summer months if conducted at the summer resorts.

Independence of the Native Churches.

We trust it will be long before the missionaries in China are brought to meet the difficulties which confront the missionaries in Japan on account of the relations between foreigners and native pastors, helpers, etc. We are far from desiring that the missionaries in any land should retain control or even supervision any longer than is absolutely necessary. But so long as foreign funds are necessary for the carrying on of the work, foreign oversight, and more or less of control, are absolutely necessary, not only in justice to the work itself and its highest interests, but also in justice to the contributing churches in the home lands. Our Japanese brethren seem to be especially anxious to secure control of all funds coming from England and America, and administering them without the foreign missionaries having anything like a deciding voice in the matter. Much discussion has ensued in Japan, and the different missions are pursuing different policies, and even the members of the same mission are not always agreed as what policy is best. "Co-operation" seems to be the word of the hour. But just what that entails or how it is to be brought about, are matters not easy of settlement. We sympathize with our brethren in Japan and hope that they may arrive at a happy solution of their difficult problem. And may we in China learn wisdom from their experience.

We echo most heartily the closing words of Bishop Bashford's article. "Only time can vindicate the wisdom of the Japanese in forming an independent Japanese Methodist Church, and especially of severing all ecclesiastical ties with the home churches. May the blessing of God be upon the new church."

* * *

The Science of Missions.

A valued correspondent from North Borneo writing with regard to Dr. Richard's statement that on the Science of Missions there does not yet exist a single book worthy of the name, draws the attention of the RECORDER readers to that excellent work in German, "Evangelische Missionen" by Dr. Warneck, in five volumes. He adds: "From what I saw in No. 8 (August issue) of the RECORDER, and former numbers, I conclude that it is not known to him. I should also like to ask: Has Dr. Richard never heard of such a thing as progressive increase? He seems not to see that the Missions in China, following their present methods, are having it. As sure as the yearly increase has been very much less than 30,000 a year, it soon will be very much more."

* * *

Outlook on Winter's Work.

THIS message from our friend in his far-away field recalls vividly the pleasure we had at the Centenary Conference of making the acquaintance of this and

other sympathetic readers. It is interesting to note how the inspirations of the Conference are affecting their outlook on the winter's work. At this time of desire on the part of the Chinese for change, and continued evidence of unparalleled opportunity, we have been struck with the frequently expressed desire from workers in different departments, speaking from different standpoints, of the necessity for emphasizing the spiritual side of the work. We have heard of remarkable workings of the Holy Spirit in the lives of native Christians, of men who love to talk about the Bible and the spiritual life; and we have been impressed with the testimony of various workers that much depends on what we are ourselves and what are our personal relations to the Lord Jesus Christ. May we enter on the winter's work with more earnest desire to be real Christians, in closer touch with the Master, and more in harmony with His will.

* * *

Prospects of Expansion.

WE have also been interested in the practical and widespread effect of the Laymen's Missionary Movement. These friends are ideal visitors to mission stations. The workers have always had in mind the shortness of funds and the necessity for retrenchment; our visitors have said "Expand." They have come from great undertakings. They, themselves, are giving largely to the work, and as their gifts and the gifts of the friends within their sphere of influence will likely be augmented, we anticipate large requests from workers for funds from the boards at home for the work of expansion. We are grateful for the knowledge that friends who have been blessed in their business undertakings look upon this as a providential opportunity for helping in the development of mission work at a time when expansion and reinforcement are necessary; and they and we have the closest of bonds in recognising that the work is the Master's work, and that we are His agents.

* * *

Treatment of the Opium Habit.

A FRIEND writes us suggesting a symposium, or series of short articles by our medical brethren on the treatment of the opium habit, giving prescriptions and directions which in their experience have proved efficacious, as well as practical suggestions for the relief of the opium patients while undergoing treatment and suffering from the craving. Now that the opium shops are everywhere being closed and many are doubtless sincerely desirous of breaking off the habit, such articles might be very helpful, even to non-medical missionaries, and it is hoped that those who have had experience on these lines will take up with the suggestion and send us the results of their experience.

School for Deaf Girls

We are informed that a department for deaf girls is to be opened in connection with Mrs. Mills' School for Deaf Chinese in Chefoo. Hitherto only boys could be accommodated, but we are pleased to see that the great privileges which this School confers upon the deaf are to be extended to the other sex also. We understand that only those can be taken whose board and tuition can be arranged for at $100 a year.

Missionary News.

Centenary Conference.

By Rev. G. H. Bondfield, Sec. Exec. Committee.

The following brief notes will doubtless be of interest to readers of the Recorder :—

(1). The Resolutions and Memorials have been published in pamphlet form and sent to the Chairmen of the Programme Committees, to one or two Delegates in each Mission district, to the Home Boards of all Societies whose names are in the Missionary Directory or to whom the Secretary was requested to send them, and also to the Secretaries of the Mission Secretaries' Associations in New York and London, the latter officials being especially asked to see that the Memorial to the Home Churches is put into circulation in the most effective way.

(2). A few copies of the resolutions are still on hand and may be had at 5 cents per copy by sending to the Secretary. The Memorial to the Chinese Government and the Letter to the Chinese Church will not be sent out until the Chinese translations have been prepared. The Sub-Committee appointed by the Conference is now engaged in translating these documents.

(3). Good progress has been made with printing the Records of the Conference. An immense burden of work was put upon the Sub-Committee entrusted with the duty of editing and publishing this volume. All the "copy" is practically in the printers' hands; the papers and discussions are printed and the type-setting of the introductory pages, statistics, indices, etc., is now proceeding. The volume will contain about 800 pages and will be illustrated with ten half-tone plates. It is hoped that printing will be finished by the end of October, but the folding and binding, etc., will take another month. As the volume will contain 200 pages more than was expected the selling price will probably be increased by at least 25 cents.

(4). The Conference accounts are not yet made up, though it is hoped that the last of the many bills has been paid. A full statement will be given later.

The Late Dr. S. R. Hodge.

Since it has pleased Almighty God in His Divine Providence to take from our midst our co-laborer in this field, Dr. Sidney R. Hodge, we the undersigned members of the Faculty of Boone College and its Departments, have framed the following Resolutions :—

Resolved I, That while bowing to the Divine Will we wish to place on record this token of our esteem for our departed friend and brother and our gratitude for his blessed, holy, Christian life, and our sincere sorrow in this our loss.

Resolved II, That we express our deep sympathy with the bereaved family in the great affliction which has come upon them, and pray that the comforting presence of the Holy Spirit may be vouchsafed to them in their time of trial.

Resolved III, That a copy of these resolutions be put on file, printed in the *Boone Review*, and that a copy be sent to each of the following, viz., *St. John's Echo*, CHINESE RECORDER and the *Medical Missionary Journal*.

(Signed)

JAS. JACKSON, President.
L. B. RIDGLEY, Dean of Divinity School.
A. S COOPER.
HOWARD RICHARDS, Jr.
ROBERT A. KEMP.
MARY VERNON GLENTON, Medical Department.
WILLIAM CRAIG MARLEY.
ARCHIE L. L. TS'EN.
W. K. LOWE.
DAVID Z. T. YUI.
BRYANT LIU.
WEI SHA-FANG.
NEWTON S. K. TSUI.
RICHEY T. T. WU.
PEARSON BANNISTER.
JOHN A. WILSON, Jr., Sect. Faculty.

Visit of Revs. J. Gregory Mantle and George Litchfield to Japan.

These two brethren arrived in Japan at the close of July and proceeded to Karuizawa, where from August 3-11, inclusive, they held a series of devotional meetings at the two Karuizawa churches, which were greatly appreciated by the foreign community. They came at the invitation of the Japan Council for "the deepening of the Spiritual Life"—a body consisting of missionaries representing all the leading Protestant denominations working in Japan—and the Keswick Council, England, under whose auspices they came, conferred a great benefit upon all foreigners resident in this country by sending them and defraying the cost of their voyage to Japan and back.

Mr. Gregory Mantle is one of the best known Wesleyans in England, both in respect of his aggressive evangelistic work in East London and of the books he has written. Mr. Litchfield is an Anglican clergyman, who has been a missionary (under the Church Missionary Society) in India and Africa, and has also had pastoral experience in England and at the Cape. The three daily meetings were well attended throughout, in spite of the usual multiplicity of engagements at Karuizawa. A spirit of expectation toward God prevailed throughout, and both in the public meetings and in private interviews with the missioners, many found spiritual help, counsel, and fresh views of the Cross of Jesus Christ and of self. Many, oppressed by a sense of failure, or weary in the strife against Satan and sin, found rest unto their souls and encouragement for the future. The message which the missioners brought from Keswick was nothing new. It simply restated the old truth that the "blood of Jesus Christ cleanseth from all sin" and that the fulness of the Holy Spirit (His graces as well

as His gifts) are the birthright of every believer in Jesus Christ.

Before the meetings began, some had misgivings as to the nature of the teaching to be given, but all these were swept away as the joyous aspect of the Cross and the surrendered life were set forth soberly and without any marked appeal to the emotions. Many were helped by Mr. Litchfield's talks on "God's Plan and Provision for the Body," "Temptation," and the "Meaning of the Cross of Calvary," while Mr. Mantle's sermons in the Auditorium on Sundays, 4th and 11th, and his addresses on Romans vi. 22, 23 and Ephesians I, will not soon be forgotten. The Praise Meeting on Sunday night, the eleventh at the Auditorium, made a memorable ending to our first Public Devotional Convention at Karuizawa, as large numbers rose to testify that they had honestly surrendered all to God and now claimed "their share," as Mr. Mantle put it, of the fulness of God's Holy Spirit for power in service. May these meetings be a means in God's hands of hastening the outpouring of God's Spirit in revival blessing upon this country, the awakening of our pastors and evangelists, and the building up of the Japanese church.

Further meetings in connection with the Council are those at Gotemba, August 17-22 (of which accounts full of praise and thanksgiving are already to hand); Arima, August 26—September 1; Tokyo (for Japanese), September 14-20; C. M. S. Summer School, September 14-19, and Osaka, September 24-29. Pray for these brethren that Christ may be glorified through them in these meetings, and may bring them back in safety to their work in England. They will go, when they start, D. V., October 3rd, accompanied by the prayers and good wishes of great numbers of the Lord's people in Japan.

W. R. GRAY,

President of the Executive of the Japan Council for the Deepening of the Spiritual Life.

Report of Committee on Language Study.

(See Editorial Comment.)

WE RECOMMEND:—

1. That, if possible, a central school for the study of Chinese, open to the missionaries of all societies and others who care to avail themselves of it, be established in Nanking, or some other important center. The school to be in charge of a foreigner thoroughly well up in Chinese.

2. That the new missionary devote the first two years on the field exclusively to the study of the Chinese language and people. He should have no other responsibility.

3. That one qualified teacher be employed, where possible, for two or three students; a senior missionary to supervise and assist.

4. That it be considered the duty of the station, where the new missionary resides, to provide a suitable teacher.

5. That the Literature Committee should ascertain periodically whether or not satisfactory progress is being made in the language by new missionaries.

6. That the Mission supply the student with the necessary books for study and reference.

Committee { Dr. MACKLIN. Miss LYON. J. JOHNSON.

Course of Study.

First Year.

1. Easy Conversations. (To be prepared).
2. 士民通用 Sz Ming Tung Yung. Conversations with educated men.
3. 官話指南 Gwan Hwa Dji Nan. Japanese Book of Conversations.
4. 官話常談 Gwan Hwa Chan Tan. Paraphrase of the Gospel of Luke.
5. 聖諭廣訓. Sacred Edict. (Mandarin).

Memorize.—The Lord's Prayer; Chinese Proverbs.

For Reading and Reference.—Gospel of John; San Dz Ging; Baller's Primer; Williams' or Giles' Dictionary.

Second Year.

1. 士民通用 Sz Ming Tung Yung. (Continued).
2. 官話常談 Gwan Hwa Chan Tan. (Continued).
3. 說唐. Selections from Romances of the Tang Dynasty.
4. 岳傳. Selections from Romances of General Yo.
5. 西遊記. Journey to India for the Buddhist Books.
6. 四書. Selections from the Classics.

Memorize.—The Beatitudes, Chinese Proverbs, Select Passages from Stories Read

For Reading and Reference.—The New Testament, Mateer's Lessons, Edkin's Grammar, Soothill's Dictionary.

Third and Following Years.

1. 四書. The Classics. (Continued).
2. 飛劍. Romances of the Sung Dynasty.
3. 英烈. Romances of the Ming Dynasty
4. 封神 Appointment of the Gods.
5. 水滸. Highwayman Romances.
6. 三國. Romances of the Three Kingdoms.
7. 東周. Romances of the Chen Dynasty.
8. 廿四史演義. Popular Chinese History.

Memorize:—Selections from the Classics.

The following works in English should be read:—"*Rex Christus*," *Smith's Works*, *Martin's Works*, *Williams'* "*Middle Kingdom*," *The Geography of China*, *MacGowan's* "*History of China*," *Works on Chinese Religions by Sir Monier Williams*, *Rhys Davids*, *Beals and Edkins*.

Methods of Language Study Recommended.

1. That half the day be devoted to reading and study and the other half to intercourse with the people.

2. That the first few months be given almost exclusively to learning idiomatic phrases and sentences used in common conversation, rather than learning single words and not much effort made to acquire characters. Phrases and proverbs should all be memorized in their proper setting, and not isolated

3. In learning characters, we advise that the beginner do not try to memorize the radicals, but gradually learn them by use in looking up characters in the dictionary. In this way they will soon be acquired without extra burden on the student.

4. All study should be done with the written character before the student. He should also receive regular instruction in writing the character. A good plan is for two or three to practice writing from dictation, each giving the other a sentence to write. It is well in all study of the character to write sentences from the conversations used.

5. The student should look up each unfamiliar character in the dictionary; writing it down, with its meaning and sound (according to the Standard System of Romanization) in a note-book or on cards. In this way the vocabulary of a given lesson is learned. The student is then prepared to read over repeatedly the sentences, with his teacher, familiarizing himself with their sight, sound and meaning.

6. The student should make a point of jotting down in his note-book every new phrase or expression he hears for future study and use.

7. It is not advisable to study any language made by foreigners,—such as the New Testament, tracts, etc. All the language studied should be the pure, native product; then the student will learn to talk as do the Chinese.

8. The new missionaries in any one station should meet regularly in class, at least once a week, for an hour or two of instruction and drill; the class to be conducted by a competent senior missionary.

9. Within a year, if possible, a beginning should be made in simple extemporaneous speaking.

10. In the books recommended for study and reference, it is advised not to study the sentences in them, but to use them as grammars and aids to understand the meaning of words.

11. This plan of study hinges on the conversation, and if the student always studies conversations, and in writing always writes sentences from his conversations, his study and writing will be of the greatest value to him.

The Student Evangelistic Movement in Japan.

During the Federation Conference evangelistic meetings were held in Tokyo for Chinese, Korean and Japanese students, attended by somewhat over 10,000. Immediately following the Conference fifty delegates started for the four quarters of the Empire to hold missions for students in forty cities. The reports of the Conference in the public press and the attention shown it by influential Japanese opened doors hitherto fast barred. And far greater than the immediate results, perhaps, is the access gained for resident Christian forces to men hitherto steeled against Christianity.

The visible results, so far as reported, are a total attendance of at least 56,000 persons and over 1,700 inquirers and applicants for baptism. One of the fruits is the formation of many new classes of inquirers and converts for the study of the Bible.

The mission among Chinese students was exceptionally well managed and fruitful. All the speakers used were experts in evangelistic work. Out of an attendance of 2,800, nearly 250 from 18 different provinces declared their purpose to become Christians. Already 30 have been admitted to baptism, after careful examination by a committee of Japanese, Chinese and European pastors.

Two members of the Korean government commission now visiting Japan became inquirers at one of the special meetings for Koreans. Eighty Korean students are meeting every week for worship and Bible study with Secretary Kim. Among them are many applicants for baptism.

There have been a few discouraging reports, but from nine-tenths of the places visited there has come only enthusiastic thanksgiving.

Hakodate.—"The meeting was a powerful call for decision. Thirty signed their names. They are being called on by the pastors of the churches of their choice. The meeting, presided over by the mayor, was the first of the kind ever held in a public school here. Presidents of all the schools and prominent citizens attended, 800 in all. It was a great success in presenting Christianity."

Yamagata.—"The visit was of great benefit to the cause of Christ, but perhaps more indirectly than directly."

Nagano.—"Meetings were held in the Provincial Hall. It was remarkable to see such pointed Christian addresses listend to so attentively by all classes, the majority of them heretofore indifferent or out of sympathy with Christianity. They were impressed with the fact that it is a universal religion adapted to universal needs."

Akita.—"The work in Akita has received an impetus beyond words to express. The 21 inquirers were divided by the pastors, but all the pastors are to call on the inquirers. Only two or three will fall away."

Morioka.—"Beside the direct results, 28 earnest seekers, the Christians were stirred to greater activity, the three local churches were closely united to save souls, Christianity was brought prominently to a large number who had given it no special attention."

Kyoto.—"A large number have already been baptized. In two of the schools Associations have sprung up as a result of the special work."

"The movement taught the timid to attempt and expect definite results. The chief benefit was in securing decisions from wavering men. It was a season for reaping. Many indifferent and a few opposed cases were reached."

Kagoshima.—"The speeches were published in the newspapers, an almost unheard of thing. New interest has been aroused in religion. The audiences in our churches are larger than ever before; last Sunday, five weeks after the meeting, almost twice as large as usual. The Commercial School, largely supported by Buddhists, hired a special hall for one meeting, and I consider it most remarkable that the students thronged to hear a Christian address."

The following paragraphs were written by Mr. S. Niwa, recently principal of Doshisha College and now Secretary of the National Union of the Y. M. C. A. No one is better qualified to give an estimate of the extent and the results of the movement:—

"The World's Conference and the Evangelistic Movement have hastened the spiritual awakening of Japan. Their results can hardly be over-estimated. They far exceed the superficial statistical results. It is to me impressively true that the guiding hand of God has been upon the Japanese people to an exceptional degree, and in the bringing of the Federation Conference here we can see His clear leading.

"We who have taken part in the evangelistic movement have noticed a remarkable change of mind among the people toward Christian truth. They are wide open to the light. The motto of the nation for the past forty years has been to seek knowledge from the West, and it is by living up to that motto that the country has advanced thus far. But 'One thing ye lack.' Yes, Japan needs one more essential, and that is true religion, even Christ. So her motto hereafter should be, 'Seek Christ and His Kingdom.' This will doubtless give her people, one and all, the key to higher development. We are thankful to notice that God has begun to inspire our people to adopt this new motto as the pole star of the future.

"Among the results of the Conference and the evangelistic movement have been: 1 Prejudice overthrown. The people, yes even the leaders, who have had wrong ideas of Christianity, or have been indifferent towards it, are now ready to hear the truth. It is the first time for most of them to get near the Light of the world.

"2. Great openings made everywhere for further preaching. Since the World's Conference strong spiritual speakers are welcomed everywhere, in churches of course, but also in government schools and public halls which have never before been available. For many years past we have rarely needed to rent theatres and public halls for evangelistic meetings, but now no other buildings are large enough. On a recent tour with the Hon. S. Shimada, M.P., the halls were

packed to overflowing in every city and we had to send telegrams ahead to the pastors, telling them to hire the largest public halls.

"3. The stimulus given to student Associations and lay workers. This is more important than for a few Christian leaders to go out holding meetings for non-Christians. Thank God, the Christian students are responding to the appeal to win souls themselves. The meetings of the Associations are everywhere more spiritual. Men are more eager to work, leaving discussion aside."

H. LOOMIS.

A Native Celebration of Robert Morrison's Coming to China.

Everybody knows by this time that the missionaries of Canton are bent upon erecting in Canton a Memorial Hall to perpetuate the memory of Morrison and his work. This project has been accepted as feasible by those who are working it, and as worthy by all those who have given it any attention both in China and throughout the world. The great undertaking has been well supported both in the Orient and the Occident. The great gatherings, however, which made September 6 such a marked day in Canton are only indirectly connected with this scheme They were a purely native outburst of enthusiasm, and were intended simply to express appreciation of Morrison's work.

The functions that formed part of the commemoration were arranged by the natives themselves in a very able manner. It was decided, some time since, to hold a series of big meetings on the Centenary Anniversary of Morrison's arrival at Canton in 1807. They were to commence on September 6. As there was no building in Canton large enough to accommodate the crowds that were expected to gather, it was decided to erect an original structure of bamboo, which is known in official documents as "The Bamboo Tabernacle" Everybody knows that the Chinese in the South of China are very clever in erecting such buildings. They are constantly arranging them for travelling actors to play in, as well as for idol birthdays to accommodate the crowds that come together to worship. Such structures are erected entirely of bamboo poles, and these poles are fastened together with shreds of rattan skin, and then the whole is roofed in with the leaf of palms. The building rises, like the palaces we read of in the "Arabian Nights," almost in a night. At any rate only a day or so is needed to erect the largest structure. The Tabernacle, which was to accommodate the natives and their friends, held 2,800. That is to say, there were seats for that number. In addition to this, there was standing accommodation in the spacious aisles for at least 1,000 more. Long before the hour appointed for the opening ceremony, the place was packed to its utmost capacity, and there were quite as many outside as there were within, and yet there was perfect order, and no hitch marred the proceedings. It was a wonderful sight. Mr Keir Hardie was in Canton on the day this anniversary was held.

Of course there was a section of the tabernacle reserved for invited guests, among whom were the high officials of the province, and also representative foreigners. Indeed, as those upon the platform rose to open the meeting and looked out upon the sea of faces they witnessed a sight which, perhaps, up to the present, has been unique in the history of Christian Missions in China. It should be added, moreover, that of this immense congregation about one-half was women, and such a state of things would have been impossible ten years ago.

The Chairman of the first meeting was Mr. Leo Bergholz, the American Consul-General of Canton. The Vice-Chairman was Professor Chung, of the Christian College, who some little time ago was arrested in Tientsin on suspicion of being too markedly in sympathy with the extreme wing of the Reform Party. These suspicions were, of course, found to be ungrounded, and, therefore, the professor was liberated.

A brief reference to the programme of the first day will give readers a tolerably correct idea of what went on throughout. The speech of the American Consul was translated by Professor Chung. Among other things he said, speaking of Morrison, "To-day the country that sent him, and the one that brought and the one that received him unite to do him honour. He was the first Protestant missionary to enter the gates of China, which she, in her isolated grandeur, power-

ful in her flourishing commerce and proud of her high civilization, had closed against all Western peoples, but which to-day she swings open in welcome." The speech was brief, but exactly to the point. The programme was very varied. There was music, singing, recitation and speaking. One item was a patriotic hymn sung by two young girls. We can hardly believe our ears as we listen to such things. Yet so it is, and these innovations are not confined to native Christians. One is reading frequently of such developments in functions that have been arranged by non-Christian natives. One of the most remarkable and perhaps captivating items of the programme was a recitation by two lads of nine years, of a dialogue specially prepared for the occasion, dealing with the life and work of Morrison. At the close of the first day it was felt that nothing of the kind had been seen before in South China.—*N.-C. Daily News.*

A. B. M. U. Hospital, Hanyang.

Facing page 555 will be found a picture of the fine new hospital erected by the American Baptist Missionary Union in Hanyang. Dr. Huntley sends us the following hymn, which was sung at the opening of the hospital:—

Accept this building, gracious Lord,
No temple though it be;
We raised it for our suffering kin,
And so, Good Lord, for Thee.

Accept our little gift, and give
To all who here may dwell,
The will and power to do their work,
Or bear their sorrows well.

From Thee all skill and science flow;
All pity, care and love,
All calm and courage, faith and hope,
Oh! pour them from above.

And part them, Lord, to each and all,
As each and all shall need,
To rise like incense, each to Thee,
In noble thought and deed.

And hasten, Lord, that perfect day,
When pain and death shall cease;
And Thy just rule shall fill the earth
With health, and light, and peace,

When ever blue the sky shall gleam,
And ever green the sod;
And man's rude work deface no more
The Paradise of God.

CHARLES KINGSLEY.

Missionary Journal.

MARRIAGE.

AT Canton, July 25th, by Rev. R. H. Graves, D.D., Rev. JOHN TATE to Mrs. PEARL HALL WILLIAMS, all of S. B. Mission.

BIRTHS.

AT Pei-tai-ho, September 12th, to Rev. and Mrs. J. A. SLIMMON, C. P. M., a daughter.

AT Ashiho, Manchuria, September 15th, to Dr. and Mrs. E. M. YOUNG, U. F. M., a daughter.

AT Soochow, September 21st, to Dr. and Mrs. A. G. HEARN, M. E. C. S., a son.

DEATHS.

AT Chefoo, September 8th, Miss ALICE WHITTOME, C. I. M., from cholerine.

AT Lan-chi, Chehkiang, September 17th, Mrs. F. DICKIE, C. I. M.

ARRIVALS.

September 3rd, Dr. I. M. HOTVEDT (ret.), Prof. C. STOKSTAD, Hauge's Synod Mission, from U. S. A.

September 13th, Rev. W. W. JOHNSTON and Rev. C. M. EAMES, A. P. M., for Shantung.

September 25th, E. and Mrs. HUNT, W. and Mrs. RICHARDSON, Miss E. CHURCHER, Miss G. REES, all returned from England; Miss A. E EHRSTROM, returned from Finland, all C. I. M.

September 27th, R. GILLIES, C.I.M., returned from England.

September 28th, Rev. H. F. ROWE and family, M. E. M., returning, Nanking.

DEPARTURES.

September 13th, Miss SNODGRASS, A. P. M., for U. S. A.; Rev. F. W. BIBLE and family, A. P. M., for U.S.A.

September 21st, Dr. P. WAKEFIELD and family for U. S. A.

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ai⁴-hsi²		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i³-kuang¹-yin¹		愛惜光陰	to economise time.
ai⁴-hsi²-p'i²-jou⁴		愛惜皮肉	to care for the health.
a⁴-hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴-mu⁴		愛慕	fond of, *e.g.*, persons, doctrine, etc.
ai⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kang⁴		愛擡摃	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ ts'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

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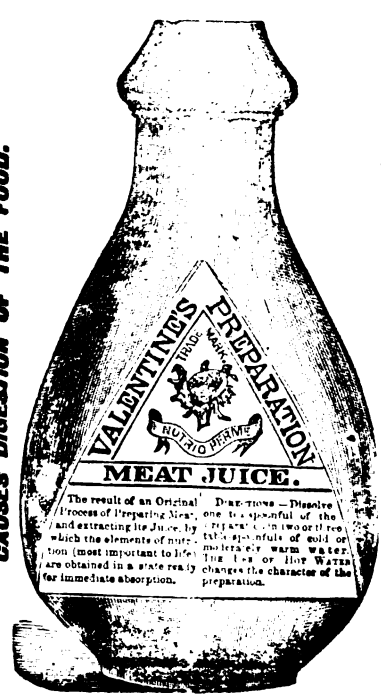
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VOL. XXXVIII. NOVEMBER, 1907. NO. 11.

Co-operation.

BY REV. R. E. CHAMBERS, D.D., CANTON.

THE problems that confront us as a Conference of Missionaries who are seeking to give the Gospel to the people of this section of China, all circle around, if they do not center in, the one word "co-operation." A veteran missionary several years ago pointed out in an article, prepared for American readers, that missionaries in China have a multiform work. They must evangelize and educate. They must found hospitals, asylums, and publishing houses. They must be preachers, authors, teachers and doctors, Mission Board secretaries, treasurers, and field secretaries. In short, they must perform all the varied duties that are divided among numerous and extensive organizations in the home lands. One great disadvantage is that there is so little opportunity for division of labor on the foreign field. Most of us seem compelled to do many different kinds of work. But I am persuaded that the situation may be improved if more attention is given to the subject of this paper. There must be more combination if there is to be more division.

This is the day of specialists. We need more specialists in missionary work. But the supply is limited and they are expensive. We cannot afford them if we each seek to have our own, but by co-operation we may secure them.

This is the day of combines. China's weakness lies in the inability of her people to co-operate. Witness the long dallying with the Canton-Hankow Railway. The Chinese have

plenty of money. But they must get together if anything is to be done on a large scale. Great enterprizes demand co-operation.

There are many things that call for co-operation in mission work. Why should several missions use up energy in doing poorly and several times over that which might, by combination, be done well once for all. Efficiency, economy and expediency demand that we unite our forces wherever possible.

Protestant missionaries are essentially one in Christ Jesus. The ruling motive in the heart of each missionary is loyalty to Christ, or that missionary is unworthy of his name. We are here not because we have been sent out by a particular Mission Board, but we are sent by some Board, because, as they believe and each of us believe, we are first sent by Christ. Now our unity does not always appear. But I, for one, decry everything that tends to violate principle for sake of uniformity. We owe it to the world, to each other and to God, to stand firm for our principles. We may make concessions, but we dare not make compromises. But while uniformity is both undesirable and impossible, we should give the fullest possible expression to our essential unity. This is one of the strongest arguments in favor of co-operation wherever co-operation is practicable.

I.

By way of a basis for what is to follow I wish first to state some of the general principles which should control in all forms of co-operative mission work.

1. The development of self-support and self-control of the native Christians must not be hindered. We should be at great pains to avoid doing for the Chinese anything that they would do for themselves. Our work should not be too far in advance of their needs, neither should it be on such a scale or of such a character as to preclude the Chinese from carrying it on at some future time. On the contrary, all of our co-operative work should stimulate self-support and self-control among the Chinese. Wherever possible, we should arrange to associate the Chinese with us in the conduct of mission work. The goal of all missionary work is complete self-support, self-control and self-propagation by native Christians. Any deviation from a straight line to this goal is just so much wasted energy. The Chinese need to see the processes of co-operation. They possess

in a peculiar degree the faculty of learning by observation. We also need the Chinese. They know their people far better than we can learn them. An increasing number of intelligent Chinese are coming into our churches. If we would encourage them to give free expression to their opinions we might be saved many mistakes, and many avenues of more easy approach to the masses of the Chinese might be pointed out to us. I am well aware that there are difficulties connected with close co-operation with Chinese Christians. But we are certainly not out here to work experiments for our own edification, or to gain experience for our own benefit! Neither are we here to found foreign institutions which shall always be run by foreigners, even though they do serve the Chinese. Effort put forth by us which neither directly nor indirectly helps self-support by the Chinese is misdirected. This thought should pervade all our planning. It should, so to speak, be the atmosphere of missionary work. The aim should be to make every institution that we found gradually and finally to become a Chinese institution, supported and controlled by the native Christians. Open-minded straightforwardness should characterize all our dealings with them. Let them once know that their positions on committees and boards are not nominal, but that their opinions always have their due weight, and we shall hear from them to advantage. We shall also see them growing in the ability to co-operate among themselves as well as with us. This is not altogether theory with me. Everything that tends to increase the self-respect of the Chinese strengthens our hands. We are short-sighted if we fail to recognize this.

2. A second general principle I would lay down is that we must not violate the tenets of any ecclesiastical unit that is interested in any particular co-operative institution. Or, to state the same idea differently, this conference must not perform any ecclesiastical functions and must not arrange for their performance. We must not invade the sphere of any church, no matter whether that church is an aggregate of many local units as is the case with those having the episcopal form of government, or whether it is one single local church, as is the case with all churches having the congregational form of government. In none of our co-operation can we presume to legislate for any of the churches concerned. We have no authority over any church. We can legislate only with reference to the funds voluntarily committed to us.

3. A third general principle is that all co-operative enterprizes should be conducted in the interest of all, with the strictest impartiality. Work that does not admit of the application of this principle should not be undertaken as union work. Just here is where many promising enterprizes are wrecked. Clear-thinking and unwavering devotion to the ideal—the general good of all—is needed at this point. Men of unimpeachable integrity often err here, and the result is that all interests are injured.

4. Our co-operative schemes ought to be of such a character as to merit the support of all parties concerned. We touch here the source of vitality in co-operation. The stock of a decaying corporation inevitably depreciates, and if something is not done to restore vitality dissolution must result. The stock of a company that pays good dividends, with strict impartiality to all stockholders, is sure to rise. Its legitimate operations will not be hampered from lack of means. Similar laws apply to co-operative missionary endeavor.

5. A fifth principle which is closely associated with the above is that all our co-operative schemes should be so organized as to furnish ready channels for the contributions of all whom it is desired to interest, especially the constituencies in the home lands. My own observation is that missionaries are rather more ready to co-operate than the home Boards. We must take these Boards into consideration in all our plans so far as we hope to obtain money from abroad. It is manifestly unworkable to make an institution co-operative and union in China, and at the same time to put the home side of its control into the hands of one or two denominations, especially, if the aim is to secure anything like general support for the enterprize. The general character of the organization should be the same in both its ways and means and its administrative departments. The various forms of missionary endeavor appeal to different portions of the constituencies of the several denominations. If channels for the contributions from these are not afforded by our co-operative enterprizes, they will be used, in fact must be be used, in building up separate denominational enterprizes. There is, and very properly too, a vital connection between the home and foreign sides of mission work. We must give our attention to the forms of work in which the people in the home land have a sustained and growing interest.

II.

In the remaining part of my paper I wish to consider some forms of co-operation that seem practicable for us in South China.

(A). First I would mention some that come closest to the life of the churches.

1. We need a Union Sunday School Association. I am sure that all of us have noted with much pleasure the large place that this work is occupying in the thoughts of Christian workers throughout the world. We are not giving it the attention in China that it should receive. Now is it not practicable for us to work out a plan for an Association that shall hold, say, an annual convention in Canton with district quarterly meetings in several places in South China? Union teachers' meetings, held weekly or monthly, might well form a part of the Association's work. An occasional Sunday School Institute in different sections might be conducted to great advantage. This plan does not demand uniformity in the lessons studied. Methods of Sunday School work, its importance, and related questions, afford a wide field for conference and co-operation. In all this work it is highly important that we associate the Chinese with us. The financial problem connected with it is insignificant.

2. Already something is being done in union evangelistic work, for example, our quarterly meetings in Canton. But might we not adopt some systematic plan by which a great deal more could be accomplished? I am fully persuaded that a great deal of prepared material now lies outside of the churches, which ought to be and could be brought into the churches by union evangelistic effort. Sane methods must be used. We should guard against getting unconverted material into our churches, but our command is to go forward. There remains almost unlimited opportunities for sowing, but it seems wasteful to scatter seed in the midst of ripening grain. More attention needs to be paid to reaping. The Chinese are already prepared for a very large share in this work. It will not be difficult for us to get them to unite in union evangelistic campaigns. I believe that the time is now ripe for such a campaign. We shall not have large accessions to our churches if we do not work for and expect them. Much of course can be done by individual effort. Much in addition can be done by co-operation.

Many Chinese who are favorably inclined to Christianity are outside the sphere of any particular church. The casting net is not sufficiently large to catch them. We need to put out the great seine. If we seek and obtain divine guidance we shall enclose so many fish that not one or even a half dozen boats shall be sufficient to contain them. I do not disparage any method of catching men so long as men are caught. I advocate the use of all methods. There has been long toiling through a weary night, and our toil has not been in vain. But in China the net has never yet been filled. Every heart here yearns for the full net. Does the Master say let down the net? If so, whither and how, Lord, shall we cast it? At thy word we will let down the net.

(B). The department of missionary work in which co-operation is most emphatically needed is that of Education. This is the question of the hour. It bristles with difficulties, which is all the more reason for our giving it careful consideration.

1. First I suggest that we ought to have a Union Educational Committee for South China. It ought to be appointed by this Conference, but could be affiliated with the educational Association, and it ought to have on it some of our ablest native Christians, male and female. Some of our problems are local and are not met, neither can they be met, by the work of the general organization. The Committee would have only advisory powers, but still they would be able to do much constructive work. Curicula for primary and secondary schools could be wrought out and are great desiderata. Economy argues for uniformity here. The many educational units scattered throughout these southern provinces will act and react advantageously upon each other in very much the same proportion that they are planned and managed on similar lines. The experience gained in one could be made beneficial to all.

Probably the most important work for an educational committee is the selection of, and, where necessary, the preparation of, suitable text-books for our schools. Much time is wasted in many schools by the use of unsuitable books. We need special information on this point. A book might as well not be in existence as not to be known. Many exceedingly valuable books are already available. But we need some books prepared especially for this section. A Committee could learn the situation and then arrange for the preparation of the needed

books. Men and women will be all the more ready to devote their time to the preparation of text-books if there is a reasonable assurance that they will have a large circulation. There is much Chinese talent that can well be made use of in this work.

2. I suggest that arrangements be made to hold local educational conferences, more especially for Chinese teachers. Lectures on pedagogics, child psychology and all kindred questions would easily fill a program, which could not fail to be both interesting and profitable.

3. I wish to lay especial emphasis upon the need for a Normal School, and to give expression to my conviction that a Union Normal School is a practicable possibility. The crux of the educational problem everywhere is just here, more especially in China and at this time. Efficient, trained teachers must be provided or our efforts to educate must eventuate in next to nothing. I do not believe that the needed normal school should be annexed to any existing institution. We ought to have a representative committee to take this matter up and after carefully considering the whole question to suggest ways and means. I wish that the Conference might here and now give the matter its emphatic endorsement. Let us say, "Something must be done." The Committee should be instructed at least to this extent, namely, to bring in a report looking to the establishment of the institution. A special building ought to be provided at least for class rooms. It need not be elaborate. I believe that the money can be raised locally. The separate missions might provide living quarters for their respective students. The faculties of the various schools in Canton, even some of the government schools, might be called upon to assist in the teaching. Here is an opportunity for aggressive constructive co-operation. Separate missions cannot hope to do very much with the problem.

4. The final suggestion that I have to make is this, we ought to have a Union College in South China. We need the college, and the need will grow, is growing, with each advance in other departments of mission work. It is not practicable, it is certainly not economical, for each denomination to have its own College. This point becomes all the more apparent when we recognize the importance of the general principle already mentioned, namely, that all our efforts should look to complete support by the natives. We can, if we unite, build up a strong

commanding institution, and I see no valid objection to union in this department. No ecclesiastical questions need to be introduced, and the interests of all can be looked after impartially. The advantages of having one strong College rather than several weak ones are many. In one sense, a college may be regarded as the copestone of an educational system. In another sense it may be regarded as the heart. A strong college in our midst will give us a strong educational system. Its life blood will flow out into the academies, the high schools, the secondary and even to the extremities, the primary schools. Not only will the lower grade schools so fashion their curricula as to lead up, step by step, to the college course, but the method and thoroughness of the college will be communicated to the lower grade schools.

A college, if it is to become the institution we desire, needs the co-operation of the entire missionary body. It, for one thing, must draw its student body from all sections of the Christian community. The student body is probably as important in making an institution as the faculty. The Christian spirit must preponderate among the students or else the institution, in a very important sense, ceases to be Christian. Now the special aim of the college that we need should be to educate Chinese to become leaders in the work of spreading Christianity in China, whether they are to sit in the pew or to stand in the pulpit. Even if an abundance of money is available it will be a long time before the constituency of any single denomination in this section will furnish enough students to make a Christian college that shall be worthy of the name. The more money there is available, the greater will be the comparative lack of Christian students. For the larger facilities will attract a larger proportion of non-Christians. A union college that is administered in the interest of all sections of the missionary body will not lack for Christian students and students from Christian families. Every missionary will in a sense be an agent of the college. Every lower grade school will be a feeder to the institution. In the course of the years, some of the denominational academies may develop into separate colleges. By that time it is to be hoped that our college will have grown into a great Christian University.

One important phase of the subject of a Union College remains to be discussed. In the present stage of the development of mission work we cannot hope for large contributions to

higher education from the Chinese. They will do well if they bear the most of the burden of primary education. Hence a Union College must be so organized in its ways and means department that all sections of the Christian community will contribute. There are scores of colleges in the United States that are non-sectarian so far as the attitude towards the student body is concerned. But those colleges are distinctly and in some cases avowedly denominational institutions. In some cases the faculties are chosen without reference to their denominational connections, but the controlling Board is either exclusively, or for the most part, made up of representatives of the particular denomination to which the institution belongs. So no matter how liberal it may be in dispensing its teaching, the institution is essentially the school of a particular denomination, and not a union college. The result is that such an institution draws its support almost entirely from its own constituency. A Union College should have a union Board of Trustees, or Committee of Management, or Corporation, who should hold the title to the property. The faculty, too, other things being equal, should be representative, but not necessarily so. Teaching ability is a more important requisite in the faculty. Proportionate representation, however, is essential in the case of the Board of Trustees. Only in this way can a channel be provided for the gifts of the various home constituencies. There is a growing interest in America in the work of establishing educational institutions on the foreign fields. I speak of course with a fuller knowledge of the conditions in my own denomination. The missionaries have much to do with the direction of their own efforts. But there is a limit. We must make use of any special interest that exists among our people at home. If there is no Union College, organized on lines that commend it to givers in the home land, then denominational institutions must inevitably be established. The assets of the Foreign Mission Boards are the institutions and agencies that are at work on the foreign fields. People expect dividends on the stock they take in mission work,—not returns but results. I make bold to say that a Union College, conducted upon the lines laid down in this paper will yield results gratifying to all concerned. A new issue of stock to be used in enlarging the plant or for other purposes, will be covered as soon as it is issued. In plain words, all the money that is needed to sustain a healthy growth of the institution will be readily forthcoming. I am not unaware that

the problem of a union college is a complex one. The personal element largely affects it as it affects all co-operation. But suitable men are available and no insurmountable difficulties are in the way. I urge that we immediately apply ourselves to the task. We shall grow with our work. This is a law of all progress. Please allow me to add that in all that I have said concerning this special phase of co-operation, I have had in mind the existing Canton Christian College, an institution in which I am profoundly interested, and in which I shall be all the more interested and correspondingly more hopeful as to its future, if some workable scheme can be devised whereby it may be made in all respects a Union College.

There are other forms of co-operation that might be suggested. I have mentioned those that seem most important. We must not multiply too much machinery. The simpler the form of organization the less trouble there will be in its management. I am not unmindful of the fact that we are already co-operating in a number of ways. I believe that our present co-operation needs to be modified by some of the general principles I have stated, especially in giving a larger place to the Chinese. But I shall not allow myself to fall into adverse criticism, as my aim is not destructive but constructive. I rejoice in all existing co-operation. Let us improve and increase it. Our cause will be benefitted. We shall be bound more closely together in the unity of the Spirit as we strive together for the extension of God's great and glorious Kingdom.

On Keeping in Touch with Chinese Thought.

BY REV. J. C. GARRITT, D.D., NANKING.*

IT has long been understood by Western students of the Chinese language that there is no easy or "royal" road to its acquirement. There is reason to fear that outside a restricted sphere of religious and social phraseology the knowledge of the Chinese language on the part of foreigners is very limited. But of course a first-hand knowledge of what the Chinese are thinking of, is above all dependent on our acquaintance with their language. We may, therefore, begin

* Delivered at Kuling, under the auspices of the Y. M. C. A. school for language study.

by inquiring why we missionaries, or foreigners in general, gain so imperfect a grasp of the language.

It may be urged by some that we do, as a mattter of fact, learn Chinese fairly well. But if we compare our attainments in Chinese with those of Chinese youth in English, we shall probably fail to measure up. I met, a few weeks ago, a young man who, after getting a fair knowledge of English at his home, went to the U. S. He has spent only two years there; and his total time in English has not amounted to ten years; and yet there did not seem to be any direction in which our conversation led, where he was not at home, both in idiom and in vocabulary. His was not an isolated case. The amount of excellent English we now hear from Chinese students, and the thoroughness of their work when they give themselves to it, show that they are excellent linguists.

Europeans say that the American and English peoples are not apt students of language. It would seem possible that we shall not be able to compare in our study of oriental languages with the orientals in their study of Western languages. This subject is so important as to require more extended consideration. If we spent the time and care in Germany or Italy or France that we do here in learning the language, we should probably become far more proficient in those languages than we do, as a matter of fact, in Chinese. Where is the real difficulty? It appears to lie in two directions: in the language and in the student.

A. *The Obstacles in the Language.*—Many think that the Chinese language, while presenting unusual difficulties to us, is intrinsically not so difficult a language as the English. What then are the difficulties which meet us?

1. It is trite to say that the Chinese is fundamentally different from Western languages in its formation and structure; and that the science of the language has never been worked out after our Western models. The lessons which have been constructed by foreigners have always left much to be desired.

The new series of Chinese Readers, which are appearing in many forms and styles, ought to be a great help to us. Grammars also are beginning to appear; one very full one under the name of 馬氏文通 is issued by the Commercial Press. It is an attempt to carry the Latin or European science of grammar in its latest form into the Chinese language. The era of scientific helps, with teachers who know how to teach, is

at hand. It is sad to reflect that by the time Chinese teachers know how to teach their own language, there will be such diffusion of English in China that many will think they can work here without acquiring the language! Meanwhile the majority of us find the strangeness of the language and the lack of scientific helps and teachers a most serious obstacle in the way of getting in touch with the thought of the people. A school for new missionaries, conducted by those well qualified for such work, after the manner of the interesting Y. M. C. A. Summer School at Kuling, will do an immense amount of good. It would be well if a union school for new missionaries, after this model, could be started. There is scarcely a mission in China which does not need such a school; and there are few of us who do not bewail the time lost—many have lost more than time—in sitting opposite a teacher incompetent to give what we needed, and able to receive only the most slight and perfunctory oversight of the older members of the station, they themselves being already overburdened with other duties and compelled first to neglect the new comers, and then to harness them too soon in the work!

2. A second obstacle is the divorce of the written and the spoken language and the massive and heterogeneous character of the Chinese literature. There is a great understratum of the thought of the people which is permanently fixed upon this literature. It is an absolute mistake to think that because there are so many illiterate people in China, therefore the literature of China is absolutely unknown to them, or that we can understand their thoughts without reference to the literature. Confucius—not to go further back to Yao and Sun!—Confucius, Mencius, and fifty writers from their time to that of Kanghi, have molded the channels of thought not of scholars and educated classes alone, but of the coolies who carry us or our loads, and whom we are in danger of classing with the savages of the isles. If one should go to Africa, or even Siam or Korea, for five years, and then return to China, he would realize very strongly the distance between the illiterate masses here and those of uncivilized or less civilized nations.

This being the case, let us master the Chinese classics! But we all know how impossible is that task. The classics are massive; the Chinese scholar has found a score of years barely sufficient to learn to use them. But that was in the old way of using them for the adornment of his empty essays. It is a

fond delusion for us to suppose that a mere reading through of these books, with our deficient Western memories, even though aided by our more logical inductive methods, will give us a thorough grasp of these books. Add to this the fact which we do not seem to weigh sufficiently that there are as many styles in the classics as there are books. To leave out of the question the Yi-ching, the style of the Analects is absolutely obsolete. The style of Mencius, on the other hand, is an excellent model for to-day, and is being employed by the Chinese as a model more even than formerly. Moreover, the fact that Mencius enlarged upon the teachings of "the Master," and that his discourses are more fully given, makes them more alive, and more effective in their influence on men at large. Mencius has made possible the influence of Confucius upon the thought of the people.

A critique of the literary works of China, with reference to their actual influence on the nation, would be most interesting. But the differences of style, and multiplicity of works, make it impossible for any of us to become thoroughly acquainted with them. Take, for example, the pastime of the scholars:—mating epigrams, poetizing, etc. A company of scholars about a table, after exhausting special topics of etiquette or timely conversation, naturally drift into these forms of mental recreation. One will give a sentence of four, or five, or seven, or eleven words, in the *Wên-li*, with some allusion which is relished by his learned companions, but which to the tyro is absolutely hidden. His sentence must be carefully constructed so that even and deflected tones alternate by poetical rules. The one who is to match this, must so choose his words that parts of speech match exactly, accents, deflected or even, swing by the opposite hinge, so to speak. The allusions must be apposite, and the whole be not forced but natural.

This is but one instance of the obstacles which face one who desires to make the Chinese scholar, on his native scholarly side, his companion. You may be able to attempt a short classical quotation now and again in a more or less apt way; but can you go into these mazes of Chinese composition and store your memory with a hundred fanciful ways of saying "a spade," and expect, in addition, ever to do any missionary work? These obstacles seem to loom up mountain high before us.

3. We need not expatiate upon the great difficulty presented by difference in dialect. How often does the perplexed student,

having with tremendous difficulty mastered a sound, begin to practise it on his servant or in the street, only to find that "people here do not use that phrase; they come from such and such a province or city." Or, you go to the country, only to find that a few *li* away from your town they talk differently, accent differently, use different phrases, idioms, and, in short, make all your hardly-acquired knowledge appear worthless. Even the boasted "Mandarin, spoken by three-fourths of the people," is discovered to be a delusion and a snare. The only place where they speak perfect Chinese, and easy to understand, is the place where you first learned the language and got to work; and only there, after you have been transferred elsewhere!

4. A fourth obstacle to success is the smallness of vocabulary of the average Chinese. You would suppose that might be a help. But it is not. There is a stoney sameness about the talk of each individual; he may use only a vocabulary of four or five hundred words; but he does not always find it easy to adapt himself to *your* five hundred, beside which, you want to understand him. Nor are the words of his vocabulary used with the same content which the foreign student gives; and his vocabulary is not identical with that of any of his neighbors. Therefore you practically need to invite each member of the "four hundred" (million) to be your teacher before you can actually belong to their ranks. Dr. Mateer, I believe, has said that in general the Chinese do not understand but a part of each other's sentences; they simply get the general idea. They know what a man may be likely to say, which is more than you or I could foretell of the Chinese! This is no fanciful difficulty, but a very real one. A new workman called in, a new servant, a new inquirer,—these not only have to learn to understand us; they have to learn to talk so we can understand them! And it is a convincing proof of the sharpness of the Chinese as a race that this they actually do. Talk as we may of Chinese conservatism, they are probably, as individuals, more adaptive to our customs, ideas, and language than we to theirs!

B. This brings us to the second class of difficulties or obstacles which prevent our more thorough acquisition of the language. These are the obstacles found in ourselves—the students of the language.

1. One great obstacle is doubtless a hopeless one. Chinese youth begin the study of English at a far earlier age than is

possible for most of us in studying Chinese. The earlier we can begin this study, the easier will be our task. Yet many come to China who have felt certain, in spite of having passed the age of thirty, or even thirty-five, that it was their duty to attempt the language. Such persons must simply accept their handicap and seek to get as far and as high as possible in the race.

2. But a second difficulty, which is of very wide effect, is entirely needless. We should be rid of it at once. This is the attitude the foreigner takes toward the Chinese language and people. This attitude, for some years after we arrive in China, should be that of the learner, not the teacher. One does not wish to over-emphasize this. Of course we come to bring Christ to the people, and as quickly as possible; and yet we may greatly err in our attitude. We come to be helpers to China, and are impatient to be teaching, imparting, training. From the first we may, and should, influence, sympathize, love, help, save. But we *cannot* from the first instruct. We must be willing to take the position of learners; to learn their customs, manner of thought, ideals, as well as language, and to learn these sympathetically. Christ never taught the doctors till He was thirty, nor did He call them hypocrites till later. Yet there have been new missionaries, young in years, and with less knowledge of China and the Chinese than a foreign child of six, who presumed to issue orders to ministers or helpers more than twice their age, and sit in judgment on their characters and their fitness to be called children of God.

Contrast with the newly come missionary, bursting with important information, and hence unable to spend much time in language study—compare with him the Chinese youth, eagerly straining every nerve and every faculty to gain English. He wants it all; he is after the literature, the science, the history, the idiom, the vocabulary, the whole English dictionary and encyclopedia. Hence he learns it, or at least a good share. But we, generally speaking, think when we have gotten a small vocabulary of social and biblical words, that we have enough to go about our work. That may be enough for some, but not for those who want to get in touch with Chinese thought. We *must* take the attitude of learners. If we succeed in getting it, we shall find it easy to keep up the attitude all our life in China! And if we do not get it ourselves, strange to say, we soon want to see our fellow-workers in the attitude at least. I remember with some amusement a friend who came to China just when the

systems of language study courses with compulsory examinations were being adopted among the missions. This young man contended that he had been under tutors and governors long enough, that he had passed his examinations in grammar and high school, in college and theological school, and that he had finally been examined by those in authority in his church and had been ordained a minister of the Gospel. Now that he was a man freed from tutors and governors he did not choose to be again subjected to examination even by his peers in the mission! However after a reasonable number of years he became one of the "older missionaries," and he straightway busied himself with preparing a good, stiff study course for his juniors, which course it is understood he loves to tinker with, to the undoing of new comers, to this day!

If we would remember how much we have to learn from this people, and about them, we should go into our study, not with the unfortunate purpose of getting the smallest knowledge possible for use, but the greatest. Many begin well, but change their ideal after they have begun. We should desire nothing less than the ability to find out what the men and women about us are saying and thinking. Our mission work would surely then be more vitally connected with the actual conditions and needs of the people.

3. A fatal obstacle with many is the tying upon them of a load of responsibility before they are ready for it. It is a shame to put the harness on a man before he has gotten a good vocabulary and fair acquaintance with Chinese thought. It often happens that more harm than good results, even to the work; and it always means injury to the whole missionary life of that worker. Even two years of uninterrupted study is too little, especially if spent in the old desultory way without oversight. But there are many, of undoubted ability, who through being given only a year or part of a year for their introductory study, have felt the handicap all their lives.

4. The failure to appreciate values is another difficulty with most students. For instance, the study course may suggest Mencius or the Sacred Edict. The student thinks he would prefer something else; and even if he follows the course, it is irksome; and he fails to get that for which it is suggested. Reasons have already been hinted at, why these books are worth reading. I have never yet seen in any study course or in any article upon the subject the statement made clearly for the

student's sake, that such books actually open to you the mind of China. It has been taken for granted by those who have thought of it, but not impressed on the mind of the students of the language. On the contrary, the general mustiness of the classics very readily gives the opposite impression to the student, and he thinks he can get on very well without them. This is a fatal error. If we can get not only the idiom of these sentences in the Sacred Edict or Mencius, but the style of thought, the ethical tone, the point of view, we shall find to-morrow, or next day, in the words of some workman or farmer, an illustration of the book we have been reading.

(To be concluded.)

Missions and National Evolution.

BY REV. JAMES S. DENNIS, D.D.

WE can readily believe that God maintains a sovereign control over the historical development of nations in modern as well as in ancient times. He is as truly the God of nations now as He was then. Indeed, because of the rapidity of national growth and the complexity of national life in our modern era, the exercise of His mighty power may be more intensely active in the present time than in the past ages. The Hebrew historians described with realistic diction the sovereign workings of God among the nations, and in forms of speech which made clear their vivid recognition of the direct agency of an overruling Providence. The modern historian, however devout his mood, may not, perhaps, use Biblical formulæ, being influenced by the dominant idea of theistic evolution now so regnant in the philosophy and science of our times; but this does not necessarily indicate any deliberate intention on his part to ignore or to banish the idea of God's sovereignty, and His supreme guidance of the contemporary life of nations. He simply brings his trend of thought together with his literary style and terminology, into conformity with prevalent philosophical theories of the mode and order of divine activities as related to historical progress. A new view of the divine methods of working requires new forms of expression, which, while giving prominence to secondary causes and evolutionary processes, do

not rule out the First Cause or make the existence of a supreme intelligence any less essential in a true philosophy of history.

Christian missions, in their broad and multiform results, doubtless have a part to play in the history of our times corresponding closely to that training of Old Testament ritual and discipline which can be so plainly traced in the calling and governance of the Jewish nation. History is, in fact, repeating itself. The Old Testament dispensation as a school of national life finds, in a measure, its counterpart in the activities of modern missions among existing nations. Our own Christendom is in a large sense mission fruitage, and now Christianity, true to its Founder's purpose, is becoming the teacher of all nations, in very much the same sense that the ancient dispensation was the schoolmaster for the training of a single elect nation for its place in history.

The Bible is full of the national life, not only of the Hebrews, but of contemporary peoples; and if a modern Bible of mission history could be written by inspired discernment we should surely discover the same almighty sovereign purpose working for the accomplishment of its high designs in the training and destiny of modern nations. The ultimate, although not the primary, object of missions is to prepare men and women to be better members of human society, and more helpful participants in the social and national development of the generation to which they belong—it being understood that the most effective method of accomplishing this is to bring them as individuals into right relations to God and His law. The attainment of this object implies a steady advance toward a higher national life, and a fuller preparedness of the people to be clothed upon with the fresh, new garments of a cultured civilization. Without this recognition of duty to the State, and the development of an aspiring national sentiment in the direction of political order, industrial progress and social morality, even the best results in individual character will lose much of their efficacy and value.

The future of nations is therefore in a very real sense marked out and determined by the reception they give to missionary agencies, and the ascendancy which Christian ideals attain in their individual and social development. The "principle of projected efficiency," so emphasized by Mr. Benjamin Kidd, is an excellent formula for the larger utility

and helpful tendency of missions in social and national evolution. That projected potency which works for the future building up of nations is embodied in missionary activities. These carry in themselves an efficiency which can make one generation an operative factor in another to produce a resultant uplift to higher levels of life.

To many who have some knowledge of Oriental nations it may seem to be a practically hopeless undertaking to lead them to appreciate and strive after the finer ideals of Christian civilization. It is just in this connection that the lessons of history are pertinent and incontrovertible. Teutonic culture and Anglo-Saxon civilization—let us not forget it—have developed from the fierce temper and barbaric social code of the races of Northern Europe. Thus along this road of slow and painful advance nations now exemplifying the highest civilization of the age have already walked, and others will in due time follow in their footsteps. The Japan, the Korea, the China, and the India of to-day, as compared with the status of those same nations a generation or two ago, are examples of an Oriental Christendom in the making. Faith based not only on the promises of God but upon visible historical precedent may rest assured of this, but there must be patience while the "increasing purpose" of the centuries is being realized.

Questions which are identified with the national life of a people pertain to such matters as the form and *animus* of government, the establishment and enjoyment of civil rights and privileges, the conduct of politics, the enactments of legislation and their administration as law, the personnel of public service, the adjustment of international relationships, and the defence of the State. In connection with such questions the influence of Christianity need not be revolutionary in order to be helpful. It may exercise a transforming and guiding power which will lead a nation by easy stages of progress out of comparative barbarism into the heritage of civilization. In many respects Eastern nations, left to themselves in isolation, dependent upon their own resources, had reached, probably, their limit in the progress toward a higher civilization. If there was to be further advance, some outside help was seemingly essential. This might come as a gift from without, or, as in the case of Japan, it may be largely self-sought and assimilated with an intelligent recognition of its value. It need not necessarily denationalize them, but should rather shape their further

development in harmony with national characteristics. In this connection the influence of Christian missions has been both timely and, to a remarkable degree, adapted to this higher ministry. The unique part which each nation has to play in human history, and the special contribution of service which it is to render in the interests of world civilization, will lose none of their distinctive features through the entrance of the leaven of a common Christianity.

In this age of the world nations can no longer remain isolated or live a separate, exclusive life, out of touch with the rest of mankind. International relationships are already world-embracing. Missions, therefore, in so far as they contribute to the molding of the national life of peoples whose historic development seems to have been hitherto arrested, are a factor in shaping and furthering the world's international amenities. It is by no means a matter of indifference to Christendom what kind of a nation Japan is to be; it is even now, in fact, a question of absorbing interest and deep moment. China is already an important factor in the sphere of international politics. The whole East is stirred with a new life, and points of contact with the outside world are fast multiplying. The service which missions have thus far rendered among these different peoples in preparing them for creditable entrance into relationships of international *rapprochement* is of higher value than is generally recognized.

The gradual discipline and training which missions may be said to exert upon the national life, however clear it may be to those who are intimately identified with missionary activities, is not so likely to be immediately apparent to a casual or remote observer; while in some of its more obscure phases it may even seem to be of the nature of an inference based upon a high degree of probability, or a conviction inspired by faith rather than by sight, in the minds of students of contemporary history. As time passes, however, it will no doubt become more manifest, and may finally appear as a demonstrated sequence supported by clear evidence, as the historic unfoldings of our modern world exemplify.

There are many signs at present that missions are surely vindicating themselves by a quiet and unostentatious revelation of their mighty ministry to the modern world. There is nothing spectacular about them, but they move on with majestic and resistless moral power, slowly lifting great masses of mankind

to higher levels of life, and changing for the better the intellectual, social and even national progress of the world. Each new generation of the hitherto backward races of human society, which missions have touched and molded, finds itself quickened with incentives and inspired with hopes which give a new outlook to life. A discerning student of the present rapid development of nations formerly regarded as not in any respect to be classed with Christendom, will find the most assuring evidence that an intellectual, moral, religious, and, indirectly, political, or national force of mysterious potency and varied efficiency is shaping the destiny of races, both in their individual and collective aspects.

We believe, and we do not hesitate to maintain, that in the present-day horoscope of national evolution the God of Creation, Providence and Love, Who is also the author and sponsor of missions, should be regarded as devoting Himself to a broad and benign use of this humble instrumentality to give light and leading to nations which have never before known such a wide-open door to their higher destiny. The subject calls for research and thoughful attention, and if in our closer investigation, as we may study it, we discover, wherever missions have wrought, that in the national outlook of non-Christian peoples there are clearer visions of freedom and finer conceptions of patriotism ; if we find better and wiser legislation, and more adequate views of the sacredness of law and justice ; if higher standards of administrative method are being established, and a more serious sense of the responsibility of authority is manifest, then our case is so far probable. If, moreover, loftier ideals of public service and more intelligent recognition of the import and value of international relationships are taking their place in the national consciousness, and if we discover increasingly valuable contributions not only by missionaries themselves, but by educated natives, brought to the common interests of science and civilization—the larger life of the world's progress—we may regard all this as additional evidence of worth. If it is further manifest that these signs of a higher national development, appearing among peoples hitherto backward and stolid, are traceable in any appreciable measure to the inspiration and guidance of missionaries, then surely we shall have good reason to regard these indirect results of missions as of real and substantial value, and hail them as signs of a new dawn in history.—*The Churchman.*

In Memoriam.

John Shaw Burdon.

FOR twenty years an ordinary missionary in China, for twenty-four a missionary bishop, and then spending three more years in the country of his adoption engaged chiefly in translation work, and with absences on furlough amounting in all to less than five years out of forty-seven, John Shaw Burdon has a record of missionary service which has been surpassed by but few.

Born in Glasgow, he was admitted, at the age of twenty-three, into the Church Missionary College, and after a course of training was ordained by the Bishop of London in December, 1852, sailing in the following summer for China. The China Mission was then on a small scale. At Shanghai, the Rev. T. McClatchie, one of the pioneers, was on the point of leaving for home, his health broken down with his zealous labours at translation and in connexion with his class of blind students. At Ningpo the Revs. R. H. Cobbold and W. A. Russell had been joined some four years before by the Rev. R. D. Jackson, but the last named, like McClatchie, was about soon to leave for Europe. At Foochow the Rev. W. Welton was working single-handed among a people who paid but little heed to the message of the Gospel. After nine years of work there were but two native communicants in the whole of the Society's China Mission, and more than twelve months had elapsed since the hearts of the missionaries had been gladdened by the baptism of any converts. Moreover, the country was then in the throes of the T'ai-p'ing rebellion ; by March, 1853, the insurgents had fought their way northwards through the provinces of Kwang-si, Hunan, Hupeh, and Nganhwei, had captured Nanking by storm, and just eleven days before Burdon arrived had gained possession of the city of Shanghai by a *coup de main*, seizing all the public offices and putting the chief magistrate to death. The Imperialist army promptly besieged the city, and the European quarter, where the missionaries resided, being without the walls and close to the Imperialist camp, was continually exposed to the shot of the contending parties.

It was a strange beginning of Burdon's life work. He was just in time for the visitation of the Bishop of Victoria, and listened to Dr. Smith's charge, delivered while a battle was raging within a mile, to the accompaniment of the whir of cannon-balls, and the crash as one of them struck the church in which the little company of clergy was assembled. To the difficulties arising from the political turmoil and the unpreparedness of the people, natural enough under the circumstances,

to listen to the new teachers who had come among them, was added that arising from domestic bereavement, for within a year of his arrival Burdon lost his wife, who died shortly after the birth of her first-born.

Early in 1855 the Imperialist troops recaptured Shanghai; and the mission-church, which had been much injured in the conflict, having been repaired, Burdon, who by this time had gained a fair knowledge of the language, was able to resume the native services. Very few heathen, however, assembled, while the converts were too few in number to form a congregation, so Burdon began to engage in those itinerations which form the most striking feature of his early missionary career. His narrative of one which he made in April, 1855, in company with Mr. Hudson Taylor, the founder of the China Inland Mission, is of the deepest interest, and serves to illustrate the bold faithfulness of his character. Their first objective was the island of Tsung-ming, at the mouth of the great Yangtze, which was estimated to contain over 1,000,000 souls. After a preliminary visit to the temples of Tsung-ming city, the missionaries paid their respects at the yamên, presenting a copy of the Scriptures to the mandarin, and then proceeded to the principal temple, where Mr. Taylor had promised to see patients and Burdon to distribute books. The latter thus described their experiences :—

It was with difficulty we could find a private room for Taylor; but, after some manœuvring and tempting, we secured a small inner place, where he ensconced himself, and into which his medicines, etc., were brought, and I went out to face the crowd. The great hall was filled very soon, and hundreds were outside who could not get in, and to this vast congregation I preached, until, from sheer exhaustion, I was obliged to stop. My pulpit was the table placed before the idol for the purpose of burning incense on, etc. On my first getting up, the man from the yamên, who followed us every step we took, pointed my attention to my position, which was most derogatory to the idol, and requested I would change it. I told him that if the idol, who, by his own admission, was the master of the place, commanded me to desist, I should obey, but not otherwise. Laughter from the crowd was the reply, and I was permitted to proceed. I then dwelt, as the Lord enabled me, on the main doctrines of our holy religion, and the *men* listened very attentively. A large number of mischievous lads—one of our greatest nuisances while itinerating in China—kept up a small fire of annoyance; but, on the whole, I had reason to feel that a great deal of what I said was understood. The preaching over, I tried to begin the distribution. As soon as I got my bag into my hand, the crush was tremendous. The table on which I stood I felt could not bear me long, and I therefore thought best to descend. This was well-timed as the moment after, my poor pulpit came down with a crash. This was the first time I had been in such a position, and I hardly knew how to set about the distribution, so as to prevent those who had no right to the books from forcibly seizing them. A scene of confusion followed, of which it is very difficult to give any idea. Some malicious fellow let a great many of the crowd in upon Taylor, who had to give up seeing patients, of whom there was a large number. I got into my chair to try to get rid of the mob; but it unfortunately happened to contain some parcels of books which I had carefully wrapped up to give to some schoolmasters on whom we purposed calling. The mob rushed on my chair, which I thought would have been torn to pieces, and soon forcibly abstracted every book—to the number of thirty or forty—which was inside with me. . . . .

Having spent a week on Tsung-ming, the missionaries, against their will, were taken by their boatmen to another island; they determined therefore to cross over to the mainland and visit the north side of the Yangtze. Landing, they made their way through a village, distributing some books, and proceeded to a temple occupying a prominent position in the neighbourhood. As they passed one of the idols, the priest in charge of it asked them to pay some respect to his god and some cash to himself. The opportunity was too good to be lost; after some conversation with the priest, the missionaries began to speak to the people, and, standing on the kneeling-stools before the idol to which they had been requested to bow down and offer incense, they proclaimed the One True God. The next day they resumed their journey to Tungchow, not without many warnings of the risk which they were incurring, and attempts on the part of their teachers and others to dissuade them from the rash undertaking. Burdon thus expressed in his journal his feelings on the occasion :—

I could not help feeling a little nervous respecting the visit. I knew I was in the path of duty, for 'Go ye into all the world' was the commission my Master gave me when He put me into the ministry. But flesh and blood will fail sometimes, and no doubt something of this feeling was experienced by Paul when approaching the key of the Peloponnesus and the greatest commercial city of Greece; for afterwards, when enduring persecution within its walls for truth's sake, the encouraging communication from on high was given him—'Fear not; for I have much people in this city.' I knew in Whom I had believed, and felt convinced that He would interfere to save us out of all danger; or, if not, would give needful grace for whatever trial we should be called to pass through.

Unwilling to involve their servants in any danger, Burdon and Taylor told them to wait in a place of safety while they themselves, each with a bag of books in his hand, proceeded on their way. For some time they walked on unmolested, but before they reached the gate of the city a powerful soldier, partially drunk, suddenly attacked Burdon with a great shout and dealt him a blow, almost making him lose his footing. He wrote :—

I recovered myself in time and walked on, but was soon within his grasp, and, in far shorter time than it has taken me to write these two or three lines, a dozen or two of the same sort of fellows had surrounded us both, and were in no very gentle way dragging us we knew not whither, amid the most fearful shouts, and with hellish malice depicted on their countenance. We called at once to be taken to the yamên, and produced our cards, on which our Chinese names were written; but our brutal keepers cared nothing for them, and, in return, made use of most insulting language. With my long legs I succeeded in keeping ahead of them, and I contrived to wrench myself from their grasp; but my friend was most terribly mauled, and was dragged along at a fearful rate. The drunken villain who accosted us first quickly turned from me and became Mr. Taylor's principal tormentor, and I managed to soften in some measure the wrath of the men that accompanied me, and begged them to convey us quickly to the magistrate. Quickly they did indeed convey us from street to street, and, carrying our bags in the rain, through narrow, dirty lanes, we were both well-nigh completely exhausted with fatigue. But under it all the Lord supported us, and in our minds we were

'Calm amid tumultuous motion,
Knowing that our Lord was nigh.'

. . . . As we were hurried along, I began to suspect they had no intention of taking us to the magistrate, and I tried to ask some respectable men whom we passed the way to his office. The majority shrank from me as from a wild beast; but one or two pointed out the direction. We were taken through all sorts of back streets, and occasionally there was a quarrel among the soldiers themselves as to which way they should lead their victims, the nature of which I could not understand, but from which I gathered that some were for acting honestly with us, and taking us to the magistrate, whilst others were very likely desirous to put an end to us before the magistrates could interfere. . . . .

After considerable difficulty the missionaries at length obtained an audience with the governor of the city, who accepted some books and gave them an escort to show them the city. With characteristic celestial craft the men, doubtless acting under instructions, avoided the best parts of the city, and soon ushered Burdon and Taylor out by the gate through which they had entered, but not before they had succeeded in distributing all the books which they had with them, and had given some idea of Christianity to the vast crowds by which they were followed.

This journey, in the course of which nearly 2,000 Scripture portions or tracts were given away, was so encouraging that Burdon determined to devote himself entirely to itinerations, and after failing in an attempt to find some town or village about twenty miles from Shanghai in which be might take up his residence, he made his home in a native boat, mooring it in the neighbourhood of first one town and then another, and each afternoon going to the courtyard of the principal temple and there addressing the large crowd which assembled. The people as a rule were attentive, and many interesting conversations were held with those who came to visit the boat. Burdon soon became anxious, however, for more permanent work, and in 1856 he made the first of his many attempts to open new stations by taking up his residence at Ping-hu, a city of 100,000 people on the north-eastern border of Chehkiang. The venture had to be abandoned after a few weeks in consequence of breakdown of his colleague at Shanghai and the claims of that city on Burdon's services.

Station work, for he was alone at Shanghai, occupied the whole of Burdon's time for the next two years, but directly he was in some measure released by the return from furlough of the chaplain, he joyfully set off on another tour, this time accompanied by a missionary of the American Board of Missions. At first they travelled due east, passing through a suburb of Soochow, one of the most important cities in the Empire, held in high estimation by the Chinese, as shown by their proverb that there is 'Heaven above and Soochow and Hangchow below;' and even venturing to preach there on their

return journey. Thence they made their way to Chinkiang, the old port of Nanking, but they were not allowed to go farther because of the proximity of the rebels. No molestation was offered to the missionaries on this tour, and their experience led Burdon to make a strong appeal for more workers in order that some of the cities they passed through might be occupied in the name of the Lord. He was soon, however, obliged to confess that the time was not yet ripe for the extension on which he had set his heart. In January, 1859, he boldly went to Hangchow, from the vicinity of which Messrs. Russell and Nevius, the latter of the American Mission, had been compelled by the authorities to retire only twelve months before, and hired rooms there, which he retained without interference for some weeks, walking freely about the city, distributing his books, and speaking to the people. So promising was the outlook that he went in the summer to Ningpo to make his final arrangements for settling at Hangchow, but while there the news of the repulse of the British fleet on the Peiho changed the whole aspect of affairs, and it became a question whether the ground already occupied could be held. Burdon had to withdraw again to Shanghai, and his second attempt to found a new station came to an end.

The British repulse was followed by renewed manifestations of energy on the part of the T'ai-p'ings. These insurgents, iconoclasts, professing belief in one God and in Jesus Christ as the Saviour and acknowledging the divine authority of the Bible, excited great interest throughout the Christian world, and a scheme was set on foot in England for printing a million copies of the New Testament for distribution among them. It was felt desirable, as the T'ai-p'ings drew nearer to Shanghai and it became easy to visit them, that missionaries should go and inquire how far their system of Christianity tallied with that of the Bible. Messrs. Edkins and John, of the London Missionary Society, accordingly proceeded to Soochow, the rebel headquarters, had an interview with the insurgent chief, and presented him with a paper on the leading points of doctrine. This was forwarded to the Kan-wang, or prime minister, an interesting man, who had been at one time engaged as a catechist at Dr. Legge's church at Hongkong. The Kan-wang pressed for another visit, and in July, 1860, a party consisting of Messrs. Edkins, John, Burdon, and two other missionaries started for Soochow. Burdon's account of the interview, printed in the *Church Missionary Intelligencer* for December, 1860, gives a concise statement of the views of the Kan-wang and his chief. . . . .

But Burdon soon discovered to his cost that the friendliness of the leaders of the rebellion did not prevent the political troubles from constituting a sore hindrance to missionary work.

He had not altogether abandoned all hope of occupying Hangchow, and in 1860 he again proceeded to Ningpo in order to be ready to advance should the way open. When the threatened attack of the T'ai-p'ings made it clear that Hangchow was out of the question, Burdon turned his eyes to Shaouhing, on the road between Ningpo and Hangchow, a city with walls nine miles in circumference and a population of more than 300,000. He and another missionary, the Rev. T. S. Fleming, took up their quarters there in March, 1861, and before long were visited by several promising inquirers. But they were not long to remain in peace, for in November they were driven out by the advance of the insurgents, not, however, before they had baptized three converts—father, mother, and son—and sown the good seed in the heart of a young woman who was received into the visible Church at Ningpo in the following year. Ningpo was next captured by the T'ai-p'ings, and Burdon, with the other missionaries, was forced to retire to the European quarter, after providing so far as possible for the safety of the converts.

In May, 1862, Ningpo was re-taken by the Imperialist troops, but ere then Burdon had left with the Bishop for Peking, where it was proposed he should remain for a year, so as to test the possibility of carrying on missionary work in the capital of the Empire. Arrangements were made that at first he should act as chaplain to the British Embassy and instruct a number of student interpreters, while himself acquiring the Mandarin language. He was joined before long by two other C. M. S. missionaries, and together they laboured, carrying on a boarding school, and holding services, which were attended by some of the parents as well as the pupils.

Eleven years had now passed since Burdon sailed for China—years marked by storm and stress, by frequent itinerations and narrow escapes, by the occupation of stations only to be abandoned, and marked, too, by domestic sorrow, for Burdon had married a second time, and again had been left a widower. Now the time had come for his well-earned furlough, and in 1864 he left for England. Henceforward the current of his life was to flow in smoother channels.

Returning to Peking in the autumn of 1865, Burdon settled down to comparatively uneventful work, but his faithfulness was shown just as truly in his patient, discouraging, and often solitary labours of the next eight years as it had been in his more adventurous early days as a missionary. 'Cold and dull indifference' prevailed, and but few came forward for baptism, though one of the young men attending the school was baptized, and also a police officer who heard the Gospel while standing at the door of the chapel for the purpose of keeping order. There were no signs of any large ingatherings, but Burdon quietly plodded on, devoting much of his time to the translation of the

Bible into Mandarin, untll in 1873 he was summoned to England as Bishop-designate of Victoria, Hongkong. He was consecrated in the following March, and seven months later sailed for his diocese, his name, by his own request, still being retained on the C. M. S. list of missionaries, though he received no portion of his income from the Society.

His episcopate was characterized by ceaseless activity. The Fuhkien Mission naturally attracted much of his interest and sympathy. At the end of 1875 he visited Foochow, and in the following year he made his first regular visitation of the Fuhkien Church, travelling from town to town and village to village, confirming more than 500 candidates and admitting four catechists to the ministry. In that same year he crossed over to Japan, where the Church of England Missions were under his supervision, and visited Nagasaki, Osaka, and Tokyo. Two years later he repeated his visit, but he had no need to go to Japan again, for in 1883 an English Bishopric was established in that Empire.

Burdon was now free to give his whole attention to the work in China. The same desire to preach Christ where He was not known which showed itself so plainly in him at the outset of his missionary career still characterized him after twenty-five years' service, for we find him while in England in 1882 endeavouring to raise funds for extension in Western Kwangtung. Dr. E. G. Horder was sent out for that purpose; the intention being that a medical mission should be established at Hoihow, a then newly-opened treaty port on the island of Hainan, but Dr. Horder was kept at Hongkong, and it was not until 1887 that he occupied Pakhoi, where he was joined two years later by the Rev. E. B. Beauchamp, who, like Dr. Horder, had married a niece of Mrs. Burdon. The Bishop, moreover, made frequent and prolonged evangelistic tours in his diocese, proceeding up the West River in 1886, and four years later making an extended itineration, not in Kwangtung only, but in Kwangsi also, a province then unoccupied by any Mission. Even so late as in November, 1893, forty years after his first arrival in China, he visited Lieng-kong, Lo-ngwong, Ning-taik, and Fuh-ning, in Fuhkien, to confirm a number of candidates, braving the inclemency of the weather and the miseries of a cold night journey in an open boat. One of the missionaries wrote: 'His address was the very thing we needed, touching on the peculiar national failings in a way dictated only by long experience. After his departure we felt as though we had received an angel's visit.' . . .

In 1897 he felt obliged, by increasing age and infirmities, to resign his see and visit Europe. After an absence from China of just a year, he returned thither once more, taking up his residence at Pakhoi and purposing to engage chiefly in

translational work. In June, 1898, Mrs. Burdon, his third wife, was called to her eternal rest; the bereaved Bishop, however, still continued his labours, and one of his companions wrote, 'His devotion to work for the Master is most striking.' In the summer of 1899 he had the joy of baptizing six leper converts, but in the next year he had a sunstroke, and in the autumn he was forced finally to leave the land he loved so well, and in which he had worked so long.

He had been permitted to witness great advance. The three stations which the C. M. S. occupied in China when he first went out had become forty-one; the number of missionaries on the staff had risen from six to 132; and the two Chinese communicants to more than 6,000. For a few years Bishop Burdon lived in retirement at home, receiving tidings of yet further progress, and then on January 5, 1907, at the age of eighty, he fell on sleep at Royston, having served his own generation by the will of God.—C. D. S. in the *Church Missionary Review.* (Condensed).

Educational Department.

REV. A. P. PARKER, D.D., *Editor.*

Conducted in the interests of the "Educational Association of China."

Education a Factor in Evangelization.

BY REV. P. W. PITCHER, AMOY.

FIFTEEN years ago an article which the writer prepared appeared in the RECORDER under the above caption. If what I then said was true how much truer it is to-day. For education in the present is much more a factor in evangelization than it was a decade and a half ago. Fifteen years ago education as a mission agency was kept more in the background than it is to-day. At least its development or enlargement was in some quarters hindered and opposed. All that has changed, and during these years our views have enlarged and broadened, while we see with clearer vision how along the line of providing an educated ministry it is bound to be a more powerful factor than ever before.

Education as a factor in evangelization has in mind not merely the mental training of a nation, nor even the bringing of the Gospel to the attention of the pupils in our mission schools, but higher and better it bears in mind the spiritual

training of a nation, a training whose usefulness shall extend beyond the shores of time.

And this training must devolve upon a native ministry, men of whom no people need be ashamed, men who shall be trained teachers in things spiritual, pure, tactful, and courageous; men like Joshua of old, who shall lead this people out of their wilderness across their Jordan, ever victorious against their foes and into their eternal possessions of everlasting life through our Lord Jesus Christ.

This we believe is the supreme work of education, to raise up this great army of native ministers of the Gospel.

The IMPORTANCE of education as a factor in evangelization is apparent on all sides: (1) in the multiplicity of schools which are being opened by the government and people of China; (2) by the activity of the native press. Moreover this matter was pressed home with irresistible emphasis upon all who read the paper and listened to the discussion and resolutions on education which took place during one entire day of the China Centenary Conference. The whole educational situation as it exists to-day in China, the splendid opportunity, the call for decisive action *now*, and the mighty issues hanging on our ability (or inability) to meet these demands, were all brought most vividly before us. Dr. Hawks-Pott's excellent paper handled this question in a masterly way. We feel that the subject could not have been treated better. To our way of thinking, it was sound on the questions of unity, co-operation between institutions of different missions in the same centers, the requirement of the attendance of *all* students at daily worship, the development and strengthening of all existing institutions from the primary up, and a united effort to found in this great empire of China *one Christian university*. The are many more things in that paper with which we heartily agree, but space forbids further mention of them.

The OPPORTUNITY has come, the HOUR HAS STRUCK to make this a most powerful factor in evangelization. This opportunity will tolerate no delay. Hesitation means defeat. Postponement to a later or more convenient date means a fatal irretrievable error. Retreat—our cause is lost. Education spells opportunity, but neglected opportunity spells ignominious surrender. May our Missionary Boards not waver, but seize this opportunity and settle this matter about the evangelization of China *now*. And may the spirit of activity be manifested in

the entire body of that Committee which was appointed at the Conference to study and report on this matter. May the Committee from the start be ever keen, alert, and wise in all its plans; may singleness of purpose prevail, and an undivided effort to do the best. That "best" should look beyond the present far into the future with its ever enlarging possibilities, for those whom it represents—both natives and foreigners—will only be satisfied with something that embraces more than immediate needs, soon outgrown and soon useless.

This people are hungry for "bread," are we going to permit others to try and satisfy them with "stones?" Let us all then see to it that they have bread. *The opportunity is here to give it.* Will we let it slip?

But will Christian education be popular? Will this people welcome such an education? That depends. One thing is quite evident, however, that its popularity or acceptance will not, in any large degree at least, depend upon government recognition, on non-recognition, but upon the efficiency or inefficiency of the institutions where such education is provided. And there is no reason why the very highest efficiency should not be maintained in all mission schools. Surely half a century of experience in this line of work ought to be some guarantee that the standards of mission schools of all grades will never, can never, fall behind, but should excel all others either of government or private enterprise.

It is with no spirit of rivalry that we enter, or rather remain in the field of education, yet to those who have studied the situation at all it must be apparent that schools under mission control—or foreign control—are more likely to carry out the excellent program the government of China has mapped out than those otherwise conducted. Then, too, we believe we have a work to do that no others can possibly do. The incapabilities and difficulties attending government efforts in conducting modern educational institutions can in nowise be surprising, and unless they can get a closer grip on discipline, and avoid the "short cut" which leads to superficiality and empty conceit, and at the same time raise the object and purpose of an education to some higher level than bare utilitarianism, self-advancement, then only utter failure must follow. We would not willingly assert that such conditions prevail in all government schools. We are prone to believe that there are some brilliant exceptions, but that they do exist to a large extent all over the empire is an undisputed fact.

Be that as it may, it remains true that the highest and best education—a Christian education—lies alone in the province of missions to furnish. Such schools this nation needs, and such schools Christian missions must furnish. Other than these, based on sandy foundations, will only aid this people in their vain attempt to build their house on the same old hay and stubble which will render their ruin no less complete. Christian education builds on the gold and silver and the precious stones which nothing in time or eternity can destroy. There can be no more powerful factor in the evangelization of a nation than this.

The work therefore of Christian education, I would say, is two-fold:

(1). To train an adequate staff of educated Christian ministers and school teachers.

(2). To train professional and scientific men and men for citizenship.

(1). For the sake of the Church of Christ in China, for the sake of the Lord Jesus Christ, this ministry should be trained and raised up as soon as possible. This is the stirring motive, this the basic inspiration of all work. For Christ and the Church we must provide educated men for pastors and school teachers, in order that the former may be the best educated men in the community and the latter the best equipped that can be found in the empire.

A trained native ministry means a mighty power—who can measure it—the inertia of a great force overcome. It means men capable of defending "the faith once delivered to the saints," Christian apologists able to meet the attacks of materialistic philosophy and all the assaults which shall be hurled against the young and growing Church of Christ in China, men fully qualified to explain the Gospel to a perishing world and to lead men to Christ, men able in every way to take the place of the missionary when his work is complete.

Upon them must rest the real responsibility, the real work of evangelizing this nation. The West can never hope to supply the force, neither would it be economy if it were possible. Real economy lies in raising up this native ministry. Without entering into the question of dollars and cents there is something more vital than such consideration. Just think for a moment of the greater usefulness of a trained native compared with a foreigner. In the first place he has not the climate to battle

with—he is never invalided home, nor the many prejudices, peculiarities, and one hundred oddities that stick out on the foreigner like quills on a porcupine's back to contend with. He can get nearer the hearts of his own people because he understands them as few, if any, foreigners can ever expect or hope to, so he can enter fully into their sorrows and their joys. And getting nearer he stands a better chance of winning a hundred to Christ where the foreigner might win one. Knowing the customs and ways of the people he too will avoid those offences which we often unwittingly and unintentionally commit which is not conducive to breaking down the wall of separation or bringing the Truth to a highly prejudiced race. If one native is worth ten foreigners, as it has often been asserted, then first, his usefulness is ten times greater; and second, it is our bounden duty to endeavor ten times harder to produce him in every way as fully qualified as the foreigner to do the work the foreigner is endeavoring to do.

How large a staff is needed? One writer in the RECORDER talks about starting four thousand fires in the region of Canton. In the Amoy region, comprising 18,000 square miles and occupied by three Missions, two thousand such fires should be started. This we calculate would provide one pastor, or preacher, to every 5,000 souls and a chapel or church within easy walking distance, say five miles. This means ten times the number we now have.

Let these fires be lighted all over the Empire, and we may then reasonably look for the evangelization of this nation in the next generation. To light these fires we need the schools and better schools than we now have, better primary schools, better secondary schools, and better colleges, through all of which these men may pass and become fully trained and equipped for their work.

About 40 per cent. of the graduates of the Boys' Academy, Amoy, are engaged in distinctive church work, either as pastors, preachers or teachers. That will do for a starter, but to meet the requirements of the time it must produce more than ten times the present number for this work.

Almost of equal importance is the training of teachers, I would say, of equal importance, for it is my belief that the influence of a truly consecrated wideawake teacher is no less than that of a pastor or preacher. To the normal schools we must look for them. There ought to be a normal school in at

least two important centers of every province. For teachers will be needed, who will know how to conduct a school and be able to build up the moral as well as the intellectual faculties of men's minds and raise the love for knowledge to the high level of desiring an education simply for greater usefulness to others, to the church, and to the state. The scope and possibilities of such a band of trained teachers is beyond calculation.

(2). Undoubtedly in this country, so undeveloped, the time is coming—is fast approaching—when surveyors, mechanical and civil engineers will be in demand. Why should not these men receive their training under Christian instructors, and thus throw their influence too on the side of Christianity? Those institutions are wise which even in these days are providing courses of study along these lines, however elementary they may be. The day will come when the amount of such work will alone be limited by the staff of teachers and the finances to carry it on.

Then there is the medical profession, than which there is none more important. Where are the physicians to receive their training? In the hospitals? Every medical missionary will tell you that his hands are more than full attending to his patients, and that it is extremely difficult to find anything like the time to properly train up a class of physicians. He cannot do it because he has not the time. How much better if all the theoretic work were done in a medical department of a college by a corps of competent teachers, while the practical work alone be conducted as formerly in the hospitals. In this way we would probably secure better native physicians than under the present *régime.*

Among the graduates of colleges—arts course, science and medical course—there will be in time those who will choose postgraduate work. For this we must prepare. Hence plans for a Christian university, perhaps after the John Hopkins manner, should be at once taken into consideration, so that when the time does arrive we will be ready.

Then we must not forget that Christian education has a wider scope than training a staff of pastors, scientific and medical men. The vast majority who enter our schools are not likely to engage in any of these professions but will become citizens of the great commonwealth. Christian education has no greater, no more important task to perform than to train these men for citizenship.

English Text-books used in Canton Christian College (Preparatory Department.)*

DEAR MR. EDITOR: So many inquiries come to us, as they doubtless do to all schools of advanced grade, concerning the text-books used in our classes, that we have thought it might be helpful if we were to publish a list of them, with such additional information about them as would be useful to teachers looking for suitable books. Most of the books in this list we can heartily recommend. Others, the number of which is not great, we are obliged to use for lack of better. We trust the list may at least be suggestive and that it may be of assistance in the perplexing task of selecting text-books from Western sources for the use of Chinese students.

Very respectfully,

O. F. WISNER.

Name of Text Book.	*Publishers.*	*Price (Mex.)*
FIRST YEAR CLASS.		
Medial Writing Books	Ginn & Company.	.15 each
Story of the Gospel—Foster	Foster Publishing Co.	.95 ,,
Beginning English—Wisner	Dr. O. F. Wisner.	1.00 ,,
Mother Tongue (Book I)—Kittredge and Arnold	Ginn & Co.	1.10 ,,
Seaside and Wayside (Book I)—Wright	D. C. Heath & Co.	.65 ,,
Seaside and Wayside (Book II)—Wright	D. C. Heath & Co.	.85 ,,
Third Reader—Jones	Ginn & Co.	1.10 ,,
Third Reader—Baldwin	American Book Co.	1.00 ,,
Elements of Arithmetic—Milne	American Book Co.	.85 ,,
Practical Arithmetic—Wentworth	Ginn & Co.	1.60 ,,
Primary Geography (Phillipine Ed.) —Frye	Ginn & Co.	1.60 ,,
SECOND YEAR CLASS.		
National Drawing Series—Cross	Ginn & Co.	.35 each
Stories from the Bible—Dawes	T. Y. Crowell & Co.	.95 ,,
Science Reader (III)—Murche	Macmillan & Co.	.80 ,,
Fourth and Fifth Readers—Baldwin	American Book Co.	1.50 ,,
Practical Arithmetic—Wentworth	Ginn & Co.	1.60 ,,
First Steps in Algebra—Wentworth	Ginn & Co.	1.50 ,,
Home Geography—Fairbanks	Educational Pub. Co.	1.50 ,,
THIRD YEAR CLASS.		
Modern Speech New Testament	Baker & Taylor Co.	3.00 each
Mother Tongue (Book II)—Kittridge and Arnold	Ginn & Co.	1.35 ,,
The Story of the Greeks—Guerber	American Book Co.	1.60 ,,
Fourth and Fifth Readers—Baldwin	American Book Co.	1.50 ,,
Wood Folk at School—Long	Ginn & Co.	1.20 ,,
Ways of Wood Folk—Long	Ginn & Co.	1.20 ,,

* These books may be purchased at the Canton Christian College Bookstore, Honglok, Canton, or at the Presbyterian Mission Press, Shanghai. If not in stock they will be ordered by mail, if requested.

Elementary American History—Montgomery	Ginn & Co.	Mex. $1.80	each
The American Citizen—Dole	D. C. Heath & Co.	1.95	,,
Ten Boys who Lived on the Road from Long ago to now—Andrews ...	Ginn & Co.	1.20	,,
Complete Geography—Tarr and McMurry	Ginn & Co.	2.40	,,
New School Algebra—Wentworth	Ginn & Co.	2.65	,,

FOURTH YEAR CLASS.

English Bible—American Revised Version	T. Nelson & Sons.	2.40	each
Tales from Shakespeare—Lamb	Ginn & Co.	1.00	,,
Ulysses among the Phoeacians—Bryant ...	Houghton Mifflin & Co.	.35	,,
Alfred the Great—Hughes	A. L. Burt Co.	1.25	,,
Enoch Arden—Tennyson	Houghton Mifflin & Co.	.40	,,
Treasure Island—Stevenson	A. L. Burt Co.	1.25	,,
Tales of a Grandfather—Scott	Ginn & Co.	1.00	,,
Human Body (Briefer Course)—Martin ...	Henry Holt & Co.	2.80	,,
Ancient History—Myers	Ginn & Co.	3 55	,,
Plane and Solid Geometry—Wentworth ...	Ginn & Co.	3.00	,,

FRESHMAN YEAR.

Life of Paul—Stalker	Fleming H. Revell Co.	1.50	each
Last Days of Pompeii—Bulwer-Lytton ...	A. L. Burt Co.	1.25	,,
The Vision of Sir Launfal—Lowell... ...	Houghton Mifflin & Co.	.35	,,
Ivanhoe—Scott...	D. C. Heath &. Co.	1.20	,,
Evangeline—Longfellow	Houghton Mifflin & Co.	.35	,,
Two Years before the Mast—Dana... ...	A. L. Burt Co.	1.25	,,
George Washington—Scudder	Houghton Mifflin & Co.	1.80	,,
The Middle Ages—Myers	Ginn & Co.	2.60	,,
Plane and Solid Geometry—Wentworth ...	Ginn & Co.	3.00	,,
Plane Trigonometry Surveying and Tables—Wentworth	Ginn & Co.	2.15	,,
Introduction to the Study of Chemistry —Remsen	Henry Holt & Co.	2.60	,,
Mechanical Drawing—Cross	Ginn & Co.	2.40	,,

SOPHOMORE YEAR.

American Revised New Testament ...	Thomas Nelson and Sons.	.75	,,
Life of Christ—Stalker	American Tract Society.	1.20	,,
Elements of Physics—Crew			
Physical Laboratory Manual—Chute ...	D. C. Heath & Co.	1.95	,,
A Short History of England—Cheyney ...	Ginn & Co.	3.35	,,
Analytic Geometry—Wentworth	Ginn & Co.	3.00	,,
Texts in English Literature...	——		

Editorial Secretary.

At the last meeting of the Executive Committee Rev. H. L. W. Bevan was asked to undertake the work of Editorial Secretary, for the time being, in place of Rev. A. S. Mann, deceased. All communications for the Educational Department of the RECORDER and for the *Monthly Bulletin* should be sent to him, care Medhurst College, Shanghai.

Treasurer.

At the same meeting of the Committee Mr. F. C. Cooper, General Secretary, was asked to assume, for the present, the duties of Treasurer of the Educational Association and so relieve Mr. Bevan of the double work of Treasurer and Editorial Secretary. All monies due the Association should, therefore, be sent to Mr. F. C. Cooper, St. John's College, Shanghai.

illiberal of anything I have yet known in the matter. It fairly proposes *coercion* on all who do not use the new terms, in that the Bible Societies are to print no other; and in the nature of the case the coercion must apply to all China as well as to Chihli.

The question involved touches the consciences of many, and when conscience is involved coercion means persecution. If these brethren understand the bearing of their action, then have they done a most uncharitable thing. This is not the first compromise that has been proposed on this subject (天主 came in as a compromise), but so far as I know it is the first time that an attempt has been made to use the Bible Societies to coerce dissenters.

C. W. M.

THE CHINESE MARTYRS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following list of Chinese Martyrs is made up from the returns from the various fields:—

Chihli Province:	
L. M. S.	300
American Pres. Mission ...	228
A. B. C. F. M.	333
Meth. Episc.	274
Meth. New Connexion ...	52
Anglican	24
Manchurian Province:	
Presbyterian Missions ...	485
Shantung Province:	
Meth. New Connexion ...	51
English Baptist	90
A. B. C. F. M.	4
American Presbyterian ...	4
Shansi Province:	
A. B. C. F. M.	50
Szechuan Province:	
Friends...	1
Canadian Methodist... ...	1
Canton Province:	
L. M. S.	1
China Inland Mission in all China:	141
Grand Total	1,909

Mongols 3, not included in above.

I trust the friends who have not sent in their lists will still do so. The English Baptist list for Shansi, M. E. M. list for Peking and district, and possibly others unknown to me, are still missing. I would like to get the Chinese name of the Proto-Martyr of Fukien, written for in vain. Some may labour under the impression that they are too late. But the memorial tablets are not yet begun, and it is hoped that when they are, the lists may be reasonably complete.

DONALD MACGILLIVRAY,
Secretary Memorial Committee.

STANDARD MANDARIN ROMANISATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I think that some of your readers will be glad to have their attention called to the following facts: Mr. G. Cecil Smith, who is using the S. M. R. in his far distant station, has transliterated a little book called "Fuh-yin chu hsioh," which is now on sale at the A. P. Press at four cents a copy. This is simpler somewhat than Mrs. Nevius' catechism, which is already selling. The proofs of "Romans" are now nearly all read and the books will be on sale at the Bible Societies' depots as soon as the printing and binding is finished. The proofs of the "Simple Geography" are all read, but there will be some little delay about the maps. A second edition of the Gospel according to Matthew is in preparation and the *fifth thousand* of the "Primer" is also called for at once. A very good "Old Testament History" by the

Rev. P. Matson is in manuscript, and is in the hands of the printers; when ready it will be issued by the Chinese Tract Society.

Enquiries have been made as to the possibility of issuing the Book of Psalms in the S. M. R. I should be glad to hear from those interested in this matter as to whether this is needed as urgently as the books of the New Testament which are still unissued.

Yours faithfully,
GEORGE A. CLAYTON,
Hon. Secretary.

"THE CENTENNIAL HISTORY."
AN OMISSION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: On reading Dr. Parker's review of the Centennial History in your August number, which has just come to hand, I am prompted to write and point out what I consider to be a serious omission in Appendix II of the book. There is there given a "full Alphabetical List of all Protestant Missionaries in China from 1807 to 1907," but in that list no mention is made of the wives of missionaries, nor is any means employed of designating which of the male missionaries are married. Moreover—and this is my chief reason for writing—I can find no mention—as far as I can test the matter by referring to cases known to myself—of that not inconsiderable body of ladies who have worked as unmarried ladies for a longer or shorter period and then joined the ranks of that no less to be honoured, even if here to be unrecorded, band, the wives of missionaries. I confess it is difficult to understand why the lady who resigns her post as an unmarried lady worker in order to marry a missionary and remain on the field should have no mention made of her ever having been in China at all, while another who resigns for other reasons and leaves China has, presumably, her name recorded. If the list were one of missionaries at present in the employment of the societies the omission could be understood (on the principle that missionaries' wives are not to count, a principle which I for one consider quite unworthy of the official record of the century's work); but in a list professing to give all the workers sent out by the societies, whether male or female, during the century, the omission is surely extremely regrettable.

It is possible that *all* the ladies so circumstanced have not been so ignored, but in any case there is no mention made in the list of the marriage of any of the ladies whose names are given; hence if any are entered it is under their maiden names, and we must conclude that Mr. MacGillivray and his assistant compilers have inadvertently forgotten the existence of this class of ladies altogether. Is this not rather a serious blemish in such an important book of reference?

I remain,
Yours faithfully,
GARDEN BLAIKIE.

Edinburgh.

ACCURATE STATISTICS NEEDED.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have no doubt that every thoughtful missionary has a feeling of special sympathy

for those who work out interdenominational statistical tables for China. It is practically impossible as things now stand to produce an accurate statement. It will continue to be impossible to be accurate until suitable united action is taken by the heads of the missionary societies in Britain and America. But is that too much to expect? Should we rest content with anything less? With the elaborate executive machinery now at the disposal of the missionary enterprise it is very near to "Slothful in business" for our societies to defer unification of reports for the general public, upon at least general lines. The need of this being done is apparent to every student of missions. It was desirable, I thought necessary, to have an accurate statement, so I turned to the latest authorities, the statistics in the Centenary History, those prepared by the Forward Movement Study Course for Dr. Smith's new "Uplift of China," and those in Mr. Broomhall's "Chinese Empire." The comparative table below shows that in no point do these statistics agree, though all are published this year, and in that most interesting particular, Chinese church membership, there is a variation of about thirty-seven thousand. The "Uplift of China" says, for its table, "The statistics have been compiled by direct correspondence with mission boards," but Mr. Broomhall remarks, "Some reports (of missionary societies) actually give no statistics and in not a few cases the figures needed are not easily found. Nothing more than an approximation is possible under existing conditions."

Need such conditions longer continue?

COMPARATIVE CHINA STATISTICS.

	Total Foreign Missionaries.	Total Chinese Workers.	Stations and Sub-Stations.	Pupils and Students in Missionary Schools and Colleges.	Chinese Christian Church Members.	Probationers.	Contributions.
Centenary Conference	3,746	9,904	5,102	57,683	178,251	78,528	$301,263
"Uplift of China"	3,769	9,444	4,709	61,355	191,985	136,126	311,346
"Chinese Empire"	3,719	9,998	4,500	52,965	154,142	93,878	.....

R. E. L.

THAT UNKNOWN-GOD ALTAR AT ATHENS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Under head of Book Reviews in September RECORDER one "H. J." quotes from "The Greatest Work in the World," Part II, p. 18; "'Whom therefore ye ignorantly worship.' Religious worship is here seen to be of two kinds: (1) the true; and (2) the false,'" and comments thus:

"'Ignorance' is not synonymous with 'falseness' in this case. . . . They (the Athenians) rather came short of the true in their worship of the unknown, but they were in a manner reaching toward it."

Now what saith the Scriptures as to:

1. The True Worshippers. "The true worshippers worship the Father in spirit and truth." —John iv. 23.

2. The False. After Paul saw the objects the Athenians worshipped, he told them "not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." —Acts xvii. 29 ("for the molten image is falsehood."—Jer. x. 14), and afterwards wrote to the converted Thessalonians that they had "turned from idols to serve the living and true God," thus indirectly teaching that idols are dead and false gods.

H. J. asserts that when the Athenians worshipped a god they did not know, they were not false worshippers, but rather that they came short of the true.

God speaks differently by Moses (see 1st and 2nd Commandments) and Jeremiah (xiii. 25); "This is thy lot, saith the Lord, because thou hast forgotten me and trusted in falsehood."

Paul cites the altar inscription in the same manner that he does the quotation from their poets—"for we are also his offspring." From the context and parallel passages we are sure he did not mean that we are the offspring of Zeus, the head of the Grecian pantheon; for this would be contrary to his words and actions at Lystra (Acts 14), where after the healing of the cripple the people shouted, "The gods (of Jupiter and Mercury) have come down to us," and the priest of Jupiter was about to offer sacrifice, Paul and Barnabas ran in among the people and cried out, "Turn from these vanities unto the living God who made heaven and earth and the sea and all things therein." In other words, Paul here puts the vain or dead gods, Jupiter and Mercury, and the living God in direct contradistinction.

Paul made known to the Athenians the one God in all the universe unknown to them. The difference between Paul's one known God and the unknown gods of all heathen and agnostics is the difference between knowledge and ignorance, light and darkness, the true and the false, the living and the dead; "for God is not the God of the dead but of the living." Matt. xxii. 32.

As a matter of fact, were there such things as a god of lightning, a god of fire, an unknown god, a god of war, etc.? In truth, were not all these things creatures of their own imagination? Was not Paul right when he said that "idols are nothing in the world?" And that the Greeks, though self-wise in worldly affairs, were really foolish in religion? Was not all their worship given to empty, yea false, gods? To gods that, though represented by the highest beauty of earthly sculpture, yet were not only not true, but not even the beginning of something true? Was there any more truth in their known or unknown gods than there was in the ghosts and witches with which our ancestors used to frighten their children? If their gods were false, was the worship of them any less false in God's sight?

Did the Athenians themselves really think they were reaching out toward "the true" when worshipping before the unknown-god altar, and contrariwise that they were reaching out toward the "not true" when before the other altars? Is our critic rightly interpreting their minds when he says, "they rather came short of the true" at the unknown-god altar, and vice versa wholly short

of the true at the known-god altar to Zeus, e.g.? In other words, if in worshipping a god (in their pantheon) they did not know, they rather came short of the true, what did they come short of when worshipping one of the gods they did know? Or, to trespass on the forbidden field of mathematics, was a heathen Athenian 1 per cent. true when he worshipped at an unknown-god altar, and 100 per cent. false when he worshipped at a known-god altar? Will H. J. kindly tell us what these idolaters did at the one altar any more true than at the other altars? Was it their ignorance of the name that indicated to his critical acumen that they rather came short of the true? And would he thus put a premium on ignorance? Are these ignorant worshippers, in H. J.'s way of looking at it, more deserving of a diploma than the knowing ones? Is he but inventing a parody that an ignorant confession is good for the truth? If so, those who said they didn't know rather came nearer the truth than those who said they did know. And here again H. J. is against himself in attempting book reviews.

Again H. J. comments: "The Athenians were already worshippers of the unknown God. This was the very deity he (Paul) came proclaiming."

Our reviewer here seems to forget that principle of hermeneutics which allows an author's own explanation of his meaning, in the context and in parallel and kindred passages, to take precedence of any other interpretation. Let us therefore first hear Paul:

"What therefore ye worship in ignorance."—Acts xvii. 23.

"The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent."—Acts xvii. 30.

That is, before Paul had finished speaking, he commanded the Athenians, in God's name, to repent of this "very religious" worship of objects in "the times of this ignorance." If, as H. J. asserts, they were already worshippers of "the very deity Paul came proclaiming," we should hardly have expected him to command them to turn away therefrom—to "right about face"—but rather that he would have sought "to lead them to a fuller appreciation of Him."

H. J. further says that Paul laid "emphasis on the existing religious instinct manifested by the Athenians," for they were already worshipping the very deity he came to proclaim.

Luke says that when Paul saw the city full of idols, his spirit was provoked within him; that he daily disputed with them about it, and that he warned them against such a course because of the judgment day coming.

Our critic seems to be not only at variance with Paul and Luke, but with the Athenians, viz.,

He asserts that they "were already worshippers of . . . the very deity Paul came proclaiming."

The Athenians themselves said: "He (Paul) seems to be a setter forth of strange gods"—"foreign divinities"—according to R. V. margin.

And H. J. actually appears against himself when, in one place, he says "the Athenians were already worshippers of (the true God) the very deity Paul proclaimed," and, in another place, that they "came short of the true but were reaching toward it."

Athens had some 30,000 known gods. Among these, Paul observed an altar to an unknown god. We do not read that the worship here differed from that at any other altar. Certainly, it was not less discreditable to their boasted intelligence to worship an unknown than a known god. One of their religious rites was the sacrifices. Paul wrote to their neighbors, the Corinthians:

"The things which the Gentiles sacrifice, they sacrifice to demons, and not to God."

H. J. says the Athenians (Gentiles) were already worshippers of (offerers of sacrifices to) the deity Paul proclaimed (God).

Are we to believe Paul or H. J.?

In becoming an apologist for this one of the Athenians' 30,001 gods, H. J. has been led astray (unconsciously, perhaps) by the fallacious teaching of those who would revel in the dust and ruins of idolatrous peoples to find the "grains of truth" God has given them through nature, whereas he might have remained grounded in THE TRUTH that "no prophecy of Scripture ever came by the will of man; but men spake from God being moved by the Holy Spirit;" and "the natural man receiveth not the things of the Spirit of God." It would seem that our critic has been thus beguiled into championing the very one of all the Athenian gods that was least defensible; for he has not even the Athenians to aid him. They could have given him some excuse for the worship of the thirty thousand, but for this one they publicly confessed their ignorance. They didn't know the why. Jesus told the Samaritan woman, "Ye worship ye know not what." The Greeks, in their wisdom, thought they knew what they worshipped, at least to the above number; but of this thirty-thousandth and one, they openly admitted their ignorance. Even their boasted knowledge had limitations. At this one altar they really worshipped they knew not what. They knew no name, no form for the image, no style of architecture for his, her or its temple. They knew absolutely nothing of this god. They just worshipped it in utter ignorance. As to ceremony, they could only blindly follow the usual custom at other altars. Their case was pitiable, and clearly illustrates the text: "Hath not God made foolish the wisdom of this world?"

It has remained for our critic, nineteen centuries later, to tell for them what they didn't know. We really feel sorry for him. Had he selected any other of the 30,001 gods, he would have had, along with the name and pedigree, the history and mythology of those ancient idolaters to have helped him out. As it is, he can only fall back upon the learned Athenians of this day, who, in the superabundance of their worldly wisdom, have put upon their altar a strikingly similar inscription, "TO THE GREAT UNKNOWABLE."

God made man upright, but the H. J. apologists have sought out many inventions. They now say that God has another way of teaching the heathen—all heathen, of course—than that used with the rest of mankind. God is not "tied down to the one method we happen to know," and "Christ uses other methods than ours." And such an apt pupil is H. J. that he goes ahead of his teachers and invents two methods for the heathen. In his zeal to prove the god worshipped at this one Athenian altar the true God, he incident-

ally proves that all those at the other altars do not worship "the very deity Paul came proclaiming." He invents a "true" and conversely a "not true" column. In pleading that those within access of this unknowingly true altar rather came short of the true, he has (he)artlessly condemned the whole heathen world outside as not true, or false worshippers. He may not like mathematical computations, but let him try to calculate the appalling number he has thus unwittingly excommunicated! How few indeed of the countless millions destitute of this altar to an unknown god does he admit within the charmed circle of his mercy! To what a paltry few of the whole lost world does our critic's sympathies go out, after all! He admits but the merest fraction of them to be worshippers of the deity Paul came proclaiming. And even these few didn't know it!! For when Paul told them as plainly as he could, they believed him not, but mockingly intimated that he was talking about "foreign demons." The pity is that they did not have an H. J. interpreter there!!!

I never could quite understand why it was so necessary to make out a clean bill of religious health for these few "unknown-god" idolaters, and not care a fig about that great mass of humanity struggling along the best they could at the other altars?

I never could see just what good the H. J. apologists thought to accomplish by proving that all other idolaters were sinners above those who worshipped at the unknown-god altar at Athens!

Oh, let us be broader than this! And with Paul preach the Gospel of Christ the power of God unto salvation to every one who believes it, to the Jew first, but also to the Greek. For how shall they believe in Him of whom they have not heard? "They cannot," Paul answers, "unless Christ's messengers go and tell them." The command to go and disciple all nations is as imperative to-day as 1,900 years ago. Issuing learned screeds from one's study to prove that once upon a time a few heathen were already worshipping the God of Paul, only they didn't know it, will not even help them, much less the lost in heathendom to-day. It will require, as ever, repentance toward God and faith in the Lord Jesus Christ; neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Who shall deliver them from the body of this death? I thank God through Jesus Christ our Lord thousands of prodigals are to-day saying, "I will arise and go to my Father."

C. B. TITUS.

Our Book Table.

Notes on Genesis 創世記畧解, *Notes on Exodus* 出埃及畧解. Translated by Mr. Harry Price. Published by the Chinese Tract Society. For sale by the Presbyterian Mission Press. 15 cents per copy.

These volumes will be found of inestimable value to native Christian workers illustrating these books and bringing their precious lessons very practically into everyday life.

One is reminded of that celebrated engraving of the Lord's Prayer, which is written in such

a way that it forms a beautiful portrait of Gen. Washington, so clearly is Jesus seen on every page. Very faithfully has the author complied with the request of the Greeks who said: "Sir. we would see Jesus."

Mr. Price has put much time and thought into this work and deserves great credit for his careful translation of these excellent books. We are pleased to learn that the manuscript of "*Notes on Leviticus*" is now in the hands of the C. T. S. Examining Committee.

BLODGET-GOODRICH HYMNAL.

New Edition.

A second edition of the Hymnal was printed in 1900, and almost ready to be issued from the press, when the Boxer cyclone burst upon us, and the whole edition, with the plates, was destroyed. Four years later the Mission voted to print a new edition, with some omissions and additions. This edition, after long delays, is at length ready.

In the present Hymnal nearly fifty hymns (not often sung) have been omitted from those in the former edition, while fifty-eight hymns and more than a hundred tunes have been added. In all the book contains, in addition to the chants and doxologies, 408 hymns and 393 tunes.

So considerable a part of the hymns in the first edition having been arranged under the head of Miscellaneous, it was thought best to rearrange the hymns in a topical order, while at the same time leaving the old numbers unchanged as far as possible. A key to the changes of number is given with each hymn.

The book has been printed in Yokohama from fonts of foreign musical type, and is neatly bound in cloth. It is hoped that the Hymnal may be welcomed by all who use the hymn-book, as well as by many others who may have no book of tunes to match their hymn-books.

The Hymnal is for sale at the American Presbyterian Press, Shanghai, and by Mr. A. C. Grimes, Tientsin. Price, not including postage, $1.20. Mr. Grimes has also the new hymn-books for sale at 30 cents each in cloth and 24 cents each in paper. Also a pocket edition, at 25 cents in cloth.

G.

THE AWAKENING OF CHINA.

By W. A. P. Martin, DD., LL.D., published by Doubleday, Page and Company, New York, 1907. For sale at Presbyterian Mission Press, Shanghai, $7.00 to missionaries.

A new book on China from the pen of Rev. Dr. Martin will be read with interest. It has all the authority of this great scholar's name. It may be looked upon as the final word of a long life of study and service in China.

The make-up and exterior appearance of the book is most attractive. It is not a cheap book, neither is it got up in a cheap style. There are 328 pages, and on each page the amount of printed matter is only a little more than the vacant space. There are fifty-eight pictures, some being full page. The first one in the book is of the Emperor of China.

The book is written in a more popular vein than Dr. Martin's "Lore of Cathay" and much the same as "A Cycle of Cathay." The personal element enters in, making more vivid the events of the past. Dr. Martin is not so modest as to be afraid to say "I." But the use of it is not too frequent to be offensive.

There are three parts: one on "The Empire in Outline," one

on "History in Outline from the Earliest Times to the Eighteenth Century," and the third on "China in Transformation." There is an Appendix with three chapters. To most readers Part III will have greatest interest as dealing with living events of present and near present, a story of the generation of which Dr. Martin is one of the last. Parts I and II are a good basis for Part III, the one being popular geography and the other popular history. Only sixty-four pages are devoted to China Proper and the outlying territories—only a glance at the most important features and cities. Now and then personal reminiscences are introduced.

A glance at the history of China is contained in seventy-eight pages, about one page for a century. This brief summary could not possibly weary the reader at home unacquainted with China. The dynasties of Tang, Sung, Yuen, Ming, and Ta-tsing, are full of interest, though there is only a brief reference to each one. In the record of the Ta-tsing can properly be placed all of Part III. Dr. Martin gives full credit to the Manchu rulers when he says in one single paragraph and sentence: "They have improved on their predecessors, whether Kins or Mongols, and with all their faults they have given to China a better government than any of her native dynasties."

The first chapter of Part III on "China in Transformation," attracts the reader at the outset by its striking title: "The Opening of China, a Drama in Five Acts—God in History." Then comes the sub-title: Prologue—Act 1, the Opium War; Act 2, the "Arrow" War; Act 3, War with France; Act 4, War with Japan; Act 5, the Boxer War. And here I would notice that Dr. Martin has the courage to use the proper term, "Boxer War," instead of "Boxer Uprising." The whole chapter thrills the reader, and the climax is in the last Act, when Dr. Martin boldly condemns the barbarism of that tragedy and the complicity of the Empress Dowager.

The remaining chapters on "The Russo-Japanese War," "Reform in China," "Viceroy Chang," "Anti-foreign Agitation," and "The Manchus, the Normans of China," deal with live issues and cannot but interest. With most of the opinions advanced those best informed will agree. It is useful to have on record Dr. Martin's appreciation of Viceroy Chang Chih-tung, now a Grand Secretary and Imperal Minister—one veteran on another. It would be equally useful and equally courteous to have "the tables turned" and to read Viceroy Chang's appreciation of Dr. Martin, for it is just as fitting an obligation.

The chapter on "Anti-foreign Agitation" is not quite as valuable a dissertation on this theme as one would like to see from his pen. It deals largely with American exclusion laws and the boycott.

The last chapter, on "The Manchus," gives honor to the conquering race, shows to us who the Empress Dowager, Imperial Princes and Manchu statesmen really are, and sums up briefly from conclusions. What he says of Prince Ching is quite pat, and we can imagine Dr. Martin saying it with a twinkle in his eye: "Prince Ching is not deficient in that sort of astuteness that passes for statesmanship. What better evidence than that he has kept

himself on top of a rolling log for thirty years? To keep his position through the dethronement of the Emperor and the convulsions of the Boxer War required agility and adaptation of no mean order." Though Dr. Martin, in his own words, has "more than once demanded the expulsion of the Manchus and the partition of China," yet now, in face of "the hopeful change" now going on, he rightly concludes that "the people are more likely to make peaceful progress than under a new dynasty or under the Polish policy of division." Again, he gives this sober opinion: "The subjection of foreigners to Chinese jurisdiction ought not to be conceded without a probation as long and thorough as that through which Japan had to pass."

We are glad that Dr. Martin has been spared to witness the fulfillment of so many of his desires, and that he puts in print the results of his long experience in China concerning the changes that have taken place and are going on to-day.

G. R.

ACKNOWLEDGMENTS.

"China and the Gospel" the illustrated report of the China Inland Mission, for 1907. One shilling net.

The one hundred and twelfth report of the London Missionary society (1907). One shilling and sixpence to non-subscribers.

Notices of these two handsome records will be found in our editorial comments.

"China and America To-day," a study of conditions and relations. By Dr. Arthur H. Smith. Will be reviewed in next issue of RECORDER.

"Fire and Sword in Shansi." By Dr. E. H. Edwards. New edition with additional chapter. Will be reviewed in next issue of RECORDER.

Messrs. Macmillan & Company's publications.

A modern Arithmetic, with graphic and practical exercises. By H. Sydney Jones, M.A. Price 3/.

Decursus Primus, a first Latin Grammar with exercises. By T. G. Tucker, Litt.D. Price 2/6.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Physical Exercises for Girls. By Miss Squire (ready).

Confucianism and Christianity. By Wang Ping-k'un.

Beautiful Joe. Mandarin and Wên-li (ready).

Industrial History of England (out).

Leaders of Modern Industry.

Milner's England in Egypt (out).

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

The Five Great Offerings. By F. W. Baller.

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chungkuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance Dr. C H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

By Y. M. C. A:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

Co-operation.

IN this issue will be found several welcome and significant expressions regarding the essential unity of missionary workers. The paper on "Co-operation" was read before the Canton Missionary Conference, and shows what forms of co-operation are practicable when conditions exist which seem to indicate the necessity for caution before taking the more definite steps toward union, and, may be, to emphasize the necessity of a stand being made for distinctive denominational principles.

The reports given in our Missionary News department of the recent conferences in Shantung and Hunan show progress being made towards federation. In some of the older fields there is an evident desire to federate the different branches of the Protestant Church in their sphere of influence. A perusal of the list of missions represented at the Shantung Conference seems to point to a happy unity of all branches of the Church in that province.

* * *

PERHAPS no more useful and interesting facts about mission

L. M. S. Annual Report.

work could be collected than those contained in two volumes that have just been sent to our Book Table. The first is the One Hundred and Twelfth Report of the London Missionary Society for 1907. With the activities of this Society our readers are doubtless familiar and can sympathize with the Directors in the new situations that seem to emerge in several of their fields which will entail heavy demands upon their missionaries and home supporters. There will be difficult questions to settle in South Africa, Madagascar, and India. And China is open and awake. "Ambassadors, merchants, journalists, explorers, travelers equally with missionaries, tell us of the changed attitude of the people. Western knowledge China is at last determined to have." In this emergency the Society has recognized a "marvelous opportunity" and has strengthened its staff in this field. Would that every Missionary Society would follow this example.

* * *

C. I. M. Annual Report.

THE second volume is "China and the Gospel," an illustrated Report of the China Inland Mission for 1907. Referring to the conditions in China this Report says :—

"The situation to-day is one of deep interest, but of considerable complexity. For the last year or two with perplexing rapidity edict has followed edict promising reforms of one nature or another. Among the items in this programme of reform the most prominent are: a New Constitution; an Educational Revolution which has already been outlined and in some measure entered upon; stringent anti-opium regulations, which with a greater or less degree of earnestness have been promulgated in various parts of the Empire For the time being, however, strong reaction has set in, at least in court circles, and though the reform spirit throughout the country cannot be permanently checked, there will doubtless be a determined struggle between the old conservative party and the leaders of modern China for supremacy."

* * *

New Conditions.

IT will thus be seen that this mission recognizes also the tremendous import of the prevailing conditions in the Far East at the present time. With theirs, our hearts are stirred with feelings of praise for all that God has wrought in the past in bringing China to a knowledge of His Son in the midst of change and political revolution, and of assured hope for a bright future for the people to whom we have come.

Both these volumes contain excellent maps of the fields occupied; and the photographs in the latter challenge our sincerest admiration. The history of these two great missionary bodies for the past year, so beautifully portrayed and exemplified, furnish much encouragement for us to persevere in the work the Master has given us to do.

* * *

Work in Korea.

The Report of the Korean Mission of the Presbyterian Church, presented at its annual Mission meeting held in September last, brings strikingly before one the re-

markable work which has been going on during the past year and which still continues in that unfortunate and yet fortunate country. Bereft of its privilege of a name among the nations of the earth, a neighboring kingdom holding—not to say usurping—the reins of government, there is yet being built up in a most remarkable manner a spiritual kingdom which is commanding the attention if not amazement of the Christian world.

* * *

IT is but thirty-six years this last summer since the American fleet went to Korea on a punitive expedition to visit retribution for the wanton destruction of an American crew who had been wrecked upon the Korean coast, and for which the Korean government refused to make any apologies or give any guarantees for the future. All offers of negotiations of any kind were proudly and scornfully rejected. The American fleet came away, and Korea remained closed, seemingly, to all intercourse with the nations of the earth, and, apparently, with no hope for an entrance of the Gospel of Christ.

A Punitive Expedition.

* * *

Now we see that the Northern Presbyterian Church alone has seventy-eight missionaries, including wives and single ladies, and a constituency of 15,079 communicants, of which 3,421 were added during the past year, with an average attendance on church services of 45,955, 7,504 pupils in schools and a total contribution from the native Koreans of $40,088 gold, or, say, $75,000 Mexican.

Present Status.

* * *

WE are told in the report of one of the missionaries that "The Korean, once he believes, immediately becomes a messenger to others. The principle of Carey's 'My business is to preach the Gospel, I mend shoes to pay expenses,' is actually the practice with most of these Koreans, and the result is a constant springing up of new groups in these outlying districts."

Korean Christians Aggressive.

* * *

THE question naturally arises, How are we to account for this remarkable exhibit? Are the Koreans more susceptible to the Gospel than other peoples, or are the missionaries to the Koreans better men, wiser and more consecrated? Both these may be true, we are not prepared to affirm or deny to what extent; but we believe God's time has come for Korea and that for this reason His purposes there are unfolding so rapidly, just as was the case in the Hawaiian Islands and other places where He wrought so marvelously.

Questions.

Another question arises: Is the work in Korea in any way political? Are the people in-

dulging a hope that in some way the Church is to give them the longed-for deliverance? It certainly would be strange if such an element were entirely lacking at such a time. And yet, so far as we can gather from this Report, there has not been any great trouble on this score. The explanation of the remarkable work must be sought elsewhere.

And without doubt the missionaries in China may learn valuable lessons from a study of the work as it is now going on in Korea. The people are different and some of the conditions are different from those prevailing in China, but there is undoubtedly a great work of the Spirit of God which should lead us to ask, May we not have like manifestations of His power here in China also?

* * *

Chinese Y. M. C. A.

ONE of the most notable events of the past month has been the visit of the Hon. William H. Taft in conjunction with the opening of the splendid premises of the Chinese Y. M. C. A. in Shanghai, referred to in our Missionary News department. The attitude and utterances of Mr. Taft indicate a new appreciation of Chinese worth, and offer a striking testimony to the growing value attached to Y. M. C. A. work.

To all missionaries these premises will have a unique interest as being the home of the Martyrs' Memorial Hall; and they will join heartily with us in congratulating Mr. Robert E. Lewis, the strenuous General Secretary, on the completion of a splendid piece of work. The buildings and the work for which they were erected are an effective and abiding monument of his faith and energy and unique administrative qualities.

* * *

Chinese Leadership.

THE Chinese Young Men's Christian Association has for eight years been under the direction of a Committee of Management composed entirely of Chinese Christians. During the past year at the suggestion of Mr. R. E. Lewis, the foreign General Secretary, this Committee of Management was changed into a Chinese Board of Directors. During these years the directorial authority has rested upon the Chinese and the executive functions have devolved equally upon the Chinese and foreign secretaries. The result of this arrangement is that the Chinese have responded in a remarkable way. Non-Christian mandarins, merchants, and presidents of guilds have given large sums of money and have expressed officially their approval, well knowing that the Christian character of the institution was constantly pushed forward. Taotai Wong Koh-shan, President of the Association, himself a son of a Chinese clergyman, and grandson of one of the early Christians in Canton, said upon receiving the keys on the opening day :—

Taotai WONG KOH-SHAN, *President.*

T. T. WONG, *Vice-President.*

W. W. YEN, B.A.,
Litt. D., Recording Secretary.

TONG KAI-SON (YALE '85), *Treasurer.*

OFFICERS OF THE BOARD OF DIRECTORS OF THE CHINESE Y. M. C. A., SHANGHAI.

(See Editorial Comment.)

"Mr. Morse and members of the Building Committee: In behalf of the directors and members of this Association I receive these keys and we pledge ourselves that this great structure which you have erected shall be used perpetually to strengthen the brotherhood of men and to spread abroad the Love of Jesus Christ."

And in his speech at the reception on October 3rd the President said:—

"We are proud of our name. As in English the initials Y. M. C. A. are often used for short, so in Chinese 'Ching Nien Hwei' is the abbreviation. But we are much more than a 'Ching Nien Hwei.' You will notice that on the right of the main entrance engraved in the hard stone in large characters, where he who runs may read, is the full name of the Association in both English and Chinese. We glory in the "Chi du jiao." I wish to re-emphasize in this presence words which I had the honour to speak at the laying of the corner stone: We are not merely an athletic and social club, nor merely an educational institution, but an organization, the purpose of which is to band together Christian young men, stimulate their spiritual natures, strengthen them to meet the temptations of city life, such as those in Shanghai, and set them to doing Christian work for their comrades who are not Christian. We dedicate ourselves as well as this building to the accomplishment of this high and noble purpose."

* * *

Cheering Features.

THE work of the Association in their past smaller quarters justifies the expectations of Taotai Wong and his associates. Last year there were one hundred and twenty-two professed conversions, and over two hundred non-Christian young men were enrolled in Bible classes. The Association has received from the first no financial aid for its current expenses from the home society. It derives all its support from the community which it attempts to serve. The General Secretary in a published statement regarding the work, has said: "Such fruits as these are not of our planting. Medhurst and Boone, Allen, Yen and Yates planted; we are gathering the increase." The *esprit de corps* in the Association is a very hopeful feature. Said one member: "This Association is ours; if it needs help, we must give what it needs; if it wants money, we must get the money; if it has trouble, we will have trouble too; we are the Association." Mr. S. K. Tsao, speaking at a banquet at the Astor House to representatives of the laymen's movement, said that "the most gratifying thing to us Chinese is that we are thoroughly trusted in the management of the Chinese Young Men's Christian Association."

* * *

Broad Influences.

MUCH might be said with regard to the wider activities of the Young Men's Christian Association in these Eastern lands. From an editorial in the *Tokyo Mainichi Shimbun* we are pleased to see how highly the work of the Y. M. C. A. is appreciated in Japan. The work among the Chinese students in that land has been very fruitful. We have only space, however, to bespeak from our readers helpful prayerful co-operation in what is being done in the Mission schools of China. In connection with a systematic visitation to these institutions Mr. A. Rugh has started out on an

extensive tour, the main objects being to promote devotional Bible study, to put the claims of the ministry before the riper students, and to meet with committees and leaders of the Association, making them familiar with the methods of work. We understand that several Missions have set aside some bright men to assist in this work.

Missionary News.

Chinese Celebration of the Centenary of the Arrival of Morrison at Canton.

BY REV. R. E. CHAMBERS, D.D.

We printed some account of the Centennial Celebration in last issue of the RECORDER, taken from the *N.-C. Daily News*, but this is a description from a somewhat different viewpoint, and as we have the illustration to go with it, we gladly publish it.—ED. RECORDER.

Canton has just been the scene of a remarkable series of meetings. Some months ago the Chinese Christians conceived the idea of celebrating the centenary of the arrival of Morrison at Canton by holding a mass-meeting, to which non-Christians as well as Christians might be invited. Some of the ablest men connected with several missions took the lead in the matter, and a large representative committee was appointed. From first to last the arrangements were in the hands of the Chinese. As the idea grew it became necessary to arrange for a three days' series of meetings. The first suggestion was that the meetings be held in one of the large native theatres, but some of the leading Chinese objected on account of the associations of such a building. Finally the Committee decided to erect a special temporary bamboo tabernacle, with a seating capacity of 3,000. Several of the wealthiest among the Committee promptly guaranteed the amount of money needed, in all about $1,000, until it could be raised by subscription. I may say that I do not know of one foreigner who has been asked to contribute, although some volunteered to help.

The tabernacle was a characteristic Chinese structure, composed of hundreds of bamboos and covered with many hundreds of palm leaf mats. It was open on all sides, except back of the speakers' stand. The floor was raised five or six feet from the ground and was covered with matting to deaden sound. The length of the tabernacle was 190 feet and the width ninety feet. A verandah about ten feet wide ran around the structure, and the whole was enclosed on three sides by a fence, which was pierced with six gateways. The river was on the fourth side. The height to the eaves was fifteen feet and the roof rose fifty feet higher. In the center was a spire some thirty or forty feet high, and it was surmounted by a massive cross. Pews from a half dozen churches were moved to the tabernacle, and thus comfortable seats were provided for 2,800. The structure was visible from all parts of the city, and was imposing, even though only temporary. An inscription on two sides of the roof in massive

characters that could be read a dozen blocks away, told that the one hundredth anniversary of the arrival of Morrison, the first "Jesus Missionary," was being celebrated.

The arrangements for handling the crowd were almost perfect. I have never seen better order in similar gatherings anywhere. Speakers were scarcely disturbed at all by noise inside the building, and there was very little noise outside. Admission was by ticket only. Several ticket takers stood at each entrance. About one-third of the seats were reserved for women, for whom there were special entrances. A large body of ushers, who had been organized and trained for the occasion, attended to seating the crowd, and no space was allowed to be wasted. The attendance far exceeded all expectations. Tickets were issued to more persons than could be accommodated, on the supposition that a large per cent. would not come. But it seemed that all came, and many hundreds of applicants for tickets had to be refused. Each day nearly if not quite as many people were turned away as were admitted. The day meetings commenced at one o'clock in the afternoon and continued until three o'clock or later. Every available seat was filled and the verandah and all other standing room occupied. Probably nearly 4,000 persons were admitted each day, unquestionably, I presume, the largest gatherings under Christian auspices ever held in China. I suppose there were never so many Chinese women together in one place as there were in these meetings.

On the first day special invitations were extended to the Chinese officials and gentry to be present and seats were reserved for them. About a dozen of the former, including the provincial judge and the admiral, were present and a hundred or more of the latter. On the second day special invitations were sent to the schools throughout the city, and over a thousand students and teachers came. Many others came after the place was crowded and the doors had been closed. On the third day the Chinese Chamber of Commerce and the leading merchants of the city were invited, and hundreds of them came.

The program of each day's meeting was well arranged and carried out without any confusion. I think, without exception, every speaker took his appointed place and discussed the topic assigned to him by the Committee. The principal addresses were as follows :—

First Day, September 5th.

Morrison's Life and Labors, by Rev. T. W. Pearce.

The Century's Hope, by Prof. Yeung Seung-po.

The Mutual Peace of Christians and non-Christians, by Rev. R. E. Chambers.

Second Day, September 6th.

One Hundred Years of Missionary Work. Rev. O. F. Wisner, D.D.

One Hundred Years of Breaking down Barriers. Prof. Yeung Seung-po.

One Hundred Years of Translation. Prof. Cheung Fung-to.

Third Day, September 7th.

One Hundred Years' Influence upon Customs. Dr. Liu Tak-shaan.

One Hundred Years' Charitable Work. Rev. Fung Chak.

Self-Support by Chinese. Rev. Wong Yat-sing.

Each day's program was interspersed with music, both vocal and instrumental, and one very happy hit was a sprightly dialogue between two little boys. Their voices rang through the vast tabernacle as they carried on a conversation, in which they gave the salient facts in the life of Morrison. Hon. Leo Bergholz, American Consul-General, presided over the first day's meeting. The American Vice-Consul-General, Mr. H. G. Baugh, sang a solo. Such a large building could not be otherwise than difficult to speak in, but some of the speakers made themselves heard by all, and as one enthusiastic committeeman remarked to the writer, "Impressions got in through the eye if they did not get in through the ear."

The attitude of the Chinese officials towards the meetings contrasted most strikingly with the treatment that Morrison received upon his arrival at Canton. The Provincial Judge, who is also at the head of the Police Department, granted the free use of newly reclaimed government land fronting on the bund for the erection of the tabernacle. Several squads of policemen were sent to preserve order, and the service that they rendered was beyond criticism. The admiral of the Chinese fleet located at Canton kindly lent numerous strings of flags of all nations that were used in decorating the tabernacle, both inside and outside. One of the most attractive features was the music furnished by the band from the Viceroy's Military College. The fact that the Committee could approach the officials for assistance and that they were assisted in such a material manner is certainly significant.

In addition to the Centenary Celebrations proper, mass meetings were held for four successive evenings, at which the following topics were discussed by three or four speakers each evening:—

(1). The Anti-Opium Movement.
(2). Manual Labor Schools.
(3). Customs Old and New.
(4). Home Training.

Nearly all of the speakers were preachers and the addresses were distinctly evangelistic. The tabernacle was thronged each night from about half-past seven until ten o'clock.

On Sunday, September 8th, the regular quarterly union preaching service was held in the tabernacle, and it was thronged with an audience, most of whom were Christians. Many had come in from adjacent towns and villages. Sermons were preached by Rev. Cheung Lap-tsoi, the Home Mission Secretary of the Baptist Association, and Rev. C. A. Nelson, of the American Board Mission; both of them speaking on the Parable of the Mustard Seed.

The value of this series of meetings is great. The Christians have gotten a new conception of their own strength and the possibility of co-operation. They have given concrete and unmistakable expression to the vitality of their Christianity. Their appreciation of Morrison and their sane enthusiasm are emphatically encouraging. A lasting impression has been made upon this great city. The meetings have touched all classes and given them food for thought. The native newspapers gave considerable space to accounts of the meetings. Reporters' tables were provided and

were occupied at each service. A member of a local foreign firm of architects remarked to the writer that the one meeting which he attended was a revelation to him, and many, both Chinese and foreigners, were doubtless likewise impressed. A prominent member of one of the Canton benevolent societies remarked, "If we have a meeting of a hundred or more persons it is impossible to preserve order, but here these Christians have thousands and perfect order." A spirit of reverence and devotion pervaded all the meetings. Morrison was honored, but more especially Morrison's God was praised and magnified.

A Unique and Useful Structure.

The first complete Young Men's Christian Association Building in China was formally launched upon its career of usefulness on October eighth in Shanghai by the Honourable William H. Taft, American Secretary of War. The building itself is a new sort of structure. It is a combination under one roof of a scientifically arranged place of worship, educational institution, and athletic club. Every provision is made in this structure for such wholesome features as will attract non-Christian Chinese, as its purpose is to bring the thoughtful, non-Christian classes into sympathetic relationships to Christianity. On the ground-floor is the first complete gymnasium in China, large enough if it was used for an auditorium to seat four hundred people. More than a year ago the Association sent to America its most expert Chinese Christian gymnast, who is undergoing special training to prepare him to be gymnastic instructor. The Association expects to have also for a few years a foreign medical gymnast from home, who will give his principal energies to the training of Chinese, so they may teach others to use gymnastic facilities for "body building purposes." It is not intended that the gymnasium shall be a playground, but shall be scientifically conducted for the purpose of developing the bodies of young men.

There should be, especially in a country like China, large future before this phase of Association work. Near the gymnasium are the locker, dressing and bath rooms, and the office of the gymnastic instructor. On the ground-floor also is a boiler room which heats the building through "model hot water radiators." On the ground-floor is a second engine room, wherein is placed the dynamo and twenty-four horse power engine which lights the structure. The first floor contains the main club-rooms and offices of the secretarial staff as well as the Martyrs' Memorial Hall, which, as all who attended the Centenary Conference can testify, is an auditorium with perfect acoustics. The second floor contains a dining room and two private dining rooms, where committees may meet at luncheon, and six offices of the National Secretaries, and class rooms for two hundred students. In addition to this there is a residential suite for one of the secretaries. Over all is a half story containing a large class room and two dormitories for the use of Chinese secretaries who are being sent to Shanghai from other cities for practical training. The total cost of the

building and site has been $182,000 (Mexican) the site having been paid for in Shanghai. About Taels 11,000 was provided by the Martyrs' Memorial Committee, and an agreement was entered into between both parties to the effect "that the Chinese Young Men's Christian Association shall grant the Martyrs' Memorial Hall for the free use of interdenominational religious conventions or conferences on condition that such incidental expenses as light, heat, etc., shall be paid by the persons engaging the Hall. . . nothing in the foregoing clauses of the agreement shall be so construed as to impair the title, ownership, or use of the Martyrs' Memorial Hall by the Chinese Young Men's Christian Association, who are in fact the sole owners of the property."

R. E. L.

Canton Presbytery.

At the annual meeting of the above Presbytery the Rev. A. A. Fulton, D.D., the retiring moderator, gave place to the Rev. Wong Tang-wan, of the Hospital Church, the moderator elected for the current year. The sessions were marked with much interest and increasing participation on the part of the Chinese brethren.

The most important item of business was the passing of the resolution which would bring into effect disjunction from the American Presbyterian Church (North) in order that the Presbytery might become an integral part of the Presbyterian Church of China. This opens the way for the other Presbyterian Missions in West Kwangtung to unite in the work of the Presbytery.

A motion expressing gratitude to the American Presbyterian Church for its foundation work and fostering care was unanimously carried.

Meeting of Famine Workers at Kuling.

BY DR. JAMES B. WOODS.

On Saturday, August 10th, a reunion was held of all those at Kuling who had taken part in famine relief work during the past year. There were more than eighty persons present, including the wives of those who had helped.

From 4.30 p.m. till 7 all gathered at the Anglo-American School. Of course a photograph was taken. Refreshments were served and the experiences of the past season compared. Several friends entertained us with music and songs. Later one and another spoke, recalling humorous or pathetic incidents which had been witnessed.

The evening closed with a hymn and several prayers thanking God for His goodness, imploring His blessing on the bereaved and afflicted and asking that He would use this work for the extension of His kingdom. It was a very enjoyable hour and a spirit of Christian comradeship was evident.

With regard to the work in the famine district may I say a word. I was greatly impressed with the spirit of those who came to help. Their own plans and pressing work were laid aside; they came from long distances at great personal inconvenience, and on arrival went to work, enthusiastically doing whatever was needed.

They worked hard, steadily and efficiently and stayed as long

as they could. I know I speak for all those who live in this district when I most heartily thank all those who came to our aid during the past spring.

Another thing that impressed me was the Christian unity of heart and purpose. We hear much of union these days and of plans for the consummation of outward unification. I believe we have real unity already—men came from different nationalities, from different missions, thought differently on some points, but they had one desire to help the people spiritually as well as physically, a deep sympathy one with another. A truly Christlike spirit was shown. We are divisions of one army, but there is one Leader, one bond of union, love, and loyalty to Him, and one aim—His glory.

Shantung Conference.

September 22–26, 1907.

By Rev. E. W. BURT, Weihsien.

A memorable conference was held in Chinanfu towards the close of September. It was the first of its kind ever held in Shantung, and assuredly marks an epoch in the progress of Christianity in the province. Two previous conferences have been held in Shantung, the first at Ching Chow Fu in 1893, the second at Weihsien in 1898, but the representation at both of these was limited to foreign missionaries. At the last conference nine years ago the opinion was widely expressed that the time had come for a Chinese conference, that is, a conference at which the representation should be mainly Chinese deliberating on the affairs of the Shantung Church in their own language. The disorganisation of the Boxer outbreak and the subsequent need of healing and reconstruction have delayed the realisation of this hope for nine long years. But at last in September of this Centenary year the first united Chinese conference met in the provincial capital. There were twenty foreigners and forty Chinese present, representing no less than eight different societies, and an estimated Church membership of between 16,000 and 20,000. Rev. Hunter Corbett, D.D., who has been forty-four years in Shantung, preached the opening sermon on the Kingdom of God, and the afternoon service was conducted by Rev. C. J. Voskamp, of Ts'ing Tao. Each morning there was a quiet devotional meeting at 6.30 a.m.

On Monday at 9.00 a.m. the regular session began. Two Chairmen—Dr. Corbett, and Rev. Ting Li-mei—were elected, and two Chinese minute secretaries appointed, and of course all the proceedings were done in Chinese. Space will not allow of a detailed account of each day's papers and discussions. However, this is the less needful, as it is hoped shortly to publish a report to be sold at cost price. Interesting discussions followed the papers and addresses that had been prepared on such subjects as village schools, evangelistic work and how to prepare evangelists, the pastoral office, independence of the Chinese church, the evils of lawsuits, revival services, etc.

One whole day was devoted to the important subject of federation. This was ably introduced by Rev. L. J. Davies, who carefully pointed out the scope and aim and practical advantage of the proposed federation. A general approval was expressed, and it was agreed to refer the various proposals discussed at the conference back to the different missions so as to give them all full opportunity to understand the matter. Then next year it is intended to hold another meeting for the purpose of endorsing what has been meantime tentatively adopted by this Conference. Any amendments or modifications in detail will then be considered.

Till the next meeting the following were elected as officers:—Chairman, Ting Li-mei; vice-chairman, L. J. Davies; treasurer, C. J. Voskamp; secretary, E. W. Burt and two Chinese minute secretaries. United revival meetings and summer schools of theology for preachers, a prayer-union and a common hymn-book, an evangelistic map of the province and a united Christian newspaper, are among some of the practical tasks before the conference. The need of doing something for the many Chinese who go from Shantung to Vladivostock was also discussed and preliminary steps were taken. Over and above any formal action and possessing a value that cannot be expressed on paper,

was the earnest spirit of harmony shown from first to last. Leaders from distant parts of the field met for the first time, and the strong were able to help the weak, and a brotherly spirit of emulation was kindled, which it were vain to look for as long as each worked in his own corner only, without chance of mutual acquaintance and without the stimulus of personal intercourse.

While in Chinanfu the foreign members of the conference called on the governor and were also entertained by him at dinner in a very friendly way.

The success of the conference is largely due to the pains taken by the missionary friends at Chinanfu. The final meeting was a social evening held in the new museum and lecture hall of the English Baptist Mission. The room had been tastefully decorated with flowers and plants, and tea and light refreshments were provided by Mrs. Whitewright and Mrs. Harmon. After a closing address by Dr. Arthur Smith, all present, hailing from three continents and five nations, clasped hands in one large circle and sang a farewell hymn.

The following is a list of the missions represented at Chinanfu: — American Presbyterian, Amerian Board, American Baptist South, Gospel Mission, American Presbyterian South (Kiangsu), English Methodist, English Baptist, Swedish Baptist, Berlin Mission. The Mission to Deaf and Dumb at Chefoo and Industrial Mission at same port were also represented. The American Methodists at T'ai-an would have been present but for the date clashing with their own annual meeting at Peking. The China Inland Mission wrote very favourably, but did not feel they had sufficient vernacular work in Shantung to make it worth while sending a delegate. Dr. Case, who was to have represented the independent missions on the eastern promontory, was unavoidably detained at the last moment. Bishop Iliffe, of the S. P. G., also wrote very cordially, but felt that his own mission had had enough conferences for one year.

Conference of Hunan Missionaries.

BY REV. W. J. HAIL, CHANGSHA.

A general conference of all Protestant missionaries working in the province was held in the chapel of the Yale Mission School in Changsha, from the 19th to the 22nd of September, inclusive. For several reasons there was not so large an attendance as could have been desired, though there were representatives from twelve different missions. Fifty persons were registered as attending the conference, of whom two were visitors. The Rev. W. H. Watson, of the Wesleyan Mission, was elected Chairman, and the Rev. G. L. Gelwicks, of the Presbyterian Mission, Secretary, with Rev. Brownell Gage, of the Yale Mission, as assistant.

In response to the action taken at the Centenary Conference in Shanghai last May, the Executive Committee has drawn up a constitution for a Provincial Federation and has submitted it to the approval of the Missions interested. For the purpose of carrying out the terms of the constitution the Missions are to choose representatives, one Chinese and one missionary from each Mission, who shall meet annually to consider and report for approval to the Missions plans for the more harmonious and effective accomplishment of the work. The committee is not hampered in its power to consider any matters that may come before it, save that the final approval or disapproval of all measures is to rest with the Missions. The Provincial Executive Committee is to select the Provincial members of the National Council.

One of the matters that received the hearty approval of this conference was a project brought forward by the Executive Committee of the conference recommending that at the earliest possible date a union training school be opened in the capital, under the supervision of some experienced missionary, for the benefit of the new missionaries coming to the province. The training school of the China Inland Mission at An-king and the success of the summer school for Y. M. C. A. workers at Kuling last summer seemed to promise success for a similar enterprise in this province. The conference appointed a committee to consider the matter of courses and to mature the plan, with the authority to carry out the same if approved by the missions.

In order that there might be some degree of uniformity in the matter of the Lord's Prayer when repeated in union services, it was determined that the version as given in the recent revision of the union committee

should be recognized as the proper form and used as far as practicable.

The only other item of legislation was the appointment of a committee to consider the matter of the admission of members and the salaries of various grades of evangelists. It was felt that the present chaotic condition of things made it difficult when a member attempted to go from one place to another where the usage was different, or when a good man was secured or lost to a mission because of the different scales of salaries of different missions.

From the nature of these matters of legislation it will easily, and correctly, be inferred that the dominant note of all the sessions was unity so far as that can be obtained under the present conditions. It was the intense desire of the members that there be a thorough-going spirit of fellowship among the missonaries, that the oneness of the Church should be attained as far as possible.

The first day's sessions were given to the consideration of the spiritual life of the churches and of the missionaries On the Spiritual Life of the Chinese Church there were two papers: the first on its nurture, by the Rev. M. B. Birrell, of the Alliance Mission; the second on the question of making the spiritual life fruitful and effective in Christian work, by the Rev. T. J. Preston, of the Presbyterian Mission. In the latter paper we were convincingly shown the desirability of putting responsibility on the Church at the earliest moment and stimulating the spirit of self-support, self-control and union. The need for the constant renewal of the spiritual life in the missionary was set forth by the Rev. G. L. Gelwicks. The last paper of the day was sent by Rev. A. A. Gilman, of the American Episcopal Mission, on the present conditions affecting missionary work in Hunan The matter of Yamên cases and the demand for modern education were the subjects chiefly considered. The discussion that followed was very interesting There was brought out a divergence of view in regard to how much a missionary should have to do with the officials in general, but it was rather unanimously felt that it were better for the missionary to avoid Yamên cases as far as possible.

The general subject for the second day was the Evangelistic work of the missions. The morning was given to three papers: one by Rev. E. C. Cooper, of the Wesleyan Mission, and a second by Rev. T. A. P. Clinton, of the China Inland Mission, on the subject, "Methods and Responsibilities of Evangelistic Work." The third paper was by Rev. J. A. O. Gotteberg, of the Norwegian Mission, on "Ethical Problems in the Chinese Church." At the afternoon session the subject was the relation between the missions and the churches. The Chairman presented the first paper on the subject, "The Division of the Field and Co-operation" and was followed by the Rev. A. L. Grieg, of the London Mission, on "Harmony in Practices and Usages." It was after these papers that the committee on uniformity of admission of members, and of salaries, was appointed.

On Saturday special forms of work were discussed. The morning session was taken up with the matter of education. Rev. G. G. Warren, of the Wesleyan Mission, opened the discussion with a consideration of the general problems, and was followed by the Rev. Brownell Gage, of the Yale Mission, with a paper on "Higher Education in Hunan." The matter of education and particularly of Christian education is a very important one here, and both speakers were alive to this fact. Mr. Warren was very emphatic in the view that none of the mission schools should be driven to the employment of non-Christian teachers. Mr. Gage had gathered all the available statistics of work that has been done and is being done in the government and private schools of the province. A paper was to have been presented by Rev. Gilbert Lovell, of the Presbyterian Mission, but he could not be present. The Yale Mission proposed a normal course for teachers in the mission primary schools, and the desirability of such a school was recognised by the conference. It is hoped to have this normal course ready next Fall.

The afternoon was devoted to the Medical and Women's work. A paper by Dr O. T. Logan, of the Presbyterian Mission, regarding Medical work in the Province, aroused much interesting discussion, especially as to the performance of simpler forms of treatment by non-medical men. The last paper of the session, which was read by Miss P. Kumm, of the Liebenzell Mission, treated of the work among women. The discussion that followed raised the question of retaining the women that are induced to come for a few times through curiosity.

Missionary Journal.

MARRIAGES.

AT Tokyo, Japan, October 1st, Rev. CLARENCE E. RANCK, of Shenchowfu, Hunan, and Miss ANNA M. KAMMERER, of Tokyo.

AT Chungking, October 2nd, C. FREEMAN DAVIES and Miss E. M. GODBOLD, both C. I M.

AT Shanghai, October 8th, E. H. TAYLOR and Miss E. GAUNTLETT.

AT Shanghai, October 8th C. WOHLLEBER and Miss M. C. PETERSON.

AT Shanghai, October 8th, Rev. P T. DEMPSEY, W. M , Tayeh, and Miss CHARLOTTE GWENDOLINE INGRAM.

BIRTHS.

AT Siao-kan, Hupeh, September 24th, to Rev. and Mrs. W. H. GELLER, a son (Eric Wilson).

AT Shih-tsuen Hsien. Szechuen, September 27th, to Rev. and Mrs. J. A. HICKMAN, a son (John Vibert).

AT Shanghai, October 2nd, to Mr. and Mrs. LOCKWOOD, a son.

AT Titaochow, Kansuh, October 2nd, to Mr and Mrs D. P. EKVALL a daughter (Alice Sophia).

AT Shanghai, October 12th, to Mr. and Mrs. JAMES PARKER, a daughter (Evaline Helena).

AT Shanghai, October 25th, to Mr. and Mrs. ROSENBERG, a son.

DEATHS.

AT Lienchou, August 29th, MALCOLM DOUGLAS infant son of Dr. and Mrs. R. M. Ross.

AT Tse-i Fu, Kuei-cheo, October 13th, Miss L. HASTINGS.

AT Shaoshing, October 18th, Mrs. MINERVA, wife of the Rev. Horace Jenkins, D.D.

ARRIVALS.

September 19th, Rev. and Mrs S. I. WOODBRIDGE and three children, S. P. M. (ret.); Rev. and Mrs. J. WHITESIDE and child, M.E.M.S ,(ret).

September 28th, Rev H. F. ROWE, wife and three children, M. E. M. (ret.).

October 3rd, Messrs. J. GARDINER, F. A. WILLIAMS and A. LANGHORNE, all C. I M.

October 7th, Miss REED, C. S. M.

October 8th, Mrs C E. RANCK, Ev. Assoc.; Rev. J. R GRAHAM, wife and one child, A. P. M. S (ret.); Rev. J. A. FITCH, wife and child (ret), Mr. and Mrs C. W. DOUGLASS and family (ret), all A. P. M., and Mr. R. P. MONTGOMERY, Pres Mission Press

October 13th, Dr. MUIR, wife and two children (ret.), Miss HOWIE (ret.), Rev. ALEX. R. MACKENZIE, all U. F. C. S.; Rev. H. ALANKO and Rev. W. PYLKKANEN, Fin. M. S., Hunan.

October 15th, G. and Mrs. MILLER and one child, K. and Mrs. MACLROD and three children, Miss F. L. MORRIS (all ret.), Misses L. TILLEY, C. MORGAN and E. I. PILSON, all C. I. M.

October 16th, A. ORR EWING, Miss G. TRUDINGER (ret.), both C. I. M ; Miss A. LIE, Nor. M. S., Hunan.

October 18th, Dr. E. J. OSGOOD, wife and three children (ret.), Miss E. KURZ, Rev. F. C. BUCK, all F. C. M.; Miss E. N BRIGHTBILL, R. C. in U. S A.; Miss M. A ELLIS, Rev. WATTS O. PYE, A. B. C. F. M.; Rev. VON VALKENBURGH and wife, A. P. M ; Rev. C. K. CAMPBELL and wife, S. M. M

October 21st, A. H. and Mrs. BARHAM and two children (ret.), Messrs. R. CUNNINGHAM, A. T. LAVINGTON, A. MAIR, J. MONRO, R. PORTER, R. SINTON, H. WESTNIDGE and C. MIKDRER, all C. I M.

October 23rd, Miss L. C. BAKER, M. E. M.; Rev. and Mrs. H. J. THORPE and Miss EMMA HASLE, A. L. M., Hankow; Rev. T. HIMLE, wife and four children ret.) and Dr. R. A ANDERSON, Hanges Syn. M , Fancheng, Hupeh.

October 26th, Rev. B. E. ROBISON and wife, Misses BASSETT and WHITTIER, Rev. W. D. GATES, all A.B.M.U.

DEPARTURES.

FROM SHANGHAI:—

September 30th, Miss A. FAVORS, F. C. M., for U. S. A.

October 4th, Mrs J. E. WILLIAMS and Miss AMY C. WARE, C I. M , for England.

October 19th, Rev. A. E ANDRE, wife and two children, for Europe.

October 23rd, Rev. W F. BRAMAN, wife and child, A. B. M. U.; Mrs. WHITING, A. P. M., and Miss ELTERICH, all for U. S A.; Rev G. L. DAVIS, wife and infant, M. E. M.; Rev. I. T. HEADLAND, wife and two children, M E. M.; Dr. H. H. LOWRIE, M. E. M., all for U. S. A.; Miss SHABROOK, C. E. Z. M. S., for Australia; Dr and Mrs S COCHRAN and family, A. P M , for U. S A.

October 28th, Misses M E. WATERS, E. F. BURN and E. TURNER, C. I. M., for England.

In the marriage announcement in last issue the name of the bridegroom ought to have read Rev. John Lake (not Tate).

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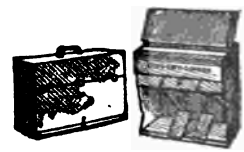

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ai⁴	心	愛3a619c	to like, to love; to be wont, to be subject to. M. 145.
-hsi³		愛惜	to love, to pity ; to be sparing of ; love.
ai⁴- i³-kuang¹-yin¹		愛惜光陰	to economise time.
⁴-hsi³-p'i²-jou⁴		愛惜皮肉	to care for the health.
a⁴-hsiao³-p'ien⁴-i²		愛小便宜	fond of petty gains.
ai⁴-i⁴		愛意	willing, inclined (yüan⁴ i⁴).
ai⁴-jén²-ju²-chi³		愛人如己	to love your neighbor as yourself.
ai⁴-min²-ju²-tzŭ³		愛民如子	to love the people as sons (an official).
ai⁴ mu⁴		愛慕	fond of, *e.g.*, persons, doctrine, etc.
a.⁴-ping⁴		愛病	subject to illness.
ai⁴-tai⁴-kao¹-mao²		愛戴高帽	fond of praise (fig.).
ai⁴-t'ai²-kang⁴		愛搨摃	fond of argument, or contradiction.
ai⁴-ts'ai²		愛財	to covet wealth, miserly (t'an¹ te'ai²).
ai⁴-wu⁴		愛物	to be careful of an article.

愛 page 3, col. 1 in Giles; page 619, col. 3 in Williams. M. page in Mateer.

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The Supreme Object of Mission Work.

BY REV. G. L. GELWICKS, A. P. M., HUNAN.

IN developing this theme the terms consummation, purpose and means are used. By consummation, is meant the absolute or final end of mission work; by purpose, that which expresses the tangible or concrete achievement of the end; and by means, whatever methods are used in the achievement of the purpose. No defense is made for the value given to these terms, which are adopted solely for the sake of clearness. The reason for every statement in this paper is the belief that it accords with the teaching of God's Word. No appeal is made to any human authority save as it is believed to express the Divine will. For unquestionably the only right solution to this theme lies not in any appeal to men's judgment but only in true interpretations of God's commands. We need a deeper, more abiding conviction that all Mission work worthy of the name is God's, not ours, and must conform to His will alone. Hence if a dogmatic spirit seems to be manifested it will be due to the humble belief that there is a "thus saith the Lord" for the statements made.

The major premise is that the one consummation of every form of mission work must be the salvation of souls. At the start we must dissent emphatically from substituting for "salvation of souls" the phrase "elevation of men," and also with him who consents to retain the word salvation if a broader term than soul is substituted. The change of substituting the term "men," for example, seems innocent, but it involves grave dangers. This paper will attempt to meet the objection

to a 'narrow salvation.' Suffice it here to express the belief that a saved soul cannot continue to dwell in a lost body, and, while confessing that many Christians have the false practice of undervaluing the body and its claims, to insist that this is no rebuke of Christianity. This practice is explicitly condemned in James ii. 15, 16. As we use the Chinese words "god" and "true God," so we would use the words purpose and supreme purpose. There is only one supreme purpose of mission work, and there can be no methods equal or parallel to it, as there can be no rival to the true God. Means or methods of achieving this purpose may be many, but they must all be tributary to, and convergent in, this one purpose. There is but one King's highway into which the road of every one who would see the King must come.

This supreme purpose of all mission work is the establishment and nurture of the Church of Christ, since this is the God-ordained means of saving souls. (See Mark xvi. 15, 16.) Later it will be seen that perhaps the simplest and most comprehensive equivalent of the term "salvation of a soul" is "fellowship with God." It is the work of the church, in which she can have no peer and no colleague, to bring men into fellowship with God. Any rival in this service, no matter by whatever name called, is merely a false substitute. Of ministers the church may and does have many, but there is the widest chasm between a colleague and an assistant, and it is precisely the failure to appreciate this vital chasm that leads to unjustifiable aims and perverted service.

That the supreme purpose of all mission work is the establishment and nurture of the Church of Christ, is merely a repetition of the major premise in other words. The thought develops in four stages: 1. What constitutes or is included in the church? 2. What is the relation of the church to the several forms of mission work? 3. What is the authority for this position? 4. What are the practical results of this position on mission policy and work? The church is the fellowship of Christ's disciples for the realization and expression of fellowship with God. For the present the question, from whence comes the church, may be answered as follows: the church is a divine coin which Christ found in use and stamped with his own image and superscription. To-day we hear much of Christian schools, Christian hospitals and other Christian institutions. Christ himself did not speak of any of these, but

He did speak very explicitly and very gloriously of the Christian church. "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." The church was instituted to bring men into, and keep them in, fellowship with God, a statement which explains the origin of the church, for the essential element of what constitutes the church has existed ever since the creation of man. The expression of fellowship with God is worship, and hence worship is the supreme concern of the church. The first recorded act of God after He created men is that He had fellowship with them. In connection with the other creative acts occurs the phrase "God said," but for the first time, after the creation of man, occurs the wonderfully significant addition, "God said unto them." The history of God's fellowship with Enoch, Noah, Abraham and his descendants must be passed by, but the remembering of these facts is essential that we may realize that the church was instituted in order that men may have fellowship with God, and that the supreme concern of the church is worship.

This is clearly the pristine view of the church held by the Apostles. "It is not reason," said the twelve, "that we should leave the Word of God and serve tables. But we will give ourselves continually to prayer and to the ministry of the word." (Acts vi. 2, 4.) It is true that the New Testament is not entirely explicit as to the functions of the church, but it is equally true that the functions which we know to have expressed the life of the early church, can be traced directly back to the command of God. A complete catalogue of what constituted the functional life of the early church is: 1. Reading of Scripture; 2. Prayer; 3. Praise; 4. Instruction (including preaching and prophecy); 5. Breaking of bread; 6. Offering of alms. The authority for the two last is found in the New Testament. The four former were the regular institutions of the Jewish synagogues, to which they were carried over from the temple service, and prior to this from the tabernacle. Precisely these services were performed in temple and tabernacle (see Neh. viii. 6-12, 1 Kings viii. 14, 15, 54, 2 Sam. vi. 5) with the addition of sacrifices, the sin and the peace offerings. The former was fulfilled in Christ for us, and the latter still continues in the form of Christian benevolence. Baptism, as the rite of admission, was not included above and is clearly the direct successor to Jewish circumcision. Right down to to-day

the functional life of the church has persisted the same, and it goes direct back to the thunders and lightnings of Sinai when the Lord said to Moses: "I come unto thee in a thick cloud that the people may hear when I speak with thee and believe thee forever." The church which possesses these elements is complete, wanting nothing to make it a church. Our sole claim to a hearing in China is that we bring something that "the Lord, the most high God, the possessor of heaven and earth" Himself has established.

The Kingdom of God is a phrase used with differing applications and embracing in its scope all of time and eternity, so that perhaps no definition of it at any one time can be fully adequate. For us the most satisfactory definition is that the church is the visible expression of the Kingdom in this dispensation. There are current certain popular views of the Kingdom which find no authority in God's Word. Such is the social definition of the Kingdom as a society in which equity and brotherliness prevail; or as describing a general state inclusive of all men. God's Word is painfully insistent upon the fact that entrance to the Kingdom depends upon very explicit conditions which must be personally and individually accepted. To these conditions the church is to conform as closely as the visible and earthly can to the invisible and heavenly. For the church invisible and the Kingdom are most probably identical in membership.

Christ Himself declared that the foundation of His church was the confession, "Thou art the Christ, the Son of the living God," and Paul adds, "For other foundation can no man lay than that is laid, which is Jesus Christ." And no matter how much else we may have done for a man, if we fail to lead him to make this confession all that we have built is nothing but "wood, hay and stubble." All forms of service that do not result in confession of Christ as the Son of God are a mere growth by accretion as of a crystal and not the growth of a living organism, which comes solely from a vital principle within. A crystal may be very elaborate and beautiful, but it is DEAD. That is the trouble with humanity. Men are dead. "And you hath He quickened who were dead in trespasses and sins." (Eph. ii. 1.) Christ said: "I am come that they might have life." (John x. 10.) Nothing, except the Spirit of God, can infuse this life in the spiritually dead soul. The work of the church, through its preaching, is to bring this life to men. "For after that in the wisdom of God the world by

wisdom knew not God, it pleased God by the foolishnesss of preaching to save them that believe." Wherever the Gospel is faithfully preached there will be believers, and believers inevitably result in association, which is the church. So that given true preaching a church will result even, so to speak, in spite of the preacher, as Christ plainly foretold in his instruction regarding church discipline. (Matt. xviii. 17.)

If it be said, "this is just what we are seeking to do in schools and hospitals, to lead men to confess Christ as Saviour," the reply is that in so doing, the work of the church is being done, but as an accessory to it, and not as a parallel enterprise independent of, and perhaps in competition with, the church. Your road is converging toward the highway of the church but, as we shall see, you need to make certain that your road does not end until it leads INTO the church. The point is just this, and it introduces the second stage of thought; the church is the one indispensable, permanent and constant factor in mission work. The church has persisted as practically one type ever since the days of Moses. All forms of mission work, rightly conceived, are temporary and conditional ministers of the church and adapted to circumstances. The church uses in some lands and ages agencies that it does not employ where conditions differ. The circle of means which may be used in the establishment and nurture of the church is probably a wider one than most Christians are ready to admit. The writer believes, because he thinks Christ believed, in the broadest kind of a Christianity, one that affects every part of our life. But all that the church does or inspires in this way is NOT as a means to a new life, but as the development and adornment of the new life already existing.

A comparison between a babe and a doll will illustrate the difference between the church itself and all other agencies the church may employ. We may treat a doll precisely as a babe, offer it food, bathe it and dress it, but that will never make a babe of it. The babe can become a babe only in one way by being born. But once given the life the babe needs all of these things—food and clothes to minister to its well being. The difference between Christians and other men is precisely that between a babe and a doll; the one pulsates with life, the other is lifeless. There can be no real fellowship with a doll since response is essential to fellowship. Our little ones play at fellowship with their dolls, but we realize that it is all pretense. Pre-

cisely so, God can have no fellowship with these human dolls. The analogy is faulty because the doll can never become a babe, but the human doll may become a spiritual babe though in only one way, by birth. Jesus said: "Ye must be born again. Except a man be born again he cannot see the Kingdom of God." Nothing on earth, except the church, rightly understood, that is, that of which it is the incarnation and instrumentality, can beget this life. Of Christ it is said that God "hath put all things under His feet and given Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." The hospital, school, industrial work, lecture hall and museum, newspaper and library can never impart this life. No amount of healing, education, mechanical skill, breadth of view or culture can ever transform dead human dolls into creatures capable of fellowship with God.

This statement should not be misunderstood. The Gospel may be proclaimed through a hospital, school, museum and newspaper and ought to be. But in so far as they do this, all these institutions are a part of and are doing their legitimate work as ministers to the church. There is nothing in the distincitive features of these forms of work that can possibly impart the life that alone makes fellowship with God possible, which is the supreme end of mission work. Hence no form of missionary endeavor can ever be rightfully regarded as a parallel line of enterprise with the church, doing the same work and reaching the same goal, though in a different way. They must all be regarded as converging lines leading into the church. No matter how much the physician's art may benefit a man or how deeply his heart may be touched by the love manifested, if his heart is not renewed by the love of Christ it is all in vain. Morality, which must be the result of true religion, can never become a substitute for it. Culture is certainly consistent with religion, but it can never be the source of spiritual life. Doing good for men can never succeed as a substitute for inducing men to be good. Just here is the vital failure of much of present day philanthropic and professedly religious work, as some of the foremost social workers themselves are coming to confess. Dr. Dixon declares that "it is easier to reach the bodies of men through their souls than the souls of men through their bodies." Good wages, uplifting pictures, culture clubs and the like will never of themselves change that sinful and sin loving heart. All this kind of work, if relied on for

itself, is merely playing with dolls. But the church, through all the ages, has been nurturing babes and witnessing them grow into new men. The chasm between these two ideas is as wide as the universe and all the genius of humanity will never bridge it over.

In some cases the authority for a position has been given together with the argument. Space prevents more than a bare statement of those reserved for consideration at this point. That it was God's purpose in creating man to have fellowship with him is evident. See Gen. i. 28, 29; ii. 17, 19. By his sin man forfeited his fellowship with God. The intervening ages need not detain us and we come to Christ, the restorer of fellowship. See John xiv. 6, Acts iv. 12. Christ's main themes were the Fatherhood of God and the Kingdom of Heaven, and we may accept it as beyond dispute that by a child of God and a member of the Kingdom He meant the same thing. He constantly says, in addressing His disciples, "your Father," but never uses "their Father" as including all men. Note Matt. v. 16, where both classes are referred to. In Matt. v. 44 He announces very explicit conditions to which he who would be a child of the Father must conform. The conditions of membership in the Kingdom are equally individualistic and definite. See Matt. v. 20, vii. 21, John iii. 3, 1 Cor. vi. 9, 10. Revelation, which speaks for eternity as well as time, teaches plainly the sharp dividing line between those without and within the Kingdom. The light of these passages ought to dispel forever the confidence of a Christian in any social or humanitarian theory of the Kingdom.

It was said that for us the most satisfactory definition is that the church is the visible expression of the Kingdom in this dispensation. This is a most important statement if correct, for while the New Testament speaks less of the church it says a great deal of the Kingdom. Do these statements describe the church? Christ stated plainly that He would found a church, and also assured His disciples, "it is your Father's good pleasure to give you the Kingdom." This promise referred to this life, since He said, "seek ye first the Kingdom of God and all these things shall be added unto you" ("these things" being clearly material goods.) Therefore either the church and the Kingdom merge into one or we have lost one of His gifts. It was said that the supreme concern of the church is worship. With worship is associated service, but,

rightly conceived, service is merely a means to the end of worship. The sole object of service is to increase and improve the quantity and quality of worshippers of God. Jesus gave, as the summation of duty, the two commands, "Thou shalt love the Lord, and thy neighbor as thyself." Love to God is expressed by worship and to men by service. Worship is what God desires, and we are in danger of laying too great stress on service to the detriment of worship. The final test of all our service must be: does it lead men to worship God? That the salvation of a soul means the fellowship of that soul with God is the teaching of 1 John i. 3.

The best that we can do is to make the aim of our lives coincide exactly with the aim of Christ's life. For what did He give His life? See Eph. v. 25-27, Acts. xx. 28. Christ's last words were, "Go make disciples (or Christians; margin) of all nations." This was the indispensable thing. He did not speak of healing, learning or industry. What the church became under the inspiration of Pentecost, is a safe guide to us. Its energies were all bent towards leading men to confess belief in Christ. And preaching was its great, it might almost be said its only, weapon. See Acts viii. 4, 1 Cor. i. 17, 21, ii. 2. May there not be a wider significance than we have imagined in Matt. vi. 33? May not schools, hospitals, libraries be included in "these things" which are not means to righteousness, but ministers to those possessing righteousness? We say that we heal and teach in order that men may be led to believe, but Christ and His disciples expected men to believe in order that they might be healed. Christ did not coax men into the Kingdom. He laid the case plainly before them and expected them to decide it on its merits. See Mark. x. 21, 22. No, we teach and heal to manifest the Christ spirit and to help those who are saved. We PREACH in order to save. It is not contended that the preaching must invariably be first in order of time, but certainly first in emphasis and purpose.

The fourth point is, What are the practical results of this position on mission policy and work? Are we not, in much work, reversing the order of true emphasis, and even worse than this, conducting independent enterprises that are really rivals of the church? Are not schools and hospitals often receiving an utterly disproportionate share of resources? The question is not necessarily one of amount, but one of rank. One hospital in a station may legitimately require more money that all the churches

connected with that station, and the church is in danger of more harm from too much than too little money. But the needs of the church are the most vital, the first in importance, and until they are adequately supplied other institutions should stand back. In the light of 1 Cor. i. 21 how would the Apostle Paul regard the policy of paying medical assistants and teachers the higher salaries, with a salary that can command only inferior men for evangelists? What would be thought of a railroad that invested large sums of money and placed its best employees on small branch roads, while it allowed the main trunk line, into which all these roads converged, to fall into disrepair? This is what the mission is doing which develops any line of work at the expense of, or to the retarding of, its evangelistic work.

Moreover, missions have built several trunk lines in parallel routes, only one of which can ever reach its destination; much energy and expense is wasted on these lines which might be put to splendid use if they were made feeders to the one true trunk line. For if the hospital and school do not assist the church, the church loses, but her loss is small and temporal; their loss is the great one and it is eternal. The only abiding missionary fruit is that which is grown for the church, and the infallible test for any kind of mission work, whether legitimate or not, is whether it is fostering the church. For example, if year by year, patients and pupils from mission hospitals and schools are not becoming members of and helping the growth of the contiguous or associated churches, then those institutions are missionary failures, no matter what their records or influence may be.

It may be said, "We ought to make Christians, but what does it matter whether they join a church or not?" It matters much. The possibility of a true Christian who never allies himself with any church is admitted, but such cases are abnormal. Christ said, "Whosoever shall confess me before men him will I confess before my Father," and the professed disciple who stands aloof from the church is no glory to the Master and no help to His cause. It is a fundamental trait of human nature that "birds of a feather will flock together." Men do so in every other sphere and vocation of life, and true Christians will be irresistibly drawn together in formal association. It is hard to believe that Chinese graduates of Christian schools, who have nothing to do with the church where they

reside, are disciples of Christ. What has really been done for hospital patients who never darken the door of a church? We need to keep the chimes of eternity pealing in our ears. The church, alone and unaided, is able to fulfill every requirement of the Bible, and no other institutions, except as they serve the church, are able to meet the Bible's commands. If we have been cherishing a wrong policy let us change; better far make material sacrifices than spiritual ones.

In that portrait of the bride of Christ in Revelation (xix. 7, 8) it does not speak of her learning, medical skill or culture, but it does speak of her righteousness. "And He gave some apostles, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (which is the church) till we all come . . . unto the measure of the stature of the fulness of Christ." This is the supreme object of mission service to which all else must minister, for we dare not do anything in the Master's name except that which will exalt and adorn His bride.

On Keeping in Touch with Chinese Thought.

BY REV. J. C. GARRITT, D.D., NANKING.

(Concluded from p. 589, November number.)

THE obstacles mentioned in last month's article are certainly formidable enough. Perhaps there is no easier way to surmount them, aside from constant mingling with the people, than to pursue, unremittingly, courses of special reading for the attainment of the Chinese view-point. Mencius and the Sacred Edict have been mentioned by way of illustration. Hosts of others might be mentioned. Among other books time should be taken to read a few novels. The Romance of the Three Kingdoms is considered the first work of genius in Chinese—Di ih tsai-dzï. Its criticisms, printed now with the original work, chapter by chapter, in the standard edition, have been of untold value in forming the literary style of thousands of Chinese scholars. They do not use it as a reader in the schools, but it is understood among scholars that this work is important as a former of style. But more than that, such a work lives in the minds and hearts of all Chinese, with its stories of ancient heroes, of Kwan Kung

and his two sworn brothers, of the peach garden, of Ts'ao Ts'ao, both detested and admired and named in more than one Chinese proverb, of Chu Koh-liang, the Invincible War-councillor. The story-teller in the tea-house is recounting some such ancient tale as is found there. Yonder theatrical performance, holding a restless Chinese audience attentive, is depicting the story of some general and his faithful attendant, with their hairbreadth escapes and final victory, from the annals of the Eastern Chow. That is another book of deep interest, 東周列國志. I know a countryman whose appearance would lead one to suppose that he knew nothing, could think of nothing, had no ambition beyond his patch of paddy field and turnips. Start that man on the stories of Chu Koh-liang, or other heroes of two thousand and more years ago, and he could make a houseful of people hang on his lips for an hour. One sometimes hears story-tellers, not professionals, on the passenger boats by day or by night; their periods full-rounded and their descriptions such that you see what they are describing.

This is why it is an advantage to read such books as the Fortunate Union, of which Mr. Baller has given us a translation, or the Dream of the Red Chamber, which unfortunately has so many passages that have to be expurgated. That work is in excellent mandarin, and it, more perhaps than some other novels, being a work of genius, gives you a clear insight into mental processes of many various classes of society. It is wonderful to see how in this book, as in Dickens, hundreds of characters appear, but each with his or her individuality clearly marked.

It is impossible to overstate the value of such reading in getting at the Chinese mental point of view. The Chinese are translating our fiction to learn more of foreign lands; and in the same way we may gain a great insight into the thoughts, ideals, and practices of the Chinese through their works of fiction.

More than this, by such reading we shall so expand our vocabulary as to be able to say comfortably what we want to say. We have a way of making one word or phrase do duty in ten connections, as the Chinese has it, 以一知通十用. These books help in conversational and oratorical Chinese. At the same time we need to have Chinese friends who feel free to revise our speech. There are phrases, innocent in themselves, but which are dangerous in use. For example, the phrase

豈有此理 to the unwary seems a strong but harmless phrase, and one is surprised to learn that it is a very severe form of scolding, 駡人的話!

Beside the reading of such books one may suggest the making of a few congenial Chinese, of good mental powers, actual companions. It may be your teacher, your preacher, your school master, or some member of your church. I do not mean partiality, which makes a sycophant of the chosen companion and a cat's-paw of one's self. I mean a real serious friendship, in which each feels at home with the other. One can actually get at the inside of the heart of a Chinese friend as truly as one can the heart of a Westerner. Our position as representatives of a "Mission" or "Society" sometimes stands in our way. But if we show them respect as individuals and do not magnify isolated acts into weighty principles we may get them to lay aside their reserve and accept us as real friends. And we shall find much enjoyment in such friendships.

It may seem that the subject propounded for this address has as yet scarcely been touched upon. But one who attends to the matters above mentioned, will surely find a way of keeping in touch with current thought. This is very difficult. In the past centuries, with the exception of a certain general line of thought and mental activity among scholars, which more or less permeated China, there was no community of thought about anything. Socially each neighborhood and each class was a law to itself; it had its fixed bounds and interests. Religiously there was a little more community of ideas, and certainly of rites, owing to the fact that priests were peripatetic. Yet in some parts of China temples are in decay, while in other places they are thronged with worshippers. In two contiguous villages I have seen temples to the same deity, the protector of the silk worm; yet one was accounted a god, the other a goddess! So with the vagaries of superstition, spiritism, etc., they vary with bewildering incongruities. As to politics no one in the Empire, saving the Imperial family and the officials, have hitherto had any business even to think about the government.

Then came the sudden jarring of the Empire in 1894, when Japan showed the absolute weakness of the Empire. There was then no public opinion; there was no public! Even officials in general were too ignorant of the actual situation to be ashamed for their country. There was one little nucleus of

loyal and true Chinese subjects, and they were sickened by the hollowness of their national government. How keenly the Christians felt the shame, not of the defeat but of the absolute ignorance and pusillanimity of the advisers at Peking! One of our oldest Christians, a man of integrity and worth, one day exclaimed, "Oh, the shame of being born a Chinaman!" It was a natural momentary revulsion of feeling. I think it was the same feeling which made the young Emperor turn to the reformers and in 1898 attempt to introduce a new *régime* of education and good government.

China has moved forward generations, as it were, since those days. If the two men executed by the Empress-Dowager in 1900 for venturing to cross her will and save foreigners, could come to life again, they would see a wonderful change.

Yet thought in China is still in a fused and uncertain condition. The molten mass flows here and there, seeking a mould. Yuan Shih-kai is said to have remarked that there are four political parties now in China. Ten years ago, even the reformers and the reactionaries had scarcely come into being. And now there is no means of counting the readers of the hundreds of newspapers and magazines in circulation. Some are revolutionary, or as one may say, socialistic. These are of course issued secretly. Some are anti-dynastic. They want to revert to a government of China by the Chinese and turn out the Manchus. Others are reformers. These want constitutional government, for which the Imperial promise has indeed been given. It is to this party which the decree of the tenth of August appeals to recognize the desire of the Throne that there should cease to be any distinction between Manchus and Chinese, or any anti-foreign prejudice toward the ruling nation.

Then there are the reactionaries, the party which cannot see either good or safety in reform, education, intercourse with the west, or constitutional government.

Thus may the four parties be at least guessed at,—each with their printed organs. There are others. The worst of it is that as in every revolution, so here, every hateful passion, every old grudge, every selfish ambition, is seeking its opportunity. If the doctrine of evolution, in the form stoutly proclaimed in these days, were true, we should have seen the outcome of the constant degeneration of China, in her final overthrow and partition some years ago. But now the Chinese are looking to an opportunity of reinstating themselves in the good graces of

this twentieth century world; only there are so many minds as to the method of rehabilitation.

Meanwhile the vast importance to us as missionaries of being ready always to mould plastic souls into the form of servants of God and righteousness; this is surely ever-present with us all. Do we realize the great apologetic that is needed now? Do we realize that the viceroys and high officials are studying Christianity and Christian nations with deep interest? In a city some hundreds of miles from here, in the home of one of the foremost officials of the Empire, is a great library of books on the Bible. A young man of that home said recently: "I am prepared to acknowledge that Christianity is the best religion which has come into being up to the present time. Probably it is now becoming obsolete, and we shall see a better one evolved!" We seem to be again in the midst of the theological fight of the Roman Empire. How shall we keep step with the responsibilities of the day?

There are Chinese writers, such as Liang Chi-tsao and Yen Fuh, who are either making or translating books giving the point of view of the strongest Western thinkers. They are not concerned to translate pro-Christian books; doubtless they suppose the church will do that. Thus far they have not seemed to choose distinctively anti-Christian books. They are going after the springs of scientific and philosophical thought in the West; translating, as I have pointed out in a recent RECORDER article, J. S. Mill, Adam Smith, Montesquieu, H. Spencer, etc. Now all this means a new and tremendous battle field for the Gospel. It means we must be wide awake. It means we must read some of these books that are appearing and are widely read by the Chinese; those which fall unread we scarcely need trouble with. It means that those who read them should give some account of them to the whole missionary body. It means we should find out more about what the young men in church and schools are reading, and through them what students in government schools are thinking and reading. It means, if necessary, the giving up of more of Western books, save such as are necessary to our own equipment and the reading of what these men read. I think one paper which has very wide influence, and must be kept up with, is the *Shen Pao*, of Shanghai. I do not believe the papers and magazines edited by students returned from Japan have just now a great circle of readers; but of course those of us who come in contact

with such returned students need to know what is in such papers and books.

After all, however, we have not, individually, the time to keep up with the new literature. But we can cultivate the friendship of Chinese, younger or older, who can "taste" the papers for us; and also keep in touch with thought in the community and report to us. This, done with no unnecessary show of secrecy, and yet with tact and common-sense and for the good of all, will both give us a clear view of what is going on and be a kind of training for ourselves and for our Chinese friends.

As surely as our motive is the single desire to promote the kingdom of Christ, and our methods are characterized by sympathy and common-sense, such study of the thought of the times will be repaid; and we shall be better equipped to exert that influence for our Master, which is the reason for our presence in China.

Diary of Journey Through "East Tibet."

BY EDW. AMUNDSEN.

The following interesting account of a journey through Eastern Tibet by Mr. Amundsen, is the third of a series of journeys that he had taken as agent of the British and Foreign Bible Society; this time beginning at Dachienlu, near the western borders of China. Mr. Amundsen had prepared a very interesting map of his journey, which we are sorry to say we are unable to reproduce for the RECORDER, but which shows great pains and careful observation.—ED. RECORDER.

I WAS fitted out with two passports from the British and Norwegian Consuls and a local one from the Dachienlu official. This latter was valid to or in "Luh-ho-ten." This "Luh-ho-ten" I did not quite understand and asked for explanation. I was told that it meant the whole of the districts in or under the Dachienlu jurisdiction, which included as much as I could ever hope to reach under official protection. I had my doubts about it, but felt assured by the promise given me by the Dachienlu official that the Drango mandarin would "renew my passport and send me on," "according to the Chinese custom," he added. He referred to the custom of sending or escorting foreigners from one official station to another.

I have been told that the "wonshu" or despatch sent along on these occasions, is written in the same language as

when a prisoner is sent from the one district to another. There are exceptions to this I trust.

I was, however, surprised to find my name entered in a Tibetan despatch sent from a "friendly" Chinese Yamên as "ye-ren," wild man, or barbarian. Of course it was not meant for my eyes at all, so that was all right!—only that I happened to ask to see it, which was the unfortunate thing.

Armed with the aforesaid passports I entered Hor Drango, or Trang-go, on the 24th day of April. The big lamasery lay spread over a projecting ridge facing the N. W. about 400 feet above the right bank of the Daho river, which we had been following since Dawo. Below the lamasery lies the village of the common folk, i.e., those who are not of the "supernatural" type. I was taken straight to the most prominent building in the place—four stories high—built by the Niarong invaders some little time ago.

Over the wide entrance hangs a signboard high up on the wall with the following Chinese characters: "Sub-prefecture of Luh-ho-ten." (The exact grade or rank of the official I do not remember). Sure enough, here in the sign hung my doom. I entered a guest hall in the third story and was introduced to a stout, pleasant looking man of about thirty-six. After a little preliminary talk I asked if I could proceed to-morrow, to which he uneasily replied, "Not till the day after. I must see the despatches first"

When they came a little later he hurriedly read them through and stated that there was no mention of sending me beyond Luh-ho-ten. He asked to see my passport from Dachienlu and that was not different. Luh-ho-ten is a new name given by the Chinese to Drango. He explained that he was but a servant under Dachienlu and that he could not take it upon himself to send me into the wild regions beyond without sanction from Dachienlu.

He proposed that I should be his guest for a while and he would send a man back to Dachienlu for definite instructions.

I knew what the reply would be, as he warned me against going on into a hostile, wild country, where it would be impossible for him or any one else to protect me. I then produced my other two passports covering months of travelling beyond.

He read them, saying he knew these passports, but added with no small amount of logic on his side, "There is that one word 'baohu' (protect) which we cannot get over. That is our

duty," he said, "and where we cannot protect, we have no right to send you or allow you to go only to be killed. If the Dachienlu magistrate and colonel will take the responsibility I will send you as far as Kanze, where we have a small military officer, but he cannot help you on further, and, indeed, he will not even be able to arrange for you to enter Kanzego on account of the hostile lamas. He is barely able to stay there himself."

"When Dr. Taffel (a German geologist) came down only a few days ago the whole district was stirred by it. The sergeant came to his aid and led him by a roundabout way down to Drango, but he lost a mule and a load of silver because the people would not allow him to use the ferry across the river."

I became desparate in my helplessness, as I realized I was in a trap with only one door open—the one by which I had come. I did not want to go back, notwithstanding the mandarin's gentle entreaties. I offered to go on my own responsibility if only he would help me to hire animals and more men. But he would run no risk of having my blood on his hands, though I offered to free him from all legal responsibility by leaving behind a written document to that effect. His case was so plain that I ceased to oppose him and tried to effect an exit northward without his help or knowledge. But during his short time of service here he had brought his district (some fifty miles long) so well under his power that I felt it was useless to try to do anything (even apart from him, not to speak of) *against* his wish. And so I decided, finally, to retrace my steps as far as Dachienlu and possibly get a new passport to take me through Kanze, Derge, etc., as compensation for having been deceived and spending a month in going to Drango and back, apparently to little purpose.

I went about and chatted with the friendly lay people the next day and a few portions of Scriptures were accepted as gifts! The lamas would not even speak to us. They are strictly looked after. The day I stayed there no less than three monks were carried out dead, having been beaten to death for acts of immorality!

Being told by the Abbot to shun me they would shun me; being told to befriend me, they would be friendly; being told to kill me, they would do so—of course all in the interest of religion.

I got a good photograph of the lama town, housing some 3,000 or more monks, and also a fair one of the Yamên.

I tried to get some good specimen photos of the people about here, but failed; the plates being useless. They are of a distinct Tibetan type here, being less mixed with Chinese. They dress as usual in sheep skin gowns and have ear ornaments of silver set with precious stones, etc. Their occupation is pastoral and agricultural. For some two years the country had been in a state of famine, now relieved a bit by rice sent up from Dachienlu. The journey back I have already related. It was very similar to the journey up.

One day a band of Tibetans came up behind us bringing in two robbers caught near Shaoshi. The one was nearly dead as a result of the wounds inflicted by his captors.

On arrival in Dachienlu I went to see my friend, the Chinese official who had so kindly (?) helped me with a passport. The conversation is too long to relate. Suffice it to say that he would not give me a passport to take me beyond Drango and said he could not guarantee my getting passed Batang either, should I want to go that way, but he would help me that far.

My first intention was to go to Taochow in Kansuh, just as a matter of duty, but upon closer reflection I came to the conclusion that it would not be worth while going all that way (another two months and a half) only to see that station, as I would have to go there and back mostly all the way through Chinese territory—and that not in my agency. Besides, I had now got all the information I was wanting practically from Dr. Taffel, who had just come down from Sining via Taochow, etc. He told me that all down that Kansuh-Tibetan frontier the people are most hostile and lawless. Just near Taochow his party had to fight their way through robbers. The same was true west of Sungpan and elsewhere. He said that they had fought some ten to twelve battles along the Kansuh frontier.

For me to try and force my way in the face of such opposition, with only a Mauser rifle and a muzzle loader, would be utter folly. I had no money to fit out an expedition strong enough to be able to effect an entrance, nor did I believe our worthy society would condescend to help on its work with gunpowder! I thought, moreover, that I might not find the missionaries in Taochow on account of the rebellion I was told raged there and the Shanghai Conference just in session. I had also asked them to send the supply of money forwarded thither back to Shanghai if I did not turn up in a certain time,

hence I might have found myself short of money should I have gone up there.

I was, moreover, anxious to see the Yunnan-Tibetan frontier, which no Protestant missionary had as yet explored.

I concluded therefore to go west for this purpose and find out how the Yunnan-Tibetan frontier compared with the rest of the East-Tibetan border land. The Taochow missionaries, I was told by Dr. Taffel, had asked permission to go on to a small place a little to the west of the city, but had been denied. There is therefore but a small fringe of land along the Kansuh frontier open to resident missionary work. The same is true of the Szchwan frontier, with the exception of the strip to Hor Drango, the district of "Chalag" (Dachienlu) and the main road on to Batang. A narrow edge along the frontier north of Dachienlu to Sungpan might be worked, but the dialects would prove so conflicting and the tribes so numerous that it could scarcely be said to be Tibetan work, though a great number would be found who understood Tibetan, or "Khamkeh." For further information see accompanying summary.

On the tenth of May I left Dachienlu again for Litang, Batang and the West. I had again to fall back on the "ula" animals (animals supplied by the people to the government in lieu of taxes) as I could not purchase horses anywhere. The prices were prohibitive and the animals starved and lean. To buy grass and fodder along the road would also be next to impossible at this time of the year. To hire beasts was not only ridiculously dear, but they were almost impossible to get.

On my second day, while crossing a river, my mule suddenly fell on his nose and threw me on all fours into the river. The third day I reached my former Tibetan home, Golok or Tong-o-lo. The people were delighted to see me after eight years' absence. Seasoned and buttered tea and "tsamba" were offered, as well as cheese and milk. Wherever I called they pressed upon me tea and tsamba. They gathered round my inn and chatted till late. I wished them to come in for a meeting and asked my helper to call them, but like the men in the Gospel story they left one by one, leaving only our "Nepo" (host) to attend. With him I commenced and had a good meeting. A couple joined us later. How readily these people would accept the Gospel were there no lamas to forbid them! I left a number of Gospels with my host to be given away as he had opportunity. This is a good centre in a beautiful district at

an elevation of about 12,800 feet. The Gila pass we came over on the second day was about 15,000 feet above sea level.

The next day we journeyed through the rest of the plain or valley, passed a beautiful pine forest, crossed over the long pass nearly 15,000 feet high, and then went down a steep ravine to Oroshi, 11,424 feet above sea level.

This is a scattered village of Tibetanized Chinese. The Chinese adopt everything Tibetan—food, clothing, religion, dwelling and wives! The next morning, May 14th, we descended the rest of the ravine to Hokeo or Nagchuka. The ravine was simply covered with rhododendrons at an altitude of 10,000 to 11,000 feet. They were of all shades, from red to pure white and looked lovely amongst the fine trees. We also passed at a distance a magnificent house built of stone like a castle by the chief who lives there.

I am sorry I was not able to photograph it. Hokeo is almost exclusively a Chinese village (Tibetan in appearance) with perhaps 300 people at the most. It lies on the steep, rocky, left bank of the Nagchu (black river, or probably Niachu, or Niarong river which flows to Hokeo). The village owes its existence to the ferries across the Nagchu.

Next day we ascended a similar ravine on the other side of the river to Marketrong, 11,034 feet, and were still only about half way to the top of the pass which we crossed the following day. Nearly all the way there is beautiful forest full of "horse hens" and pheasants and bigger game. There is a road along the Nagchu up and down, and even a suspension bridge farther south.

The people were kind and pleasant, but so few can read that we could do but little for them. The mountains are bare and very cold near the summits and frequented by robbers.

We had our mid-day meal at Bolonga in the house of a "Dsongye." These small military officers are stationed all along this road, with only three to four stages between each. They guard the road and escort travellers to and fro, on account of robbers. We descended then to the plain and village of Shiolo, as the Chinese call it, or Litang-golok as the Tibetan name is. The village, situated in a smiling plain amongst the high surrounding mountains, has an elevation of 11,312 feet, and can boast of some six to eight houses. There are other farms scattered throughout the plain and in between the mountains. We put up at the chief's house, as the chief always has to

entertain strangers, using the ula, where there is no official inn. He has to notify the "tand" or ula head man, who must run all over the country and collect animals for the next stage or part of a stage as the case may be. Sometimes where the population is small, or the ula animals many, he has to run ten miles or more. At times the same ula animals had to go two or more days with us. They only used to get gratuities in times past, but lately the gratuity has been fixed at half a rupee a day, and they want "sreh" ("sireh," baksheesh) on the top of that. Here at Shiolo I tried to sell some portions for butter or milk, but of course they had nothing to pay with, so those who begged for books got a copy each and were told a little about them as usual. Young priest-boys were generally glad to get the Gospels, and with the Gospels I generally gave them a small catechism, written in the colloquial, as explanatory of the other books, or rather a condensation of the teaching contained in the Gospels. In view of the short time I could spend with these various peoples, I thought it wise to do so.

Almost everywhere the people asked for medicine for their various ills. Here the chief's wife was grievously afflicted with skin eruptions and swellings. They were very thankful for the aid given. Next morning, May 17th, we ascended the wooded pass and saw a yellowish white wolf cross the road just in front of us. He stopped and looked at us for a while, but hurried off before the rifle was in readiness.

We stayed in the small village of Tramalatrong that night. There are only three houses here, and the people are engaged in carrying dispatches up and down. Most of the villages along the Lhasa road seem to have sprung up on account of the courier trade between China and Lhasa. These couriers are paid about five taels or so a month and have to keep a couple of horses, provided by government.

Both my helper and I had long talks with the people about the doctrine, and left books behind. I wonder if some of these books will be able to stop the almost ceaseless turning of the prayer wheel and the constant muttering of the Sanskrit formula "Ommanipemehum" (O thou in the lotus flower!) in some of these dark, lonesome houses in this "snow fenced kingdom!"

The next day we saw various wild animals on the two passes we crossed—antelopes, rabbit and others. We halted for

our meal in a high plateau dotted with nomads' black tents made from yak hair.

We visited one of the encampments (so like an Arab camp) and got a good drink of milk and butter in exchange for thread red strings and a half rupee. The tent was commodious and contained, beside sons, and several strong, robust looking daughters, all the family belongings; a few small lamps were even sheltered underneath the black covering. After a chat with the "Nepo and Nemo" we galloped off over another ridge and down to Hochuka, a miserable outpost in a wild region by a river. The huts might easily have been mistaken for a heap of stones, and yet we passed a comfortable night in the smoke. I slept on the table, a stone slab raised 10-15 inches from the mud floor. Around the stone walls were seats or "beds" of stone covered with turf.

There was a small hole in the flat, low roof to form an exit for the smoke, but a good deal of snow came through it during the night, and the following morning we were simply enveloped in snow. The elevation of this place is 12,603 feet above sea level.

There is no wood near, and cow dung has to be used as fuel, the most common fuel throughout Tibet. It is not at all bad, but burns out quickly and emits a good deal of smoke and smell.

The next day, May 19th, although Sunday, we had to proceed on our journey, as the yak and men had not enough to eat. We followed up the Hochu river and passed a small village between high mountains, where I saw a man turning a rather well-made prayer-wheel. I asked to be allowed to see it, but no! he simply moved away without stopping his operation of accumulating merit and atoning for the wrongs of the past. They will not part with their prayer-wheels on any account. Even death cannot separate the mechanical from the mechanic; they are buried or burned together. Their tremendous faith in "Ommanipemehum" is astounding. It fills everything! The mani walls built of slabs with chiseled inscriptions of mani would, if joined together, stretch thousands upon thousands of miles. The roads are lined with such walls. Especially numerous are they south-west of Batang. The travellers are supposed to pass on the left side of the mani pile, so that on returning he may complete the meritorious circumnambulation. Even animals have got so used to this religious habit that I have

sometimes failed in turning them to the right side of the mani wall! Thus the mute creation render willing homage to Buddha in this region of the "Mahatmas;" even the wind, the water and the smoke become the motive power in the revolving or shaking of the all-important formula Ommanipemehum. Under bridges one sees strings of rags printed with this inscription, in order that the fish may receive its "sin atoning" benefit. It is hoisted on poles so that the wind may carry its never-questioned blessing to animated beings along its course.

Other formulæ are also used, such as: Omwagisharimum, Ombatzarpemehum, etc., but this is truly the land of Ommanipemehum. It is heard early and late, indoors and outdoors, in fear and in distress. The aged generally devote their last days or years to turning and uttering Ommanipemehum. The ears may be deaf and the eyes blind, but the lips and hands move almost ceaselessly, to the low, sing-song sound of Ommanipemehum.

If the labour and time expended on Ommanipemehum had been spent in building a bridge across the Atlantic it would have been completed long ago!

We arrived in Litang about 1 p.m., and found shelter (a poor one) in the house of a Roman Catholic "convert," a Chinese who, I was told, got a salary for being a convert. The following day, as we were travelling across the Litang plain, the big, tall Tibetan who attended to the ula asked me in all seriousness how much I would give him for "tying his head to me"—becoming a convert. I asked him how much he wanted, but he said he preferred that I should name a sum. As I sternly refused to do so, he asked whether we should agree on a monthly or yearly payment. I said monthly. He then asked if I would give him three rupees per month. Four shillings a month was rather modest after all. I asked him what he would do then for the money. "Nothing; only be a convert." This was a modest, simple man who thought to better his condition by taking this bold step of joining the foreigner.

He gave vent to the prevalent idea that to join the foreigner is to accommodate and help him. In consequence they seek a little compensation, naturally! A change has come over the people in this respect, i.e., over those who have some little acquaintance with foreigners. A part of the spirit of the "Szchwan movement" is manifest even in the Tibetans. They

think there is some sort of worldly advantage to be had from associating themselves with foreigners, while all the time they have no idea of the teachings of the Bible. I think the Romanists are responsible for this, and it is sure to work against rather than for the Gospel.

Litang is situate on a southern slope of the chain of mountains bounding the north of the large plain. The plain is about ten miles wide (north to south) and possibly fifty miles long with a good sized river running through it from N. W. to the S. E. The land is mostly used for grazing ground. Some of it is cultivated, but the high elevation—13,000 feet—makes cultivation, even of barley, rather disappointing. There is a lay population of about 1,500 living in a town attatched to the south wall of the lamasery. These are mostly Chinese of a kind.

The lamasery is not quite so big as the Drango lamasery, but very nearly. We had a great time there (my Tibetan helper and I) distributing Gospels to the monks and others; in all 145. They were eager to get them. Not long ago they would ask foreigners to pass on at once and would scarcely allow them to stay a night even outside the monastery. Now I was able to go unhindered all through the great building which they say can accommodate 3,700 lamas. I do hope these books will work mightily among this great multitude of spiritual (?) leaders!

I also furnished a smaller lamasery with books while on the northern road, at the earnest request of a leading lama of the monastery.

When I went into the Litang monastery after the distribution I found in a back corridor or passage a few lamas reading a Gospel together. They hurriedly put it away on seing me coming, as they would not like to be seen with a foreign book, but these books will doubtless be read and discussed in the lonely cells.

There are several big halls in the monastery. I went into one full of colossal idols at the time of evening oblation. Before the great Buddha in the centre, whose head nearly touched the ceiling, stood numerous "butter lamps" or vases of silver and brass filled with melted butter. This butter is set fire to by means of a tape or wick in the centre of the vase and kept burning continually before the images. Two monks were in attendance at the altars and had to work hard to keep it all going. They reminded me of Old Testament times.

Numerous worshippers come to prostrate themselves before the Buddha, and the wooden floor is deeply worn by their knees and toes. There were several smaller idols and "chtens" (graves of saints) of gold or overlaid with gold. The walls were gorgeously painted and the pillars well ornamented. Everything was awe-inspiring to the misguided public.

I was also shown the court of penance, where people stay for a certain period in order to fast and "pray." They fast every other day. I was able to exchange a few words also with these people. I was, no doubt, the first foreigner to enter the hostile Litang monastery and am glad I was able to do so with the word of the living God. The lay people bring in offerings of butter to be burned up before the idols, and great masses of butter is wasted in this way even in this one temple. They say that in the great Lhasa temples the heat from the numerous butter lamps is very great. Some of the lamps are made of pure gold. The roofs and spires are also covered with gold. What sacrifice these poor people make compared with the worshippers of Christ!

This marked change in Litang and the west is not due to a change of heart or feeling, but to the presence of Chinese troops, stationed all along—in greater numbers where more necessary. During the late uprising this lamasery wanted to join the rebels. The timely arrival of troops subdued the raging monks by the soldiers starting to burn the lamasery, but a part of the S. E. corner was destroyed before they gave in. The Tibetan chief of Litang had to run away to save his life, and is now in hiding down south in Mili or thereabout, waiting for an opportunity to return and take revenge.

His great mansion is now a military headquarter. The seat of the second Litang "chief" is likewise occupied by Chinese officers.

The yamên of the Litang mandarin, so often pulled down by the lamas, is now within the walls of the lamasery. The Chinese are carrying things with a high hand, and only hold the country by their repeating rifles, the only thing the Tibetans are afraid of.

(To be concluded.)

In Memoriam.

I.—Rev. Sydney R. Hodge, Wesleyan Mission, Hankow.

BY DR. C. J. DAVENPORT.

THE death of Dr. Sydney R. Hodge took place at Kuling, on July 21st, 1907, after a few weeks' illness.

As was his wont he went up the mountain to escape the severe heat of the Hankow summer and to seek rest and change. The escape was more radical, the rest and change fuller than was anticipated, for there the corruptible put on incorruption, the mortal put on immortality. He was not, for God took him.

Dr. Hodge was the son of the late Sydney B. Hodge, of Highbury Grove, London. Born in 1859 he grew up in the South of England and was educated at Ley's School, Cambridge. His ability and force of character brought him to the top and finally won for him the position of Captain of the School. On leaving he entered Richmond College, London, as a candidate for the Wesleyan Ministry and was duly ordained. The claims and opportunities of a medical missionary, however, came before him, and he decided to take up medical missionary work as his life work. For this purpose he studied at London Hospital and qualified in 1886 as M.R.C.S., London, L.R.C.P., England. Before leaving London Hospital he filled the coveted posts both of house surgeon and house physician. He further fitted himself for his future work by taking a course at Moorfield's Eye Hospital; and still later, when on furlough, he went through the course of study of tropical diseases at the London School of Tropical Medicine.

It was in the autumn of 1887 that he first came to China, and from that date onwards he strenuously sought to bring salvation to this land—salvation of soul, healing of body, betterment of life. Dr. Porter Smith began the medical work of the Hankow Mission in 1862. He was succeeded by Doctors Hardie and Langley. For nine years, however, previous to 1887 it had ceased to be, so that when Dr. Hodge came it had to be started "de novo" and Hodge was the right man to do it. By caution, sound judgment, and skill, he steered the barque through troublous times, often amidst threatened riots and an inflammable populace, far removed from the foreign settlement, at the southern end of Hankow. The work and his reputation grew, block was added to block, department to department until he had the satisfaction of superintending one of the best organised and equipped hospitals in China.

Thus for twenty years, except when on furlough, in the midst of the dense crowds at Wu-sheng-miao he sacrificed him-

self upon the altar of service for the Master and in the interests of the sick. Whilst on furlough his services were largely sought after as a deputationist, and it is probable that he outdid his strength two years ago when engaged in such work. He strongly advocated the advantage of each mission having its medical board at home to look after the interests of its medical missions on the field. He also was one of the first to advocate a lady matron taking charge of the domestic and nursing part of every large hospital.

As a preacher his gifts were more than ordinary. Thoughtful, clear, logical, reverent, his words were always helpful and inspiring. He read widely, kept up to date, and could digest and use to advantage what he read.

His life work being that of a medical missionary it is natural that he stands out most prominently in that department. As one writes "he was an honour to the medical profession and in China was one of its most distinguished members." Thoroughness was the prominent feature of his work. "What is worth doing is worth doing well" might have been his motto. He abhorred shams and superficiality and did not mind letting you know it. This gave a certain brusqueness to his outward manner which unfavourably impressed those who only knew him so far. The tender, loving, large heart, full of sympathy and steadfast in fidelity, had to be discovered before you knew the man.

So, too, in all his work he delved to the bottom of things; he got the best he could. Nothing short of this would do. The furnishing of his library, the taking of notes on his patients, the means used to diagnose a disease, the details of treatment, diet, etc.,—all these bespoke his intensity, his thoroughness. Such thoroughness inevitably gave him a firm hold on his profession and an assurance in diagnosis and treatment which his patients immediately realized and gratefully appreciated. By the wear and tear on his life multitudes have been restored. In all reverence it may well be said: "He saved others, himself he could not save."

From the first he was one of the strongest supporters of the Medical Missionary Association of China—both the Central and Hankow branches. He filled all its offices at various times, and was its president in 1901-1902. Much of the present strength of the Association is due to his constant contributions and stimulating interest. His series of articles, "Medical Notes for Non-medical Readers," published in the *Medical Journal* about 1892-1893, were most lucid and helpful.

The standard he set up for the medical missionary and his quality of work was the highest, and will bear an influence for years to come in Central China. As a strong and wise leader in the workings of his own mission he will be sadly missed.

The home of Dr. and Mrs. Hodge has for years been known as a haven of rest. Many a tired, cast down, sick worker has been cheered and strengthened by its loving welcome. Dr. Hodge's gift for music helped to add pleasure and refreshment unto wearied souls. We could add more, but space forbids.

He died in harness, bearing the burden of the work to the end. We praise God for his life and example, for his work and influence, which have brought blessing and salvation to such multitudes in Central China.

II.—Mrs. H. M. Jenkins, A. B. M. U., Shaoshing.

BY MRS. M. J. FARNHAM.

ON October 18th, 1907, a dear missionary sister went to join the "innumerable company," leaving her husband and home in Shaoshing desolate. Had she lived a few days longer she would have seen the forty-eighth anniversary of their leaving, in company with the writer and her husband, the harbor of New York in the merchant ship *Indiaman*, which sailed the 29th of October, 1859. It was a long dreary voyage of nearly five months, which, however, was not without its pleasant reminiscences and the formation of a life-long friendship, broken only by death. Her lovely Christian character, patience and long suffering were apparent to all. She will be sadly missed, and many will mourn her loss—both foreigners and Chinese women who came under her influence and instruction.

H. Minerva Jenkins was born in Lewis Co., N. Y., and brought up on a farm, her father being deacon of the Baptist Church. At his home were always welcomed as guests the agents of the home and foreign missionary boards.

Of a family of eight she was the fifth; one sister and brother are still living.

Books were her delight, and, encouraged by her mother, at the age of four she commenced to read the family Bible through by course, finishing it at the age of seven. Her father's library was limited, but such books as he had were read with interest, including "Doddridge's Rise and Progress" and "Baxter's Saints' Rest," books which if not stimulating to a child's imagination were nevertheless soberly helpful and instructive. The life of a converted Hawaiian was her favorite until about nine years of age, when she had access to a district school library and became absorbed in "Bunyan's Holy War" and the "Pilgrim's Progress." Previous to this, however, she had

found up in the garret under the rafters several numbers of the missionary magazine, dating back to the very formation of the Missionary Union. The reading of these and subsequently of the life of Ann Hasseltine Judson, under the guiding hand of providence shaped her future. From a child she never doubted she would be a missionary, and nothing swerved her from this purpose, though she never mentioned it to her mother and had no idea of its being suspected until her pastor asked her, soon after her baptism, if she had ever thought of being a missionary. At the age of eighteen she made a public profession of religion and was baptized in a stream not far from the meeting house one cold winter's Sunday, after a sufficiently large hole had been cut in the ice for the purpose.

She taught her first term in school before she was sixteen, and until then had received no education except what could be acquired in a district school. After this she went to the academy of Leonville, N. Y., and subsequently attended a ladies' seminary at Whitestown near Utica, N. Y., and still later was a pupil in the Ladies' Seminary at Hamilton, N. Y. Before and after graduating from the seminary at Hamilton she taught in the schools near her father's house. This devoted parent died in 1855; her mother survived him nineteen years, and was living to welcome them home in 1873 after their first campaign of fourteen years in China. Her husband returned to China in 1874, while she remained at home attending to the education of their four children until 1877, when she returned to China and took up the work again until two and a half years later, when her presence was required in their American home in Hamilton, remaining there with the children until 1885, when she was joined by her husband on his second visit home. In 1886 they returned together to their work in Shaoshing. In 1900 they again visited the United States and spent a few happy months with their children in their own homes and with many old friends, returning to China again in 1901.

From first to last this dear sister never expressed nor was there ever manifested a shadow of regret as to the choice of her life's work, and the consecration to it was perfect.

Specially earnest was she when set free from family cares in visiting among the native women with the Bible-woman while living at Ningpo and Shaoshing, but her great work was with the wives of the students, when for twenty years she was most faithful in teaching them to read the Scriptures in the Romanized Ningpo Colloquial and reading together with them many other Christian books.

So long a life of faithful work for the Chinese will in no wise lose its reward.

Topics for the Week of Universal and United Prayer,

SUNDAY, JANUARY 5th, to SATURDAY, JANUARY 11th, 1908.

SUNDAY, JANUARY 5th, 1908.

Topics for Sermons or Addresses.

"*Lord, teach us to pray.*"—St. Luke xi. 1.

"*Hitherto have ye asked nothing in My Name: ask and ye shall receive.*"—St. John xvi. 24.

"*Let us therefore come boldly unto the Throne of Grace*"—Heb. iv. 16.

"*And when they had prayed, ... they were all filled with the Holy Ghost, and they spake The word of God with boldness.*"—Acts iv. 31.

MONDAY, JANUARY 6th, 1908.

Thanksgiving and Humiliation.

THANKSGIVING for all the mercies of the past, and for special blessing in connection with last year's Week of Prayer.

For quickened desire upon the part of many to glorify God in holiness of life and zeal for the spread of the Gospel.

For the blessing of continued universal peace.

For "all those departed this life in Thy faith and fear."

HUMILIATION on account of our own individual and corporate shortcomings, and our failure to realize God's ideal both in life and labour.

For divisions and strife still manifest in the Churches.

For the dishonour done to the Word of God and to the name of Christ by many who are called by His Name.

PRAYER for a fresh sense of the peace-giving and cleansing power of the precious Blood of Christ.

For a renewed demonstration of the Spirit and of power.

For the fuller glory of the name of our Lord Jesus Christ in and through His people, and for His speedy and Personal return.

SCRIPTURE READINGS.

Psalm xcv. Psalm c. Daniel ix. 16-19. Rom. vii. 18-25. Phil. iv. 4-9. 1 John i. 5-10.

TUESDAY, JANUARY 7th, 1908.

The Church Universal: Praise and Prayer for the "One Body" of which Christ is the Head.

PRAISE for the growing sense of brotherhood amongst many who own Him as Lord.

For every manifestation of oneness in Him.

For weakening barriers and growth of sympathies between all true believers.

PRAYER for a fuller obedience to Him Who is "Head over all things to the Church."

For a larger realization of His indwelling presence and power as life-giving Lord.

For a completer apprehension of that for which we have been apprehended of Him.

For those in spiritual danger through departure from the Truth as it is in Jesus.

SCRIPTURE READINGS.

Psalm cxxxiii. Isaiah v. 1-7. John xvii. 20-23. 1 Cor. i. 1-10. 1 Cor. xii. 12-27. Eph. iv. 1-16.

WEDNESDAY, JANUARY 8th, 1908.

Nations and their Rulers.

PRAYER for all Sovereigns, Rulers, and those set in authority under them.

For all Statesmen and Legislators, that Divine wisdom may be theirs.

That intemperance, gambling, and impurity in all countries may be arrested.

For Christian treatment of the weaker races by the stronger nations.

For a real recognition of the Divine rights of the King of kings.

For all Soldiers and Sailors, for the Press, and for all who guide public opinion.

SCRIPTURE READINGS.

Psalm lxxx. 8-19. Psalm lxxxv. Prov. xiv. 31-35. Isaiah i. 16-20. Matt. xi. 20-24. 1 Peter ii. 11-17.

THURSDAY, JANUARY 9th, 1908.

Foreign Missions.

PRAISE for all that has been accomplished by God's grace in heathen and Mohammedan lands.

For the widely-open doors now set before the Church in all the world.

For tidings of Revival in India and China during last year.

For the faithful work of our Missionary brethren and sisters, and of native Christian workers.

PRAYER for a more faithful recognition of the Church's responsibility toward the non-Christian world.

For all Missionary societies and agencies, both in their home and field organization.

For a large increase of men and means to carry forward the work.

For all Bible translation and distribution.

For all branches of Missionary work—evangelistic, medical, educational, and industrial.

For all Missionaries and Native Churches, that they may be strengthened with all might by His Spirit.

SCRIPTURE READINGS.

Psalm xcvi. Isaiah xlix. 6-12. Matt. xxviii. 16-20. Acts i. 6-11.. Acts xi. 19-24. 1 Thess. i.

FRIDAY, JANUARY 10th, 1908.

Families, Educational Establishments, and the Young.

PRAYER for all Parents, and the revival of piety and Christian worship in the home.

For the discharge of mutual obligations by Christian masters and servants.

For all Sunday Schools and Christian work amongst children and young people.

For the maintenance of Bible-teaching in elementary and secondary schools.

For teachers and students in all universities and colleges.

For showers of blessing on all young men and women, and Associations formed for their physical and spiritual welfare.

For the wider and truer observance of the Lord's Day.

SCRIPTURE READINGS.

Deut. iv. 5-10. Psalm xxxiv. Prov. i. 7-16. Mark x. 13-16. Luke ii. 41-52. 2 Tim iii. 10-17.

SATURDAY, JANUARY 11th, 1908.

Home Missions and the Jews.

PRAYER for an obedient recognition by the Church of her obligation to give the Gospel to the Jews.

For all Missionary effort for the conversion of God's Ancient People in all lands.

For all forms of Christian social work amongst the masses in our great cities.

For all Evangelistic work in the needy villages of our land.

For all Home Mission workers, that they may be "filled with the Spirit" and be made increasingly witnesses to Christ.

SCRIPTURE READINGS.

Gen. xxii. 15-18. Psalm cxxii. Jer. xxxi. 7-11. Luke xiv. 16-24. Acts xx. 28-32. Rom. xi. 25-31.

Educational Department.

REV. A. P. PARKER, D.D., *Editor.*

Conducted in the interests of the "Educational Association of China."

Government Schools in Hunan.*

BY REV. BROWNELL GAGE, CHANGSHA.

ONE who wishes to study the new Chinese schools will find his information difficult of access, and this for two reasons: First, the schools themselves are changing from year to year in their grade, curriculum, and purpose, their methods and their text-books, while their teachers and students are coming and going. This is apparent to one who visits them from time to time. Here in Changsha we hardly know which schools will close and which will open in the next term. The first Changsha trade report, 1905, says: "The schools of the new learning . . . . are continuing to spring up like new shoots in a bamboo grove." In 1907 they are closing with equal suddenness. Secondly, while any educated native will talk volubly about the school system, those alone who could possess accurate information (if there be any) are very reticent about imparting it. Of course no government reports are published. The sources of the present paper, aside from oral inquiries and visits to schools, are the trade report just quoted and other information secured by the first Acting Commissioner, Mr. A. H. Harris; (2) a tabulated account of the Changsha schools secured through personal investigation and friends by Mr. C. T. Wang, a teacher in the Yolu High School in 1906; and (3) a similar but less detailed report obtained last spring through the kindness of the present Acting Commissioner and the Taotai, from the Director of Educational Matters. While these reports cover the years 1905, 1906, and 1907, they are not thorough and complete enough to admit of satisfactory comparison.

When the government began to open modern schools about four years ago, immense difficulties had to be faced. Disappointing as are the results, considered by themselves, when one fairly considers these difficulties, he is surprised to see what has been accomplished.

* NOTE. Read at the Hunan Missionary Conference.

1. First may be mentioned the difficulty of putting new wine into old bottles,—the friction between new and old ideas of education. As an instance of this, the Imperial edict of 1903 directed that existing colleges be reconstructed as schools of the new learning. In attempting to obey this edict, Governor Chao Erh-hsüan "excited the hostility of the scholars and leading gentry, who were enabled, later, to obtain his transference from the province." * This conservative party, both among gentry and officials, have been strengthened in the last year or two by the lawlessness of the students, especially those returned from abroad, and by the fears of revolution which they have excited. The events of a year ago, connected with the burial as a martyr on the sacred Yolu Mountain, of the suicide student, Ts'en T'ien-hua, in spite of official prohibition, and the outrage committed on the person of one of the city Superintendents of Schools, by a revolutionary teacher and a party of students,—these and similar events show the difficulties under which any adminstration labors in attempting to establish a modern educational system here.

2. A second difficulty has been the lack of funds. This is the reason, or at least the excuse, for the closing of so many schools this year. The old order of education required little or no taxation and no system of revenue was ready to provide for the change. The people wanted new schools, but were not eager to pay for them. Neither endowments nor tuitions could be depended upon without additional revenue. The old Yolu college had endowments which yielded about Tls. 4,000 per annum, administered by the Salt Taotai, from which the president is said to have received Tls. 500, and each of the 138 students, enrolled before the new high school was built on the site, received some emolument from the same source. Less famous schools had no endowments to start with, and yet the students, like the old, expected to be supported by the government. This system of student pauperization is giving way, under the financial stress, to charges for tuition and board. The Educational Department's report shows this to be the case in the Yolu High School, where only uniforms, caps, and boots are now supplied free, tuition and board being paid. Both official and private schools which have been charging fees show a tendency to increase the amount of them. Some of the schools, as the Shih Yeh School of this city, had trouble in

* Changsha Trade Report, 1905, A. H. Harris, Esq.

getting their students to return this year and were late in opening because of the new fees. But until a better system of accounting for public funds has been introduced, the lack of money will remain a difficult problem for officials to solve. The salaries of good teachers are high and likely to remain so while trained men are so few, and the fees cannot be large unless they are prohibitive. Private endowment, while frequently generous and helpful, cannot be depended upon. Such institutions, however, as the Ming Teh School in Changsha, and the private Middle School in Changteh, are examples of what public spirited philanthropy may do. In the former there was reported, in 1906, an enrollment of 464 students, with thirty-five teachers, two of whom were Japanese, and one an American who gave part of his time to this school. Four courses are offered—primary, middle, normal, and special. Until the present year this school received a government grant-in-aid. The flourishing Changteh school, with over one hundred students, is entirely supported by one of the gentry.

3. But the greatest difficulty of all is the lack of teachers. The population of this province is estimated at eighteen to twenty millions. In the United States about twenty per cent. of the total population are in school, in Great Britain and France about fifteen per cent. and in Japan about ten per cent.* The accommodations of the Japanese schools are inadequate to meet the demand. But if Hunan is to be as well provided with educational facilities as Japan, two million students, high and low, must be accommodated, and an army of 40,000 teachers must be forthcoming. When the new schools began, probably there were not a score of well-trained and qualified teachers available. It is not surprising, therefore, that poorly equipped teachers should fill important positions, and the spectacle of professors, with only the most rudimentary knowledge of their subject, obtaining positions with good salaries because there is no one qualified to test them, is less humorous than pathetic. Mr. Harris' report says: "One of the points made against Governor Chao was that he had no suitable teachers to take the place of the men of the old *régime* whom he was displacing." But the government wisely went to work by building normal schools in every important center. As the teachers in these normal schools were themselves not thoroughly trained, the

* United States Educational Reports, quoted by R. E. Lewis in "The Educational Conquest of the Far East."

improvement in the quality of the teachers of the province must be a gradual one from one school generation to another. What is needed is consistent progress according to a systematic plan, without too many changes of policy and of rulers.

Two other expedients for providing teachers, besides the normal schools, may be considered, namely, sending students abroad and inviting teachers from abroad. Mr. Harris' data showed 205 students studying abroad, at official charges, in 1905. Of these, fifty-one were sent to study education and the Japanese schools, fifty-four to prosecute general studies, and the rest for special training in such things as military science, mining, police, railways, etc. Besides these, 100 more were supported privately. This number can hardly be complete, however, for the investigations of Mr. D. Willard Lyon showed that there were 8,620 Chinese students in Tokyo in November, 1905, and of these, Hunan was in the lead among the provinces with seventeen per cent. of the total. This number increased in 1906 to over 10,000. Of the 205 mentioned above, all were in Japan, except three in Belgium and three in the United States studying mining. The fact that Tokyo has become such a hot-bed of revolution, has discouraged the officials in sending students there for study, and other countries are too expensive to be within the reach of large numbers. Another factor has prevented the province from reaping the benefits of the policy. This is the deep-seated notion that a foreign education can be obtained in a few months. So able a reformer as H. E. Chang Chi-tung in his famous book which started the reform edicts of 1898 (a book whose outline of educational reconstruction has been followed with surprising closeness) says: "We need not feel discouraged if there is a dearth of efficient teachers at the outset. This difficulty will soon be obviated. This year there are numberless books which treat of foreign subjects being published in Shanghai. Any man of understanding can, by the use of these, equip himself in three months to teach in the high schools. In a couple of years the colleges will also graduate men who are qualified to teach. . . . There need be no fear on this score.*" In the figures obtained by Mr. Harris the length of the course of study of sixty-two students is given. Of these, eight studying in the military schools may be neglected, for they had to fulfill the requirements of the schools into which they were admitted. Of the remaining fifty-four

* Translation by Rev. S. I. Woodbridge, "China's Only Hope."

twenty-four were taking a four years' course, ten were sent for a year, and twenty were sent for only six months. General inquiry bears out this proportion, that is, more than half go for a year or less, and most of these have no preparation for a modern education and cannot speak the language of the country to which they go.

If the policy of sending students abroad has not been successful, that of inviting foreign teachers to Hunan has also proved unsatisfactory. European and American teachers are too expensive. Japanese teachers came in considerable numbers at first. But they were not of the best, because Japan has need of her good men at home. In 1901 there was a deficit there of 32,000 teachers, and this has not yet been fully met. Most of the Japanese teachers in Hunan labored under the disadvantage of having to lecture through poor interpreters. A reduction of salaries caused the resignation of many about the beginning of the present year. In those schools of higher grade for which figures are available, the Japanese constituted over twenty per cent. of the teaching force in 1906, while in the present year, in the same schools, they constitute less than ten per cent. Outside help, therefore, has proved only a partial success. Would that mission schools were able to render substantial help by furnishing Christian men, or at least men trained in a Christian environment, to be the instructors of these awakening minds, instead of having to look high and low for teachers for their own infant institutions. If the church as a whole had anticipated, instead of following, the popular thirst for knowledge which its own preaching helped to arouse, we should be in a position to seize a strategic advantage. As it is, we still have the chance to do much if we improve it now.

4. A fourth difficulty has been the lack of good text-books. To be sure the Commercial Press is multiplying books rapidly and foreigners as well as natives are working on original books and translations. A visit to the recently opened agency of the Commercial Press in Changsha will be a revelation to those who have not watched its development. But many of these books are hastily prepared, and translation is difficult into a language for which a technical vocabulary has to be created, as well as the ideographs with which to write it. It is partly for this reason, and still more, I suspect, because the teachers do not know how to use the new text-books, and are unwilling their pupils should possess sources of knowledge beyond their own

powers of explanation, that the text-books are little used here. Mr. Wang's report indicates that English, and in a few cases mathematics, are the only subjects taught with text-books. The sciences, history, geography, etc., are taught by lectures and by syllabi furnished by the teacher. It need scarcely be said that only the exceptional and gifted teacher can obtain as good results by this method as with a good text-book. Another reason perhaps why books are little used (but a good reason why they should be), is the fact that Chinese students have not been trained to study quietly by themselves.

5. A fifth difficulty is the lack of a system of graded schools, well thought out and capable of being progressively realized, to which each school should try to conform. As we know, the Japanese system was adopted in theory, with three grades of schools in the provinces—elementary, middle, and higher—and at the apex of the pyramid the university at Peking. The Japanese "koto gako," Chinese Kao Têng Hsueh T'ang, in Japanese official translations designated "Higher Schools," correspond roughly to the last two years of our American high-schools and the first two years of our colleges. Of course it was not to be expected that the Hunan Kao Têng Hsueh T'ang should maintain this grade from the start, or that the lower schools should establish proportionate standards. But it would have been more hopeful for government higher education if a serious attempt had been made to establish a systematic course from lower schools to higher. Instead of that, each school seems to be quite independent of any system; the lower ones admitting small children and the higher ones admitting big children. The most advanced schools have almost no requirements for admission except the old Chinese subjects, although the ages of the students are from sixteen to twenty-two years. In the Kao Têng Hsueh T'ang, for instance, the age limits are from sixteen to twenty, and the only admission examinations are in the classics. But this school shows its realization that boys of such an age should know something besides the national literature, and it has established a course preparatory to the regular; the former being three years and the latter four in length.

The future will depend upon the primary schools. If they become efficient in teaching the elements of a modern education, the upper schools will in time be able to build on that foundation and present a proper graded school system. At present the

twenty-three primary schools reported officially in the Changsha Hsien and the nineteen in the Shan Hua Hsien all teach ethics, composition, reading, arithmetic, music, drawing and physical culture. But of the forty-two schools only one, that in the Changsha Hsien, containing a select class of promoted pupils, teaches geography or history. It is significant, however, that the old *régime* of memorizing uncomprehended syllables from the classics is giving way to the new era of "*reading*" (讀經) with such books as the Commercial Press is turning out.

We may conclude with a brief account of the Changsha schools. The more important institutions are the Yolu High School * or Kao Têh Hsueh T'ang, the Ch'iu Chung School, the Normal School, the Shih Yeh School, the Law School, the Agricultural School, and the Industrial School. In all of these, except the Law and Agricultural Schools, English is studied, and in most of them it occupies the chief place in the curriculum ; from eight to twelve hours a week being devoted to its teaching. Ethics is usually given a place, and gymnastics or drill is found in all except the Law School. Law or civil government, physics and chemistry, geography and history, music and drawing, mathematic and the classics, with composition, make up the full schedule of about thirty hours of class-room work per week. Little study outside of the class-room is expected. The Normal School adds psychology to the studies enumerated above, and the Agricultural School studies soils, entomology of the silk worm and silk worm culture. The Law School curriculum, besides political economy, penology, and the Japanese language, includes various forms of law—the "Universal Mirror," or Digest of law, corresponding to the English Blackstone, common and statute law, civil and criminal law, international law, the law of torts, the art of government, etc. The Industrial School now produces pumps, bleaching powder, carpets, napkin looms, satin scarf looms, copper pressing machines, Japanese treadmill looms, weaving according to pattern, cane sheathing swords, rapiers, hair cloth, and "all varieties of cloth."

Higher education for women has so far been little thought of by the government, but the Girls' School of Changsha should be mentioned, for it has not only a primary but a normal department. It has 200 students studying English, arithmetic,

* For the origin of this School see note appended.

Chinese, and domestic science, under sixteen teachers, two of whom are Japanese women. Both courses require three years, and fees of $36.00 for the primary and $46.00 for the normal are paid annually.

MEMORANDUM ON THE YOLU COLLEGE, BY ACTING COMMISSIONER A. H. HARRIS.

'On the opposite bank (from Changsha) rises to a height of 800 feet the celebrated Yolu Hill, a spur of the empire-renowned Nan Yo or Hêngshan mountain. A few words in passing must be given to the college of Yolu, which reposes at the foot of the mountain of the same name, a home of the celebrated Chu Fu-tzu and a sacred spot in the eyes of the gentry of Hunan. The Hill of Yolu is one of the seventy-two peaks comprised in the sacred Nan Yo, the southern of China's celebrated five mountains; "lu" meaning *foot* or *spur*. The college founded at its foot in the Sung dynasty (circa 968) is the best known of the four noted colleges or "hsu-yuen." A gift from the imperial library and an audience of its then director established its fame. Some hundred years later we find the celebrated commentator Chu Hsi (Chu Fu-tzu) connected with the college, he having been appointed district officer of T'an Chou, one of the ancient names for the locality. Chu Hsi resided for two months in the college, and it is related that he and the president of the college stayed up two days and nights discussing the Doctrine of the Mean. During his life the college was further endowed with lands and funds. His likeness is preserved in the library and an alleged one of the Emperor Yu, the Chinese Noah. During the 900 years of its existence the college buildings have been destroyed and rebuilt four times; twice it has received an imperial grant of books and thrice an imperial tablet. Its revenues amount to over Tls. 4,000, administered by the Salt Taotai, and from this sum it is said the president received Tls. 500. The scholars on its books number 138, all deriving some emolument from it. The edict of 1903 directed that existing colleges be reconstructed as schools of the new learning. In laying hands on this sacred institution, Governor Chao Erh-hsuan (just appointed Viceroy of the Liang Hu, 1907) evoked the hostility of the gentry and leading scholars, who were later enabled to obtain his transference from the province.'

Correspondence.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In case there are others who share C. W. M.'s fears as expressed in the last No. of the RECORDER, I should like to be allowed to state that the Bible Societies have no intention of accepting resolutions or adopting courses of procedure which would "coerce" any one to use the new union terms for God and Spirit (上帝 and 聖靈).

The resolution passed by the Chihli Provincial Council is an expression of opinion from an important body of missionaries and Chinese preachers which justifies the issue of an edition of the Scriptures with the terms called for. This edition is now in the press and will be supplied as soon as possible, and other editions will follow in due course; but Scriptures with other Terms will be issued as heretofore and kept at all the depôts of the Bible Societies.

Yours truly,

G. H. BONDFIELD.

A CENTRAL BUREAU.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We understand that arrangements will soon be made to establish an association for effecting economies of missionary time and money in China. It is intended to undertake a missionary bureau for advice on all business matters relative to mission work and for the supply of information concerning missions in China. A supply department to provide household stores, materials for clothing, mission school requisites, miscellaneous sundries and medical stores and also to act as a general purchasing agency. It will have the support and advice of influential laymen on both sides of the Atlantic. It is to be exclusively the servant of missions and missionaries and is to be absolutely free from all personal money-making elements. There will be a yearly public audit. Prices will be kept as near wholesale and export rates as running expenses will permit.

The gentlemen who are moving in this matter are: Mr. Sidney J. M. Clark, of England; Mr. C. H. Vickrey, of America, and Mr. T. Gear Willett, of China.

As so many laymen are deeply interested in the ecomony of missions it is felt that this will be a work which will lead to the hearty co-operation and union of the laymen's missionary movement in America and England. The association will have no connection with any missionary society, but will be exclusively an independent contribution from business men interested in the organisation of missionary work and enterprise.

X.

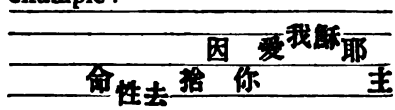
THE GRAPHIC METHOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Teaching the Chinese to sing our foreign tunes is with so many a difficulty that some of your readers may be glad to

make use of the following method, which has been a help to our Christians. It may be called "The graphic method." The Chinese characters of the hymn are written in the position the corresponding notes would occupy when written on the staff in the old notation, and the time is indicated by the horizontal distance between the characters as in the tonic sol fa. For example:—



For a hymn such as the one shown ("My Jesus I love thee," tune in Sacred Songs and Solos No. 374) in which most of the notes are crotchets, the characters may be written one Chinese inch apart; minims and quavers being respectively two inches and half an inch apart.

The lines on the staff, too, may be one inch apart for small classes, and on a larger scale for congregational use.

Ordinary Chinese *mao-pien*, about three feet by one and a half, does very well for most tunes; and to teach the *tune* only the first verse need be thus graphically written out. A sheet of stiffer paper marked with the horizontal lines of the staff, and vertical lines to indicate the time spacing, is placed beneath the *mao-pien* paper and the words of the hymn written on the latter in their proper places. The horizontal staff lines may be traced, too, but are usually unnecessary, though one through the key-note is useful.

A simple way of hanging these sheets, without sticking them on the walls, is to stretch a wire horizontally across and in contact with the wall. Over this the upper edge of the sheet may be tucked in; the pressure of the wire aganist the wall being sufficient to keep the sheet in position. A couple of small hooks, to which are attached small weights at the end of cords two feet in length, when hung on the wire, will prevent the paper from flapping if there be much draught. With a Chinese hymn-book having English tunes in the old notation, which Mr. Blandford, of Wu-ch'eng, Kiangsi, kindly let me have, it only took me an hour or two to teach my evangelist to write out these hymns, though he had no previous knowledge of music.

These suggestions seem almost too simple to pass on, but they may be of use in this branch of our Lord's work.

Yours sincerely,

FRED. H. JUDD.

THE UNION VERSIONS OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many readers of the RECORDER will be interested to know that a second and corrected edition of the New Testament in Mandarin is now being issued, and that a second edition of the New Testament in High Wên-li is in the Press.

Missionaries are invited to examine these translations carefully, to test them by daily use in class and church, and to bring them to the notice of Chinese pastors and teachers.

Corrections and criticisms, which may be sent to the undersigned, will be greatly appreciated by the translators.

Yours faithfully,

G. H. BONDFIELD.

B. & F. B S., Shanghai.

WHAT CONSTITUTES GOD'S KINGDOM?

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: If I do not misread Dr. Richard's article in the October number of the RECORDER, the principal constituents of the kingdom of God are "railways, steamers, telegraphs, roads, etc." When these are introduced and made, he informs us, "it is an immense conversion (whatever that may mean) towards the material welfare of man and a million times more important than the conversion of one drunkard into a sober man, because it is the same action done on a grand scale." It is somewhat difficult to see how making a bed for rails, laying sleepers, making and operating passenger, freight and excursion trains is "the same action" as making a drunkard into a respectable member of society. But let that pass; a vast and soaring mind can scarcely be trammelled by rules of syntax. It may not perhaps be out of place to ask where, outside of Dr. Richard's utopia, such a kingdom is spoken of? The Christian Scriptures speak a good deal of the kingdom of God, and among other things, refer to it as "everlasting," as consisting in "righteousness, peace and joy in the Holy Ghost." Jesus Christ, we are told, "went about preaching the good tidings of the kingdom of God," but one looks in vain in the records for any references to the things which in the aforesaid article bulk so largely. One is quite ready to acknowledge than even so mighty a mind as that of the erudite Doctor may overlook some things and leave some things unsaid, but seeing that in those of his writings with which I am acquainted no reference is made to Jesus Christ or the Holy Ghost in connection with this "kingdom," one is forced to the conclusion that it is the kingdom of some other god than the one mentioned in the Old and New Testaments. Perhaps one of those in the "Calendar of the Gods" which the author has just compiled? Personally I should be glad to have my doubts resolved and the name of the deity given.

It follows, as a matter of course, that all lands and peoples where the blessings of "railways, steamers, telegraphs, roads, etc.," have come are already "converted," and only those who have not these blessings need any "conversion." I did not see many signs of it in the homeland when I was last there, but doubtless the introduction of the motor car and wireless telegraphy has changed all that. And one cannot but think that the time cannot be far distant when the Dr. himself must move on, seeing that roads, telegraphs, steamers, rickshaws, electric trams and electric lights are the order of the day in Shanghai. Since Shanghai is now "converted" there can be little or no room for the Dr. and other missionaries in such a place, where the "kingdom of God" has so fully come.

In the hope that Dr. Richard will, in his inimitable style, give us more light.

I am, Sir,
Yours truly,
RUSTIC.

Our Book Table.

"Gospel Sermons." By Isaac Mason. Price three cash per copy, 45 cents per hundred, post free. Published by West China Tract Society.

These six are the first batch of a continuous supply it is intended to publish. Aim—to give exhortation and teaching, especially at out-stations. Also to be useful to preachers.

The Uplift of China. By Dr. Arthur H. Smith. With an Introduction by Dr. Griffith John. Illustrated. Young People's Missionary Movement, N. Y. For sale at the Presbyterian Mission Press. Price $1.00 Mex.

This is intended to be a general view of China, and being compressed into so small a volume, is necessarily very condensed, but for some purposes all the more valuable on that account. We like some books to refer to, others to read. This is very suitable for both purposes, as it contains some valuable Appendices, among which we find Bibliography, List of Thirteen Largest Cities, Area and Population, Opium Edict of 1906, Dates of Important Events in Modern Chinese History, Tables of Chinese Dynasties, etc. While designed originally for mission study classes at home, it is yet a valuable and useful book for the missionary, as anything written by Dr. Smith is sure to be.

The Teaching of the Lord. 16 Lessons by Dr. F. L. Hawks Pott. Presbyterian Mission Press. Price 20 cents. Pages 62.

This is the closing volume of Dr. Pott's College Instruction Series. The other volumes which have appeared at intervals are: The Preparation for the Kingdom (Old Testament), The Life of Christ, The Parables of Jesus, The Extension of the Kingdom (the Acts). The little manuals are in use in St. John's University, and should prove useful in other schools also. The present volume is intended to complete the teaching of the Lord, which is not found in the earlier book on the parables. The basis is one German and one American work. The author says in his short preface that those who study this book can see for themselves that Confucius' teaching is earthly, while Christ's is spiritual. He uses 天主 for God, which may be the practice of his mission, but is not in harmony with the suggested compromise of the Peking Committee.

China and America To-day,—A Study of Conditions and Relations. By Arthur H. Smith. Fleming H. Revell Company. Price $1.25 U. S. Gold.

This is another book from the pen of our well known and much respected fellow-missionary. It is quite up to the standard of his previous publications. Two things can be said for the book and its author:—It is timely. There is no one better qualified, by sympathy and experience, to give a true presentation of present day conditions and relations between these two countries. Born and educated in America, and then for thirty-five years a missionary in China and a deep student of things Chinese, his utterances should receive the attention and consideration of every true American.

Unlike his former books, this volume is not written primarily for the student of missions and sociology, but is addressed to a wider audience in the American citizen and the statesman, irrespective of creed or party. In the first chapter he treats of the differences in ideas and ideals between the Orient and the Occident. Then he discusses the New America as a world power, especially in regard to her natural advantages in the control of the Pacific. He next gives a short but interesting survey of Chinese history from Fu Hsi to Kwang Hsü, followed by a chapter in which he gives a summary of "a few great race traits." It is here, in the delineation of Chinese character, that Dr. Smith is without a peer.

Under "The Brass Dish and the Iron Brush," the past relations between China and Western nations is most impartially recorded; at the same time showing the consummate conceit and exclusiveness of the Chinese and recording the rude, inconsiderate aggressions of the Western "barbarians."

In the next chapter, New China is thrown on the screen in a most attractive way. By this time Dr. Smith has prepared the way for an unequivocal, straightforward dissertation on such great subjects as (1) Chinese Immigration and Exclusion; (2) American Consuls; (3) American enterprise in China; (4) American Merchant Marine; (5) American conceit; closing with, "Perhaps the greatest of all our disabilities in competition with other nations and races, is our apparently incurable unwillingness to recognize our own defects."

It now remains only to make the peroration, and, after thus pointing out America's defects, Dr. Smith, with equal force, paints America's opportunities and responsibilities in China,—closing this most pertinent and forceful book, which every American should read and ponder upon, with these words:—"If we are wise, shall we not face all our duties and opportunities with earnest eagerness, without prejudice, with courage and with hope toward the setting sun, with the motto, 'AMERICA ASSISTS THE EAST'?"

K.

REPORT OF THE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.

Held at Tokyo, Japan, April 3-7, 1907. Pp. xii., 240, with thirteen full-page half-tones. New York: World's Student Christian Federation. Price, 50 cents, Gold. From the General Committee of Young Men's Christian Association, Shanghai, Mex. $1.00, post paid.

To one who was permitted to see, but barely to taste, the good things at the Tokyo Conference last April, the printed report comes as a delightful compensation, so full of happy surprises that it compels the placing of a still higher estimate on the intrinsic value of a gathering, the great significance of which one could not fail to appreciate after having had the privilege of coming into personal touch with many of its splendid circles of delegates.

The report is satisfying from several points of view. The group of addresses on the progress and place of Christianity in Germany, Great Britain, France, the United States, India, Africa and Japan constitutes a balanced statement of conditions which, because of its conservative nature, will make a stronger appeal than a more one-sided advocacy (such

as might have been expected from enthusiasts) could have done. The addresses by Mr. Lenwood on Great Britain, Dr. Goucher on the United States, and Mr. Farquhar on India, are alone worth the price of the entire report.

From the apologetic point of view Professor Macalister, of Cambridge, under the title of "The Scientific Attitude Towards Christianity," presents a survey of those discoveries in the realms of the physical and chemical sciences and of geology, biology, and anthropology, which have led, or may lead, to the existence of possible or actual points of conflict with the Christian faith. He then proceeds to show how the conflict is not with the essence, but only with the traditions of Christianity. Sir Alexander Simpson, of Edinburgh, follows with an uplifting address on "The Science of Knowing God." No lover of truth and of God can fail to be strengthened by following out the thoughts of these two spiritually-minded thinkers.

On the devotional line there is much of permanent value in the addresses of such men as Professor Bosworth, of Oberlin; Mr. Sherwood Eddy, of India; Dr. Fries, of Stockholm; Pastor Uemura, of Tokyo, and Mr. Mott. We do not remember ever to have seen a simpler and at the same time more convincing presentation of the subject of prayer than Dr. Bosworth's.

The responsibility of students for the evangelization of the world is fully and forcibly presented by student leaders, both men and women, from many lands. Especially impassioned are the appeals by the Asiatic speakers for the evangelization of their own native lands.

Not the least valuable part of the volume is the last section, which gives in full the reports for 1906 of the various movements which make up the World's Student Christian Federation. The devout student of statistics will find in these figures a convincing proof of the ever larger place which Jesus Christ holds in the hearts of the educated young men and young women of the world.

D. W. L.

ACKNOWLEDGMENTS.

The Chinese Christian. Sept., 1907. Issued quarterly by the Chinese Christian Union. Vol. V., Nos. 2 and 3. Twenty cents a year, postpaid. Contains Biographical Sketch of Dr. Morrison. Statistics of the Work of Protestant Missions for the year ending 1095. Self-extension of the Chinese Church. The Most Important Problems of the Chinese Church to-day, etc. It would be well if all the missionaries could read this publication and see how these problems are viewed by our Chinese brethren.

Address P. Y. Kong, Chinese Y. M. C. A, Szechuen Road, Shanghai.

The Story of the Year. The Annual Report of the Church Missionary Society. Price 1 shilling.

Macmillan & Co.

Macmillan's Departmental Poetry Books. Infants, Junior I and II, Senior I and II, by S. C. B. Edgar, M. A.

Hooper and Graham Series. French Commercial Practice connected with the Export and Import Trade, by Graham and Oliver. Price 4/6.

Elegeia: Passages for Latin Elegiac Verse, with hints and English-Latin by C. H. St. L. Russell, M.A. Price 3/6.

General Committee Y. M. C. A.

Pioneers of the Cross, by H. L. Zia. Price $0.12.

A Crisis in Japan. Price $0.05.

The Morning Watch, by Jno. R. Mott and S. D. Gordon. Price $0.05.

On Physical Culture, by Jno. Stuart Blackie. Price $0.05.

The Message of the Twelve Prophets, by Wm. D. Murray. Price $0.25.

Christians of Reality, by Jno. R. Mott. Price $0.10

Studies in Apostolic History, from Blakeslee Lessons, translated by Rev. L. J. Davies. Price $0.25.

Christian Literature Society (India).

Guide to Spelling.
A Primer of English Grammar.
English Fourth Reader.
New English Readers. Primer I.
New English Readers. Reader II.
Geography of China and the World.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Physical Exercises for Girls. By Miss Squire (ready).

Confucianism and Christianity. By Wang Ping-k'un.

Beautiful Joe. Mandarin and Wên-li (ready).

Industrial History of England (out).

Leaders of Modern Industry.

Milner's England in Egypt (out).

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan.

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalkers' Paul.

Robert Speer's Principles of Jesus.

J. H. Jowett's The Passion for Souls. Both in mandarin. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

The Chekiang Railway Loan.

THE present *impasse* which has been brought about between the British Government and the Chinese on account of the refusal of the Chinese in Chekiang to allow the British loan which had been negotiated for in order to build a rail road from Soochow to Hangchow and Ningpo, is interesting, not to say serious. We can almost imagine the Empress-Dowager and the Waiwupu wishing that the telegraph had never been instituted, as they have been flooded with telegrams of late from guilds and gentry and schools and almost every class, protesting against the loan and offering themselves to furnish the funds; even penurious, almost penniless, people subscribing several times as much as they would ever be able to pay, and all threatening the government with direst results if the loan is accepted. The like never occurred before, and for one good reason it never was possible. In the good old days the decree went forth and nothing further was said. But now even the women are rising up, and we read that one public meeting was presided over by a Chinese lady. We hardly like to call it infatuation, but it is difficult to describe it otherwise. And it threatens to be a dangerous infatuation. Patriotism may have something to do with it, but it is a crude, unformed patriotism, and so mixed with prejudice and an undefined or imaginary fear that it is impossible to say to what it may lead. And the probability is that the contagion will spread to other provinces and concessions of every kind will be cancelled, if possible, and, where not possible, yet harassed in every possible manner.

We have no desire to see China exploited by any nation, but it looks as if she were standing in her own light in the present instance and foolishly resisting what, if rightly accepted and used, might be for her highest good. But at present we see no hope for the loan without a serious rebellion and far-reaching consequences for evil.

Tibet and Mongolia.

We are so apt to get absorbed in our own special work that we too frequently forget the claims of other lands, such as Africa and India, and the difficulties and hardships experienced by workers in contiguous fields, such as Tibet and Mongolia. We trust, therefore, that our readers will be able to give some time to the diary of Mr. Amundsen's journey through East Tibet. We heard recently of another agent of the British and Foreign Bible Society who has much lonely work and many trying experiences in Mongolia. Our interest in Mongolia too often clusters round the more or less we know of the splendid work done by James Gilmour; let us, as we don our winter clothing, think of, and pray for, our brethren in these colder regions, who so seldom have opportunities of social or spiritual intercourse with Christian friends, who have to undergo so many deprivations in order to carry the Gospel to the scattered and nomadic natives, and who have to face problems, if not acute, certainly bewildering and discouraging.

* * *

The Late Dr. S. R. Hodge.

Our readers will value Dr. Davenport's appreciation of the late Dr. Hodge, which appears in our In Memoriam department. In our August issue we referred to the loss the whole missionary body had suffered in the death of our talented and strenuous friend. We spoke then of the manner in which Dr. Hodge had identified himself with every phase of missionary work. All of us ought to ponder the fact that with this wide and catholic interest the most prominent features in Dr. Hodge's character were his thoroughness, his dislike of superficiality and shams, as well as his hold on, and his close walk with, his Saviour. May we all be as faithful, as he was, to our own special mission, as absorbed in our special work, but like him, may we be as cognizant of, and sympathetic with, the work of others in our own or other lines.

* * *

Another Beloved Physician.

We would draw attention to the unique work started by another devoted physician, to whom, however, was granted the privilege of a much longer term of service. For our frontispiece we give a picture of the John G. Kerr Refuge for the Insane in Canton. We have no space in which to indicate the difficulties Dr. Kerr had to encounter in starting this work or the success attending it, but would mention the fact that more than six hundred patients have been admitted to the refuge, of whom about one hundred went home cured. We understand that the first patient, who was received in February, 1898, had been chained for three years to a stone in such a way that he could not take a single step, and had lost the power of walking. The second patient,

a woman, was found with a chain around her neck, the end of which was fastened to a staple in the floor behind her. She was not only cured but converted, joined the church and lived for years a consistent Christian life until her death.

* * *

A Christ-like Work.

AND, in this connection, we should like to repeat what we have heard as to the evangelistic side of the work. Through the morning prayers and other exercises the patients, attendants, and visitors, who number thousands in the course of a year, are reached. A catechist is employed for work among the men and a Bible reader for work among the women. We have heard of one woman who was so violent before her cure that on her return to her village the people along the streets closed their doors for fear. When they found she was cured and in her right mind, fear was changed to gratitude, and as an accompanying Bible-woman said: "She had the whole village at her feet to listen to the Gospel message."

* * *

Echoes of the Centenary Conference.

ECHOES of our great Missionary Conference are constantly reaching us, and it is evident that the practical illustration of unity that was manifested in the discussions and resolutions has created a profound impression in religious circles in Great Britain and America. At a joint session of the two Houses and the General Convention of the Episcopal Church in the U. S. A., held in October, the following resolution was adopted by standing vote without dissent :—

The Bishop of Albany offered the following resolution :

Important Resolution.

"Resolved, That the joint session of the two Houses of the General Convention recognizes with gratitude to God and with cordial acknowledgment of its truly catholic spirit the declaration by the Morrison Centenary Conference of the countless points of unity and accord among the Christian bodies of every name working in China and other foreign lands and drawn together by the power of their common efforts to banish and drive away doubt and error."

It was adopted by a standing vote without dissent.

* * *

Remarks of Bishop Graves.

PRECEDING the passing of this resolution Bishop Graves made an eloquent speech, which concluded with the following large-hearted utterance :—

He had seen the great good that the missionaries of other denominations had done and are doing in China, and that the aim of the church was beyond the mere matter of counting converts and tabulating statistics; the great plan being to "create a new climate."

Bishop Graves insisted that the Church of Rome did not have the future that the British and American missionaries had in China, and gave as his reason that the Roman Church had no great schools, nor publications, nor hospitals.

It would be well if other speakers when in the homeland would remember the work of others whilst speaking more particularly of their own church organization. Not a few speakers, we fear, convey the impression that their own mis-

sion possesses the field or is responsible for its evangelization when, as a matter of fact, several missions are established in the district working side by side. We have known cases where missionaries have been sent to China with the thought of breaking new ground or taking up particular work, only to find on arrival that the ground had long been broken. The more it can be emphasized that the whole missionary body are one in aim, in spirit and in work, the greater will be the power that is behind it. Instead of being 'had in remembrance' by one congregation or denomination the work will be upheld by the prayers of the whole church—the one undivided "body" of Christ.

* * *

China attacked from Burmah.

WE gave some account recently of the remarkable work which has been going on among the Moris of West China. We are interested now to note that what seems a like remarkable work is going on among the Was, the missionaries from Burmah coming across the border and entering China from the south west. It seems that the conditions under which the missionaries were allowed to carry on this work from Burmah was that they follow the main roads only and travel with a military escort which, of course, very much handicapped them. A writer in the *Baptist Missionary Magazine* thus speaks of it:—

"We had to rely entirely on local Muhso and Wa Christians from Kengtung and the country from the north to work on either side of roads and to call the people to us from distant places.

The Chinese officials were greatly amazed to see the Lahu coming to us by the hundreds. The expense of living was so great and we had such a large force of local Christians to assist us that the expense ran high and we had to return before we reached the limit of the tour as previously planned. It seemed better to work a smaller area and work it more thoroughly than to cover a wide area and do but little. I have no doubt we could baptize 10,000 in three months with a good staff of native helpers if we had a free hand for work in and about Upper and Lower Mong-nim, Mongmong, Keng-ma and the borders of the Wa country, especially about Loi-Pa-le and Ai-soi. Handicapped as we were we baptized 1,567 from March 19, when we began baptizing, to April 11th, when we crossed back into Burma."

* * *

"America and China To-day."

AT a banquet given in Shanghai to the graduates of American universities early in this year the Hon. James Lynn Rodgers, then Consul-General, proposed an impromptu toast "to the first American citizen of the Empire." The entire company rose and greeted the toast with cheers. The recipient of this honor was Dr. Arthur H. Smith and the immediate occasion was an after-dinner speech which he had given, and that speech was an epitome of his new book "America and China To-day." His address, like his book, was biting in its irony, quaint in its irresistible humor and constructive in its argument.

He has set himself the task of putting Americans right in regard to China and in regard to the price they have to pay for her confidence and her

trade. His larger audience is now considering his words, and we doubt not that "America and China To-day" will be a real factor in bringing the men of affairs of these two great nations of the "Pacific Basin" to better understand each other. With such similarities in climate and geography and possible world influence these two nations are yet so dissimilar in race characteristics, history and up-look that a book which places them in juxtaposition gives a great field for the play of genius. A true valuation and esteem for one another should be characteristic of their mutual relations which unhappily has not always been the case.

Those persons who are never happy unless the Chinese are being "shown up," their strange characteristics expounded, or their national hopes denounced, will find little comfort in this book which is marked by that breadth, insight, kindness and fearlessness which the world is coming to expect from her missionary statesmen.

* * *

To England via Siberia.

A FRIEND who has recently been over the Siberian route has kindly sent us the following notes, made at our request, which may prove interesting and helpful to those contemplating this journey :—

You will be pleased to know that I arrived in London safely a little after 8 p.m., on the 17th inst. After waiting at Vladivostok for our train we reached Irkutsk in 3½ days. There another train was waiting. So after changing and having something to eat we started on the second part of our journey.

The weather was very cold, but clear and dry. After leaving Harbin we were a whole day in a snowstorm, and for several days passed through snow-covered plains. We reached Moscow in 6½ days, about 3 in the afternoon and left at 6.05 the same evening for Warsaw. Here we got in about 9.30 p.m., after about an hour's drive with our baggage to the other end of the city in a "bus" to another station. We got our train and left at 11 30 p.m. for Berlin, doing this part of our journey in 2 days. At Berlin our train was about half an hour late, so I missed a London train going out at 11.38 p.m. However, to my relief, there was another London Express going out at 9.25 the same night.

For the benefit of any one wishing to travel via Siberia I may say the food on board train was good—a dollar and a dollar and a quarter a meal, or a la Carte, if desired. Cold drinking water is not to be had. Everyone is supposed to drink wine, beer and tea. A cup of boiling water costs the same as tea, 10 cents. But plenty of boiling water can be had at the various stations stopped at for a few kopeks, and sometimes free if one can find the right place to go for it. Then, good bread, butter, boiled eggs, cooked fish and chicken and rich milk can be bought all along the way. Fruit is dear; twenty-five cents for an orange or apple. It is well to have a hand-basin, kettle, tea-pot, cup, knife and fork and spoon, plate, two or three towels with them in addition to the food they take with them, also an empty water bottle or two. I found a tin of coffee-and-milk I had with me very convenient.

Missionary News.

Memorandum on Circular Letter of Enquiry from the Conference of Mission Boards,

FEBRUARY, 1907.

At a meeting held in Chinanfu, Shantung Province, China, September 25th, 1907, missionaries representing seven missionary societies considered this circular of enquiry and agreed upon certain general principles to be embodied in their several replies.

1. We thank the great Head of the Church that He has moved upon the hearts of men of wealth to seek spiritual investments in non-Christian lands. Hitherto we have laboriously sought the means to carry on our work; now the means appear to seek us. We recognize in this great fact the breath of the Spirit of God.

2. We humbly recognize and deplore the fact that much missionary work has been conducted with far too little plan and foresight, thus leading to a dissipation of energy.

3. We gladly recognize that the opening century calls to far larger and more concentrated action. In proof we need only refer to the tone of the reports and discussions at the late Centennial Conference in Shanghai, and especially to its wonderful unity. China as never before is full of wide open doors to aggressive mission work.

4. We are also compelled to take cognizance of the intimate connection between political developments and the external expansion of Christianity. It is very desirable not to excite suspicion on the part of people or officials and not to do anything leading, however remotely, to produce a reaction against us.

5. We gladly recognize the indications of a profound stirring in the breasts of many Chinese Christians leading them to desire a larger control than heretofore of the work already in hand.

6. We recognize the fact that we may and must look and pray for large spiritual developments from within the Chinese churches, and this at no distant date.

7. We recognize the fact that China must eventually be evangelized by the Chinese themselves; that we ought to pave the way for this by any and every means within our power; and that this process in China, as elsewhere, while of necessity gradual, may be expected to take place upon a continually expanding scale.

We recommend, therefore:

That the Missions prepare, first, an estimate of their present needs that is, of the forces they can wisely use during the next five years;

Second, an estimate of the forces ultimately necessary for the effective accomplishment of the evangelistic work in each field.

All estimates covering territory east of Chinanfu should be sent to Rev. R. M. Mateer, Weihsien, and those west of Chinanfu to W. T. Hobart, Taian.

Committee:
Dr. A. H. SMITH, Am. Board.
W. B HAMILTON, Am. Presb.
J. E. LINDBERG, Swedish Baptist.
C. J. VOSCAMP, Lutheran
L. J. DAVIES, Am. Presb.
E. C. NICKALLS, Eng. Baptist.
J. W. LOWE, Am Baptist.
W. D. KING, Gospel Mission.

Dr. A. H. SMITH, *Chairman.*
JOHN W. LOWE, *Secretary.*

Opening of Ingle Hall.

Boone College at Wuchang formally opened her new building, Ingle Hall, on October 23rd. It was erected to the memory of the late Bishop James Addison Ingle, first bishop of Hankow.

The dedicatory service was held in the hall itself at 2.30 p.m.

The first speaker was Mr. P. L. Ts'en, President of the Boone Alumni Association. He spoke briefly in Chinese on the life of Bishop Ingle and the pleasure the members had in presenting an enlarged portrait of the Bishop to their Alma Mater. The Rev. A. M. Sherman then told the audience that a spirit of love and self-denial on the part of many had made the memorial building possible. He also gave an incident in the life of Bishop Ingle while he was a student in the seminary. Even then he was called "Bishop." "Ingle Hall," said the speaker, "is a challenge to Chinese young men to give their life to humanity." After

the singing of a hymn Consul-General Martin gave a short address. He said that he had heard of Bishop Ingle since he came to China and he had met him several times. He considered him one of the noblest of Christ's representives in China. He then advised the students to devote their whole time to study, to leave politics and other matters to older and more experienced men. "Store your mind with knowledge now," he said "and bear your burden afterwards." On account of the pressure of business the British Consul-General was unable to be present.

An address was read by the Rev. S. H. Littell, prepared mainly for the students present The Rev. I. P. Wang, representing the Chinese clergy, compared the school in 1871 with the college in 1907 Congratulations from the viceroy, who was unable to be present, were read by a representative.

The enjoyment of the occasion was increased by the presence of the band of the U. S S. *Helena* and by a football match between her team and that of the college.

Opening of New Hospital at Anking.

Three days, beginning October 23rd, were devoted by the American Episcopalians at Anking to the opening of the new St James' Hospital. On the first day, the governor and highest provincial and capital officials were present; on the second, the minor and permanent officials; and on the third, the dedication service proper was held in which only the members of the church and their intimate friends participated. The following description of the first day's exercises may be of interest :—

At 10 a.m. of the first day a stream of officials, civil and military, kept arriving, and were received by the foreign and Chinese staff of the mission, aided by the foreign guests. A few minutes after noon the governor arrived, and was received by Dr. Woodward, the senior physician in charge, Mr. Ker, H. B. M. Consul at Nanking, and Captain Andrews, of the U. S. gunboat *Villalobos*. With very little delay a move was made to the hospital, where Mr. Lee, the chaplain, offered a brief prayer. A silver key in a casket of the same metal was handed by Dr. Woodward to the Governor, who threw wide the door and declared the hospital to be "opened."

A short inspection of the building was made, and the chief guest was then ushered to his seat at the head table in the men's surgical ward, temporarily fitted up as a dining-room and tastefully decorated with flags kindly lent by Captain Andrews. Dr. Hawks-Pott, of St. John's University, Shanghai, took the chair, having on his right His Excellency the Governor and on his left the Viceroy's representative. After lunch the chairman made the opening speech and then called upon the various guests to fulfil their several duties. Mr. Ker read messages to the staff of the St. James' Hospital from Sir J. Jordan, H. B. M. Minister at Peking, and Sir Robert Hart. This latter gentleman again showed his well known interest in all true philanthropic work, both by the kindest expression of goodwill and the very handsome subscription of one thousand Haikwan taels. A secretary then read a most elaborate, though none the less kindly, address of congratulation from H. E. Tuan Fang, Viceroy of Nanking. Captain Andrews, as representing the United States of America, read messages from the American Legation in Peking and the Consul at Nanking, and in addition made a generous and hearty speech on his own account. This was interpreted by an English-speaking Chinese gentleman present.

The proceedings were concluded by the presentation of diplomas to the young medical assistants who have completed a six years' course in theory and practice of medicine, having been systematically instructed and examined by Drs. Woodward, McWillie and Taylor. The diplomas were presented by the governor.

Chefoo Industrial Mission.

(Established 1895).

EVANGELICAL AND INTERDENOMINATIONAL.

[Some of our readers are already familiar with the work of this unique mission, of which Mr. J. McMullan is the director. We have much pleasure in giving these further particudars.—ED. RECORDER].

AIMS.—To emphasize by example and teaching that every living member of Christ should be a soul winner

and show the possibility of carrying out in business the high ideals of the New Testament. To enable Christians (especially the young) to earn their living under conditions that will promote the growth of strong noble Christian character.

METHODS. — Preaching, personal dealing, establishment of schools, Bible classes, teaching those employed in the mission industries, etc. Services are held daily in the schools, mission compound and offices.

WORK ACCOMPLISHED.—A church of over thirty members has been formed. A number who have been educated and trained in our girls' and boys' schools have professed conversion and are occupying important positions as Christian teachers or in business and are in their homes manifesting the change of heart by changed lives and willingness to definitely witness for Christ.

SUPPORT.—The principle of self-support has been strictly adhered to and no appeals are made for funds. The workers' allowances, schools and other mission expenses are paid by the profits of the business department. The Chinese members pay the pastor's salary and are now building a preaching hall to be open daily.

INDUSTRIES.—Lace making, knitting, drawn thread work, etc. The name Chefoo Industrial Mission refers to the spiritual work, and none of our agents are authorized to use it for trade purposes without proper qualification. Our lace bears our name and facsimile of medals awarded us at St. Louis. Prices of all goods are marked in plain figures.

PRAYER IS ASKED that God will grant the fulness of His Spirit, giving power to the workers, so that they may win souls and build up the body of Christ; wisdom in the direction of every part of the work; love that we may keep the unity of the Spirit in the bond of peace; grace that all connected with the work may seek first the kingdom of God and His righteousness and that God will raise up faithful, efficient workers to co-operate in this work and prosper the business department, so that funds may be available to more rapidly extend the spiritual work.

Missionary Opportunities in China.

It would be difficult to exaggerate the importance of the changes taking place in the Chinese Empire in their bearing on the opportunities for prosecuting missionary work. Every mail's dispatches bring new evidence on the subject. To give only one of them, Miss Lambert, principal of the C. M. S. girls' boarding-school, Foochow, says that a complete revolution has suddenly taken place in the views of the people regarding female education; formerly there was complete indifference on the subject and a general sense of its being not only needless but impossible on account of lack of brain power in the female sex, whereas now parents are anxious to have their daughters taught, and young men are seeking for educated wives. "There has never been," Miss Lambert says, "such a golden opportunity for the educational missionary of using education as a channel for imparting a knowledge of Christianity. Educated girls are likely to be much sought for as teachers in the new government schools, and if this is so it will be a grand opportunity for the spread of truth."—*Church Missionary Review.*

Missionary Journal.

BIRTHS.

AT Kiating, Szechuan, September 9th, to Rev. and Mrs. W. J. MORTIMORE, a daughter (Marian Elizabeth).

AT Peking, October 20th, to Rev. and Mrs. C. W. KASTLER, a daughter.

AT Springfield, Ore., U. S. A., to Rev. and Mrs. L. KRISTENSEN, a daughter.

AT Huchow, November 6th, to Mr. and Mrs. JAMES V. LATIMER, a son (James Vernon, Jr.).

AT Shanghai, November 7th, to Rev. and Mrs. GEO. H. SEVILLE, a son (John Eldridge).

AT Shasi, November 15th, to Rev. and Mrs. B E. RYDÉN, S. M. S., a son.

AT Dongshang, Kashing Fu, November 26th, to Rev. and Mrs. H. MAXCY SMITH, a daughter (Margaret Emily).

MARRIAGES.

AT Chungking, October 2nd, C. FREEMAN DAVIES to Miss E. M. GODBOLD, both of C. I. M.

AT Nanking, October 26th, Dr. EDGERTON HASKELL HART, M.D., and Miss CAROLIN E. MADDOCK, both of M. E. M., Wuhu.

AT Hankow, October 30th, Rev. INGVALD DAHLEN, of Sinyang, and Miss EMMA CAROLINE HASLE, of Christiania, Norway.

AT Shanghai, November 2nd, Rev. HENRY PAYNE, of Tsouping, and Miss ELIZABETH JESSIE FARQUHAR, of Scarborough, England.

AT Shanghai, November 5th, G. DOMAY to Miss A. GRIEB, both of C. I. M.

DEATHS.

AT Laohokeo, November 1st, Miss ANDREA THUE, from typhoid fever.

AT Soochow, November 16th, WILLIAM HOWARD, son of Dr. and Mrs. A. G. Hearn, age 2½ years.

ARRIVALS.

October 8th, Rev. E. F. TATUM and wife, A. B. M. U. (ret.).

October 17th, Rev. HENRY J. VOSKUIL, A. R. C. M., Amoy.

October 26th, Miss B. E. BASSETT, W. B. F. M. S.; Miss WHITTIER, Rev. B. E. ROBISON and wife, Rev. L. E. WORLEY and wife, Rev. W. D. GATES, all A. B. M. U.

November 1st, Misses A. E. CUMSTOCK and E. M. WEEKS, Eng. Baptist Mission; Mr. and Mrs. F. TULL and two children, Mr. and Mrs. G. F. ROW and two children, Miss L. M. CANE, C. I. M. (all ret.); Misses A. E. SHARPE, E. M. PRACY, C. E. PRACY, A. HEWETT, M. K. BARTER, H. M. OVERLAND, A. SHARP, M. A. LLOYDE, S. E. E. HESSE and M. BJÖRKLUND, from Sweden, and Misses H. LEHMANN and M. VASEL from Germany, all C. I. M.; Miss P. ULSAKER, Norw. M. S., Hunan; Miss G. BERG, Norw. L. M., Hupeh.

November 2nd, Miss D. P. GEHMAN, A. B. C F. M.; Miss M. A. DOWLING (ret.).

November 9th, Rev. W. E. CROCKER, wife and child (ret.), Am. So. Baptist M.; Miss E. COOPER, M.D. (ret.), A. P. M.; Rev. T. GOODCHILD, wife and child (ret.), C. M. S.; Mr. and Mrs. G. A. ROGERS (ret.), Misses C. D. COOK, M. STEINMANN and SCHWARZ, all C. I. M.

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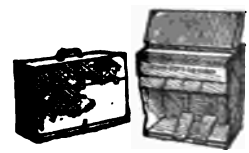

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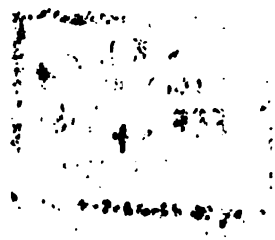

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